

The Nature of the ~~of~~
Two Testaments;
 O R,
 The Disposition of the
WILL and ESTATE
 Of G O D to Mankind.
 F O R
 HOLINESS and H A P P I N E S S
 B Y

Jesus Christ,
 Concerning Things to be done by Men,
 A N D
 Concerning Things to be had of God;

Contained in his two great Testaments
 The L A W and the G O S P E L;
 D E M O N S T R A T I N G
 The High S P I R I T and S T A T E of the
 Gospel above the Law.

In Two Volumes:
The First Volume, of the WILL OF GOD.
The Second Volume, of the ESTATE OF GOD.

The First Volume,
Of the WILL OF GOD
Concerning Things to be done by Men.

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Two Testaments;
The Division of the
WILL and
OF GOD to Mankind.

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TO THE READER.



THE principal Wisdom in all Learning is the knowledge of *Rights* made and granted by God or Man, and to whom they are made and granted, and how, why and when, and for how long, and how they are obtained and kept, how lost, and how recovered. That men might be holy in themselves and righteous to others, understanding what is their own, and to do well to themselves and to all men, that they and others might be happy. He that can discern and judge rightly of these things, is an Oracle amongst men, and fit for all business in Church and State.

Other knowledge is very good, and greatly ornamental and useful in its kind; but this Learning of *Laws* divine and humane, excels all the rest, as the Sun the Stars, for the excellency of Piety, Equity and Reason that is in it, and for the infinite use and benefit that redounds by it to Soul and Body, to Ecclesiastical and Civil Societies for this life and for a better.

I undervalue no Learning hereby, but give every Art its due in its time and place; and so I give this sublime Faculty of *Laws* its due also: Hereby I do no more than
b perswade

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perswade to choofe the best things, and to find out the most excellent waies.

Jural sense
of Scrip-
tures.

In order therefore to the understanding of the Scriptures, which are Gods Laws, I prefer the *Jural sense* as most genuine and kindly, and make use of Jural Terms borrowed from Laws Ecclesiastical and Civil, in their proper style, as most homogeneal and suitable to the Divine Law, in which God hath condescended to humane capacities by propounding his Will in the nature of Laws, by his Servant *Moses*, and by his Son *Jesus Christ*, and this is the most stately eloquence for all business.

There are in the Scriptures, which are the two Laws and Testaments of God published by the two Mediators *Moses* and *Christ*, certain accessories and Consequences as Histories and Prophecies, to the explaining whereof Philosophy and Chronology may be very helpful. But for the principal and essential Will, Word, Law, Covenant, Testament of God concerning mans salvation by Faith in *Jesus Christ*, let any discerning person judge, whether it be not expressly revealed by *Christ* and his Apostles, especially *St. Paul* that great Divine and Lawyer, as that other Testament by *Moses* and the Prophets in terms of Law. Such as *Predestination, Election, Justification, Adoption, Faith, Grace, Gift, Covenant, Will, Testament, Heir, Inheritance, Possession, Liberty, &c.* as shall be made more largely to appear hereafter.

So the Laws of God being described in terms of Law after the manner of Men, are more aptly interpreted by the Science of Law, than of Philosophy or any other Art whatsoever. This I lay as a principle and foundation to my ensuing discourse.

Title of
Scripture.

There is nothing more ordinary in our Discourses and Writings than the Laws and Testaments of God, which are the Titles of the Scriptures, and yet how few regard the Nature of these so considerable Titles? For the Subject of every Book is best apprehended by the full Name and Title that is given to it, expressing the Nature of the thing contained in it.

But

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But because this is a New untrodden path, and that I am almost alone in this Manner of speaking, therefore unsearching and undistinguishing men, that are lazy withal and hang upon others Judgments, are shie of this Way and pass it by, giving it no good report. The terms of Philosophy and Oratory are pleasantly swallowed down by them, because usual; but the terms of both Laws stick and will not go down, as harsh and crabbed.

Sure this doth mightily betray the Ignorance of these men: I do not use any barbarous words, as are in some Laws, but the pure and elegant expressions of the best of humane Laws, far more learned and significant than the froth of Rhetoricians, or the Fustian stuff of Schoolmen, or the Canting, *Rosicrucian*, Enthusiastick nonsense of Fanaticks.

This is our shame, that so many Divines and Lawyers reject that most illustrious Faculty, so highly useful to them and to the Nobles and Princes of the World, in comparison whereof all other inferiour Arts are pedantick and base.

I take them to be the best Divines, that distinguish best ^{Distinction} between the Old Testament and the New; that preach the ^{of Old and} New Testament and not the Old, the Spirit and ^{New Testa-} not the Letter, the power of Godliness and not the form.

A clear distinction between the two Testaments, the Law and the Gospel, I take to be the principal excellency of a Divine, and a noble vein that should run through every Theological Treatise. For which I note the most Illustrious *Hugo Grotius*, *Dr. Hammond*, *Dr. Taylor*, *Dr. Lushington*, *Dr. Spencer*, *Mr. Thorndike*, *Mr. Farindon*, &c. to be the most eminent in giving light to this great Point, which deserves to be more enquired into: For which cause I have offered my poor Endeavours, hoping to find acceptance from all searching and free spirited men.

Such divine Lawyers as these I take to have the soundest Notions, and the clearest and fullest Expressions; no disparagement, the World knows it.

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Legists.

The Linguists, and Disputants, and Humanists make much ado with their Criticisms, and subtilties, and Fineries; but 'tis the wise *Legist* that must do the business in Church and State. A wise Jurisconsult, in my opinion, knows more of Religion, Equity and Government, than the profoundest *Platonist*, *Aristotelian*, or *Ciceronian* of them all.

H. Grotius.

I admire the most Excellent *Grotius* for his rare knowledge in all things, but especially for his wisdom in the Laws both divine and humane, which makes him shine among all other Writers: *Tanquam Luna inter minora sidera.* And thence spring those incomparable Notions digested by a judicious and moderate spirit, his Enemies being Judges. Many Currs bawl about him, that mighty Giant, of whom the World was not worthy, and spare not to abuse him now he is in his grave, who were not worthy to carry his Books after him.

These, and such as these are the Men that divide the Word of God aright, like workmen that need not to be ashamed; clearly unfolding the good will of God, without taking any side or party, wholly aiming at satisfaction to all Consciences, and the peace and reconciliation of all Sects, by opening the plain Promises of God in the New and last Testament of Christ Jesus.

Will of
God.

1. A Humour possesses many that hug themselves for their wisdom and moderation therein, That, either the Will of God concerning Man's Election to salvation is inexplicable, or if not, must be kept secret from the people; or at least most tenderly toucht upon, as being so harsh and grating that it would drive the hearers into despair.

Let any Rational man judge, that is to be free to use his Judgment, whether this be fair dealing or no. Whether it is likely that God's Will is still kept secret now Christ Jesus is come in the flesh; or whether, if revealed by God, it should be kept secret by men; or whether it be so hard to be understood, as few or none know what to make of it; or whether if understood, or so much of it as is understood, it be so rigid and sharp that no body cares to hear it.

Will

To the Reader.

Will any wise man make a Testament that no body shall be able to understand? Will any good man make a Testament that few or none shall be the better for, may much the worse? How then shall we dare to think that the most wise, and just, and gracious God hath done after this fashion? or which is worse, that he hath indeed made a fair and pleasing Will to all Mankind for salvation, inviting them to Holiness in order thereunto, but hath reserved a secret Will to himself quite contrary, which no body must question, but every body must follow his outward Will, though by the inward Will they are bound up for the generality by an Eternal decree, never to do that Righteousness, nor enjoy that Happiness, which they are exhorted and intreated to do and to enjoy. I say again, If this be fair dealing let the world judge. They talk of handling the word of God deceitfully; I pray, what shall we call this way of handling it, when they teach that men are decreed to a Number to be good and happy, sinful and miserable inevitably, *i.e.* against their wills.

2. Another Humour possesseth those of the Church of Rome, That whatsoever the Will of God was from all eternity, some disputing it to be Absolute, others Conditional, few or none take care to preach it. But all their Guides insist upon the Masse and other Sacraments, and urge Austerities and Penances, of Whippings, Pilgrimages, &c. And direct them to pray to Saints departed, by ceremonies and offerings to their Shrines, Images and Reliques; and grant them large Indulgences for mony, and Dirges and Masse for releasing their Souls out of Purgatory. And in these and all other their Heathenish shews and Pageantries, amuse the simple sort with Certainty of salvation upon the implicate Faith of the Church, and the *Opus operatum* enjoined to merit Heaven by. And so they go away clearly to heaven to rights, without any more ado. Superstition.

A man would admire that Learned men should be such knaves, to practice and teach such a blind Religion; and that the Laity should be such slaves, to use no Judgment of their own,

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own, but to submit to such unreasonable Fopperies. But let these and such like look to themselves, I shall go another way to work.

Fathers. The Fathers, Ancient witnesses of the Truth, Men of Renown, have relished of the Eloquence, Philosophy and Superstition of the Heathens amongst whom they were bred, as *Origen, Tertullian, Cyprian, Ambrose, &c.* Others retained much of *Judaism* as well as *Paganism*, after their conversion to the Christian Religion. Later men having good wits, did Schoolmen. ill employ them in making knots, in railing and beggarly confutations of adverse parties, tossing the Ball to and fro, disparaging the labours of deserving men, an odious way; Others flie aloft and hover in the clouds, and lose themselves in *Rosierucian*, Metaphysical Idea's and speculations. All this while such a dust is raised round about, that the plain truth of Faith and honesty is obscured and groped after. Whereas if the great kindness and love of God were fairly published to the World without tricks or legerdemain, God Promises preached. would be glorified, Souls would embrace the Promises, and be in covenant with their God, and inherit everlasting life. Then would the free people of God be subject to his laws, and not remain in bondage to humane ordinances; *Touch not, Taste not, Handle not*; nor to Will-worship of Saints or Angels; then would all unnecessary disputes cease, all cases of Consciences be resolved, all Sects and Heresies be united, Pasification. the spiritual worship and power of Godliness advanced, all jealousies removed, and the world would be at peace and quiet. Because the fiery and unquiet spirits of men are tamed and settled by the spirit of the Gospel, and the *Lion* will feed and couch with the *Lamb*, and they shall learn no kind of war any more.

This were a rare Attempt, however it should succeed, for God's glory, the Worlds good, and the honour of the Undertakers, though they bring all the proud Disputers of the Schools about their ears. For this purpose I would blow the Trumpet fain, so to rowse up the spirits of learned and meek

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meek men for peace, as others have done for war. I am sure in this doing I choose the better part, which shall never be taken away from me. And let God work his will, however I and those of my genius will long for it, and endeavour after it, at least to satisfy and comfort our own Souls, and convince the world, or rather the wiser sort, that such a way and means there is to be used if they would but look after it.

This way and Means, I take to be the right understanding of the last Will and Testament of God by Jesus Christ. Means to understand Scripture.

In order to this way of Pacification, I humbly, under God, apply myself to be a Disciple to the best of men, that labour to know and teach, what things are to be had or done in Rule and Government, in duty and action for Souls, how to make them wise and just; for Bodies, how to make and keep them safe and sound; for Estates, how to get, preserve, increase and use them for society of cohabitation and commerce, at home and abroad, in peace and war, for this life and for a better. Which do all the businesses of Souls, Bodies and Estates in Church and State, the rest are but as Cyphers in comparison of them.

Such are our meer *Grammarians, Oratours, Criticks, Poets, Musicians, Sophisters, Linguists, &c.* that serve for *Loves, Complements, Entertainments, Recreations, Revels, Triumphs, Births, Marriages, Instalments, Funerals, Poms, Dissentions, Interests, Parties and Factions*; by their *Panegyrics, Epithalamiums, Elegies, Disputes, &c.* while those Sacred *Mystæ* by their braver spirits are raised up to give their attendance at the holy Altars of Religion and Justice, performing all the higher, more serious and profitable services in Church and State, as the *Ambassadors of God, the Counsel of Souls, the Priests of Justice and Equity, the Legates of Princes and States, the Guides of Souls in all religious and civil Transactions, by their Preaching, Praying, Praising, Pleading, Judging, Treating and Executing of Laws Divine and Humane.*

I have reason therefore, I think, to wave the laziness of such

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such men of good Talents, but not improving them to the best advantage, but staying behind in the enjoyment of Vulgar notions, content themselves with Vulgar errors.

Mercurial
Spirits.

There are in this latter Age of the world men of *Mercurial* Spirits, that by their labours have advanced all kind of Learning to a higher pitch than ever: No disparagement to our Ancestors at all, who some of them fairly aimed at the same mark, but were unhandsomly cried down and discouraged in their several Ages; as *Trismegistus*, *Plato*, *Socrates*, *Hierocles*, *Hippocrates*, &c. of old; and *Paracelsus*, *Helmont*, *Harvey*, &c. of late. So for Divines, *Clement*, *Ignatius*, *Irenaeus*, *Justin*, *Hierome*, *Chrysostome*, *Basil*, *Theophylact*, &c. of old; and *Cassander*, *Melancthon*, *Arminius*, *Grotius*, *Hammond*, *Lusington*, *Taylor*, &c. of late.

This may be granted perhaps in *Philosophy*, *Physick* and *Mathematicks*, and in *Mechanick Arts*, as of *Navigation*, &c. but to assert any improvement in Divinity will be thought *Heresie*, *Schism*, or *Innovation* at the least, which is counted dangerous.

Principles
sure.

As for the Foundations and Principles of Faith, there is no doubt but they alwaies have been, and are, and will be the same; but for the superstructures and consequences, they are now by Discerning men more clearly drawn out for Spiritual advantages, than ever they were before by a more perfect understanding of the Scriptures, without the mixture of Traditions, or the Doctrines of Men.

Christianity
unmixt.

The Reason is, because at the first *Christianity* was completely revealed by Christ to his Apostles, who with him taught the purity and perfection of Divine worship, far above the *Jewish* dispensation, and the Wisdom of the world. But this Treasure after their daies was a little hid, yea, in the Apostles daies this mischief began to work, which was by them wisely observed, especially by St. *Paul*, who in all his Epistles, especially to the *Romans* and *Galatians*, clears up the absolute independent necessity of the Gospel, without *Moses* and the help of vain Philosophy, against the *Jewish* and *Heathenizing*

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thenizing Christians. But in the daies of their Disciples and their Successors, the streams that arose from pure fountains, ran farther through the channels of *Judaism* and *Heathenism*: and though they kept themselves in their own nature unmixt, and do still, yet Men of weak Judgments, through Ignorance, and of Corrupt minds, through too much Worldly wisdom, did, and do taste too much of their own muddy waters, and keep the favour of them, as is apparent in their Expressions and Superstitions to this very day.

And why then should not some, if they can, be wiser and honeste too than some? Must we be always Children, Aspire to perfection. dwell always upon beggarly Elements, be always biaſſed by Parties and Sides for favour and gain? The older the World is, it should grow the wiser, and not stand at a stay. It is no Solecism to say, *We are elder (in our Generations) than our Fathers, and have more experience than our Teachers, and our Children and Disciples will be wiser than we: And that Antiquity which we so admire and trust unto, is Junior and Neoterick properly to us: The first Ages are the Youth of the World in their Minority, but we are the Antients and Adult.*

We are beholding to them, and they would now, if alive, be beholding to us. Neither are the Truths among them altered at all, but the same far better understood and kept pure by themselves, and enlarged to more profitable uses.

It is a dull thing to sit still like Children, and venture no farther than we have been taught to go. All men have not the same drowzy spirits; all men will not be so contented; Some men will put on lively, and try to add something more upon the old stock, and not suffer themselves to be led by the nose: as for those that will be deceived, there is no remedy; let them be deceived.

And they are for the most part of these kinds; Such as Vain Sciences. for ostentation heap up variety of Learning from vain and unnecessary *Logick, Philosophy, History, Tongues, Mathematicks, Antiquities, &c.* and little regard *Morality* for life and action to govern themselves and others. Hence they become Impe-

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rious and Magisterial in their Determinations ; though for the most part unprofitable, and too often hurtful to the Publick good.

2. Such as call themselves, and are called *Poets* and *Ora-
tors*, fine tongued fellows , that can seemingly set off what smattering knowledge they have, the easier to gull themselves and others by false Reasons guilded over by fucous, enticing expressions ; by whom a full , clear , grave and solid style, conveying the digested conceptions of the mind to the ears and minds of men by significant terms, and fit to do business, is derided as rude and barbarous.

3. These profound Sages with other folks learning , as the Bird with strange feathers, or the *Asse* with the *Lion's* skin, are mightily elevated with their great Parts of Memory and Utterance. How they can recite *Councils*, *Fathers*, *Philosophers*, *Historians*. Pick *Hebrew*, *Greek* , and all kind of Roots : Coin subtil Distinctions without difference, and engross all knowledge to themselves. Although all this cry makes but a little wool, all is but borrowed ; nor can they manage the stock of others, but spoil it, mar it in the using. This is meer Pedantry ; here's nothing of Judgment and right Reason of their own, nor a spirit to discern , but to quit the Authorities and Sentences of the Ancients.

Right Reasoning.

But where is the true and solid way of Reasoning and Method, which a Piercing man without all these Tawdries principally aims at ?

He that follows his own sound Reason without favour and affection to any extream , and does his work as is pleasing to his own mind, with his own well chosen and disposed materials, shall make a far better structure, than he that busily collects several materials of several mens framing and fashioning , which being all jumbled together must needs be botching.

A man's own clear Notions, maturely disposed, fully expressed in genuine terms, is his best Wisdom and most flourishing Rhetorick.

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A structure strongly and usefully contrived, and beautified with serviceable and agreeable stuff, is better than a Medly or Hotchpotch gawdily painted without frame or fashion.

Still he that builds for his own conveniences, and is neat in his own Nest, prosecutes his own end, and uses the means accordingly. But several mens fancies and contrivances, especially wanting Art, do not fit the scope of one Man's work.

That therefore which we call *Learning acquired*, is an excellent thing in it self; but unless a man have sound Judgment, and moderation and meekness withal to use it, it will cheat him unreasonably: For he will, as *Narcissus*, dote upon himself, and be puffed up with his vast knowledg and memory, and will think he hath all Judgment, and count himself an Oracle to foretel all Contingencies, and resolve all Difficulties, when a plain honest man of good understanding shall see farther into a Millstone than he.

But if withal this full-fraught person can brave it out with the fine come off and twang of a golden Tongue, he shall catch the Vulgar by the ears. All he saies or does shall be Gospel; the simple Rout shall hang upon his lips, and he will hug himself with the Excellencies that are in him, and drain the purses of the Rich of poor apprehension. And now he is come up to his *Ἀκμή*, understands all Necessaries, and searches no farther for satisfaction in any thing. The Common Truths are enough for him, and indeed for his capacity, and they that go farther, he says, will speed worse; and things dear bought and far fetcht are good for Ladies, and such are counted fools for their pains, or worse, that trouble themselves to understand more than their Neighbours.

In a word, a smooth Tongue and well hung ~~to~~ let flie at any thing, shall jangle and descant upon any tune, but a judicious ear finds out the jars and discords therein. A man may colour over a rotten Post, rant it highly in the Pulpit,

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Pulpit, and carry all afore him ; but when all comes to be scan'd by a judicious and discerning Soul, it cannot possibly hold water.

With all this their Learning they are not wise ; and how can these men be honest all this while I'de very fain know , that preach what they know cannot be justified ; but for gain and applause they hold it out, and rail at honest and judicious men ; that speak home and plainly as they should do, though they get not the wealth and glory which they have.

And such are our systematical Methodmongers, blundering in their *Dichotomies* after the way of *Ramus* or *Reckerman*. And such are our more aery and subtil Schoolmen, vapouring in the way of *Aristotle*: and such are our fluent long winded Orators, expatiating in the way of *Cicero*: and such are our sublime, intoxicated, *Enthusiastick* *Behemists* and *Rosicrucians* : and such are our whining Devotionists, floating in their blind and zealous Formalities.

And I bear them record, they are good and well-meaning Souls; and if they would but use their own Judgments might prove excellent Doctors.

Demonstration.

In Arts and Sciences why should I rest upon meer probabilities, and topical, turnable Arguments? Why should there not be as high Demonstrations in the Reasons of things, as there are of numbers, or lines, or figures, or experiments? There wants a deeper search into things to satisfy the Judgment, as well as to tickle the fancy or imagination. I would not be a fool in my knowledge, but especially in my practice. Law-makers of all men had need be wise, by whom others must live, though they like not the Rule they live by.

In Faith and Religion I yield my Reason to the Scriptures, which is but reason; but to Superstitions and Will-worship I yield not.

As



T H E
Standard of this whole Book :

O R,

A Grain of Salt to season every Proposition therein.



THE First light of Nature well observed, and better improved, creates a knowledg most kindly and similiary to the common sense and genius of Mankind ; and is the most certain, infallible, fairest and freest way of reasoning and perswading, without subtilties and sophistries of *Logick* or *Rhetorick*, falsely so called.

By this First light and law of Nature we do well and truly understand our whole duty to God and to our Neighbour : And are thereby capacitated to receive the Second light and law of Revelations into our minds, and facilitated to embrace Divine impulses upon our wills, and every way to be fitted for Christian perfections.

Without this plain Rule and Guide (which some Learned men scorn, and most men take little notice of) all sorts of men fall upon incertainties, and believe little ; but fluctuate much in empty and vast speculations, and warp to every Fantastical Idea, embracing the cloud of Error for real Truth ; without this we grope and wander in the dark.

If this solid foundation of prime, natural, easie Truths were well laid, the Consequences agreeing together, and resembling one another in their Principles, would be known as Daughters by their faces, and the features and tempers of their common Mother.

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But.

The Standard of this whole Book.

But Learned men are to blame to admire, as they do, Notions wild, new and rare, above the vulgar ken, and consequential to no common foundation, desiring to stoop so low, as to dig out of those natural veins the precious minerals contained in them; but flie to Chymical extractions of gold and silver out of lead and iron, and neglect the true ore, because every Bungling operator, they think, can do that; But they would erect a Laboratory of Furnaces and Limbecks, to extract more than the Sun can do out of the rich mass of the earthy and watry Globe.

In a word, They reach at all things, and catch nothing. The great Scholar loses the day, when the illiterate Rationalist carries the Truth in triumph upon his naked shoulders:

This First knowledge is as the Alphabet in all Books, incorporated in all other knowledg. A Light to the understanding of the Scriptures, and all other Sciences.

This is the root, spring, and foundation of all Arts, and without this we learn nothing.

This knowledge wanteth no other, but all others want it.

This presupposeth no *Grammar, Logick, Philosophy*, nor any of the Liberal Sciences; but they presuppose this, as the first and necessary Art that ordereth all others, to the good ends of truth and happiness: Because it teacheth man to know God, and to know himself, and to do as he would be done by; to know why he is made, and by whom, and to whom he is obliged. And except a man do know these things, what will all other knowledge profit him?

This is easily learned, without other helps, and is not easily forgotten. This makes a man cheerful, humble, liberal, just, obedient, to hate all vice, and love all vertue, and it puffs not up at all.

This knowledge argues by infallible Arguments, such as no body can deny, because every man feels them true by his own experience within himself.

This knowledge seems at the first to be very vile and low, and of no strength, because it begins from the smallest matters,

The Standard of this whole Book.

ters, as the Mathematicks do, which every one is apt to slight; but at last, the high and noble fruits being discerned in the true knowledge of God and Man, makes them of another mind: Because by how much the more low the foundation is laid, in easie and terrestrial things, by so much the more lofty the structure is raised in hard and celestial matters:

Other knowledge is contrived, in methods and terms Pedantick and unintelligible; it puffeth up, and the Professors and Scholars of several Faculties fall together by the ears, and are never the wiser nor the more honest at all; but impose upon themselves and the world of Fools, that are willing to be cheated: Which kind of slavery is abhorred and loathed by all liberal and noble Spirits. So they most Majestically in their chains and purple Robes, determine undeterminable things, triumphing as the masters and conquerors of all Truth. And can you blame them, seeing that by this craft they get their living?

Let it not be grievous therefore for these high *Lyte*, and stately Regents, to stoop down to this inferiour Science, as they deem it, because it is more profitable for them than all their sublime Arts and Sciences can be without it, and because it preceedes all other wisdom, even the sacred Scriptures themselves, *Quoad nos*.

This strong Foundation, well laid, will bear up stoutly all that shall be fairly built upon it. This plain Rule will try the truth of every Proposition. There will be no tottering Hypotheses, nor crooked Conclusions, if the analogy and proportion of Natural truths be faithfully inspected and followed. We may all agree in all main things, if we would all look this way, and fairly comply in these Principles; Amphibologies, Equivocations, Distinctions, Fallacies, Tropes and Figures, will be found as so many vizards and fucus's, to cast a mist before the eye of the Mind, and darken the clear light of the Understanding, and so in time will be abandoned by all wise men.

This

The Standard of this whole Book.

This is the Light, under God, by which together with the Supernatural light thereupon, I have wrote these things, not without many failings, God knows; and by the same Lights they are to be examined and understood, or not at all. For I have had no other meaning, than what is contained in natural and supernatural Revelations; whatsoever is more than these is Error. By these 'tis safe to abide, and as safe to be tried. And so every man may judge and satisfy himself, in his own and others Notions, as well as he can, and be content. And this is all that can be done, when all is done.

Do but bring all things to the common Test, touchstone, and standard of this Light of natural and supernatural Law, and we shall all quickly meet, agree kindly, and pardon one anothers mistakes, and be in a fairer way of mending all that is amiss every day more and more. This is the way to truth and peace.

But, alas! Proud men strongly interested for honour, favour and riches; Ignorant men, Self-conceited men, Opiniators, Flatterers and Lazy men, that resolve to stick to their education and practice, and the sentiments of their Ancestors, with the Examples and Doctrines of their admired Masters, will never go this way to work while the World stands. There is therefore no remedy for these things, but Patience. The World it is to be hoped, will grow older and wiser; but still there must be errors and sects for the trial of steady and unbiassed Souls; and the Truth at last, will be no loser thereby.

Magna est veritas & praevalabit.

T H E

To the Reader.

As for *Confutations* as they are used, they are odious, reproachful and uncharitable. Let every Error be fairly answered, without dirt cast upon the person or sect of any. Let both causes be heard once, and let them say all they can say on both sides with candour, but no *Duplications*, *Triplications*, *Quadruplications*, &c. in infinitum, tossing the Ball of contention everlastingly; and let the world judge. I hate no man for differing from me, for I differ as much from him, and put this to that. But if the error be a Blasphemy, or hurt the Will to make it dishonest, or disturb the peace, I stand aloof from that Monster! This is all I mean, I am not willing to swallow every gudgeon, nor to draw in every Notion that goes off roundly, but not soundly, in an embroidered discourse; I would gladly be satisfied with less gawdy words and more solid sense.

Of all Sects, the *Papists* have most imposed upon the world Confutations. by *Judaism* and *Paganism*, which they so abound with that the power of Godliness is little discerned. How do they most shamefully deny marriage to some men, contrary to the Laws of Nature and Nations? What a Masse of Ceremonies do they load the People withal, and to what purpose, and who hath required these things at their hands? How do they lay all the stresses of Baptism, the *Eucharist*, *Confession*, &c. upon the Priest, who if never so little failing in order, intention, or execution, all is a nullity! as if Faith were not all in all to make us all Priests, or all that we do or is done to us to be effectual through Christ?

What a stress do they lay upon *Fasting*, *Sackcloth*, *Pilgrimages*, *Reliques*, *Confessions*, *Indulgences*, *Dirges*, *Masses*, *Avenaries*, *Agnus Dei's*, *Rosaries* and such Trumperies? How like are they to the Heathens in their *Images* and *Purgatories*?

What a stress do they lay upon *Infallibility*, *Supremacy*, *Succession*, &c. The truth is, all is policy, ambition, and covetousness, God forgive their Leaders. The poor people are greatly to be pitied for their Ignorance, because the most part being bred to trades and worldly business, either have no capacities,

or

To the Reader.

or no leifure to examine the fooleries of their Religion; but if they do, they dare not speak; and so fear and custome, and gain and poms lull them asleep.

Offences.

But what should I more say! for the time would fail me to speak of all the vulgar Errors and Fallacies of the Sons of men: I conclude with our Saviours words, *Wo be unto the World because of offences, but wo to them by whom the offences come*; and except they repent they had better never have been born, or been like the untimely fruit of a woman which never saw the Sun.

Two Testaments.

To conclude at last (having been a little too far transported) The reason of my undertaking this present Work is, because I observe our vulgar systematick Divines, that take all upon trust, do generally blend the two Testaments both together, making them but one in effect; as if *First and Second, Old and New, Bondage and Freedom, Law and Gospel, Works and Grace, Justice and Mercy, Letter and Spirit, Time and Eternity, Shadow and Substance, Earth and Heaven, Body and Soul, Curse and Blessing, Merit and Gift, Death and Life, Hell and Heaven*, were not two distinct things. I need premise no more; the Reader may easily observe all along throughout the whole discourse this vein runs of distinguishing the Law from the Gospel: A point, I humbly conceive, which as it much conduces to the true understanding of the Scriptures, in dividing the word of God aright, in which appears the wonderful and manifold Wisdom of the Most High: So is the Interest and Peace of the Church much to be promoted thereby, and more than by any other course that hath been taken hitherto. For what our several sorts of *Postillary, Cabbalistical, Critical, Casuistical, Scholastical, Systematical, Sceptical or Roscrucian Divinity* could never yet attain unto for the settling of Unity and Peace. This one Testamentary way may by God's blessing effect, if rightly understood and fairly prosecuted, without prejudice, passion, biased Judgment, pride or gain.

Moreover,

To the Reader.

Moreover I make bold to tell you, that I hope I am Quotations.
not vainglorious in this unusual way of not stuffing my
Margin, as *Index-Rakers* do, with Quotations of *Divines, Phi-*
losophers, Lawyers, Historians, &c. I am alone, and want Labourers
to do that drudgery, nor will I hire them, nor have I will or
leisure to do it my self: Nor care I to shew my reading by
plagiarism of Matter and Method; what I have read I have
read. I had rather utter a sound Reason, than an Autho-
rity without reason. I avoid all riming reasons, and quaint
distinctions and allusions, and quirks and flourishes. I count
it Pedantical to interrupt a continued discourse with inter-
larded phrases, or inlaid adagies and sentences of other men,
when the Author himself may speak the same sense in his
own, as good or better words for his purpose, without pump-
ing or racking his natural genius.

If therefore I have laid my foundation strong, or made
my building uniform with good lights and chambers, and
necessary offices therein, and have seated it from the injury
of weather. I have satisfied my self, and may satisfy all
equal and ingenious Judges, though I have wanted Carvers
and Painters to set out the Fabrick with *Antiques*, or other
curious Imagery. The true end of stately structures and
vessels of Precious matter, is to be useful, plain and goodly
for aspect, artificial symmetry and true composure, though not
all over enamelled and powdered with sparks of Diamonds,
Gems, or gaiety of Sculptures.

Surely a pure, smooth, flowing style, solidly and clearly True Elo-
expressing sound matter in genuine words and a natural me- quence.
thod, is the best conveyance and insinuation of Doctrine
into the Judgment of the Learners, and the best motive to
stir up their affections. And this is the Eloquence used by
learned and wise men, who scorn the Pedantry of vulgar O-
rators as much below them.

Thus I have given an account, as I ought, of the
purpose and scope which I aim at in this ensuing Discourse,
and of the style and phrase therein used. For which, if any
brand

To the Reader.

brand me for an Opiniator, Novelist, Legist, Neuter, or any other Nick-name they can invent, I retort nothing, but hope in time they may come to their wits, and be free to use their own Judgments as I have done, and then they will tell me another story. *Farewel.*

Σὺ δὲ τὰς δόξεις τῶν ἐμῶν ἴδε.

THE



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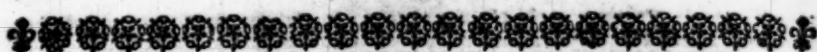
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The Method of the whole Work.

First Volume.

GOD, the Author and disposer of all Laws and Estates, bath of his free Grace ordained his last Will and Testament; in which he bath disposed a perfect Rule of Righteousness to be observed, an Eternal estate of Happiness to be enjoyed, to all that accept the Promises, and upon the Conditions of the Covenant therein contained. All which gracious Dispositions, are actually conveyed to all that have gotten a right to them by Faith, through the meritorious working of the Mediator and Executor, Jesus Christ.

Second Volume.

GOD bath created all Things and all Persons of Angels and Men, to be partakers of all the Rights in and belonging to all things. Especially the Best Rights to the Best Things, to the Best Persons, the Faithful Subjects, by the Best Mediator of his Best Kingdom, JESUS CHRIST; by whom, through Faith, he Justifies them to the best Inheritance of Heaven; To have and to hold by the Title, Tenure of Fee in this life, and of Allodinn in the life to come.

Det Deus optatum felici Sydere cursum.

Prole-



Prolegomena.

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Demonstrations. Mathematicians. Topicks.
Principles. Aristotle. Demonstrations. The Au-
thors Apology. Compendiums. Rules of Civil
Law. Precepts of the Law of Nature.*

TITLE I.

Of Principles.



IN Theology and Laws, which are the best parts of the Theology
best Philosophy called Moral, many have made large and Laws.
Volumes, and so have I, being transported thereunto,
by the excellency of the Matter contained in them:
And by the way must needs find out many rare Noti-
ons, that occur in those most high and stately Facul-
ties, though they, and I, as no man can, arrive not to
perfections. So do Chymists extract most exquisite Salts, Elixirs and
Spirits by their workings in the way, although they never come, nor ne-
ver will, to the Philosophers Stone in the end.

These large Treatises are, or ought to be grounded upon certain Axioms.
Axioms and Principles of Faith and Reason, as *Postulata*, from whence they de-
monstrate Scientifical Conclusions, as firmly, as from the Axioms and *Pos-
tulata* of Sciences called Mathematical.

B

For

Moral Entities.

For moral immaterial Entities that exist in the Intellect, are as certainly One, True and Good, as material or real Entities that exist in Nature.

Demonstrations.

And therefore wise and painful men collect conclusions sufficient to make Faith in such a degree of Perfection, as they are capable to have and we to understand in this life, not presuming any further. And when they have done all that they can, they have done like men, and let those that can, mend it, as well as they can, and pardon those that could not do so well as they, or as others should do. For when we have said or done all that we can, we must all acknowledg that we are in the dark.

Mathematicians.

It is common for Mathematicians to boast, that they have monopolized all Demonstrations to their own Arts, and all other Arts produce nothing but Probabilities. Yet I could challenge the best Mathematician of them all in Uranometry or Geometry to demonstrate an exact mensuration of the Celestial or Terrestrial Bodies to the last fraction of a fraction in every Degree, Digit, Minute or Scruple, or that they can so much as draw a straight Line, or frame a Global Circle without the least gibbosity or concavity therein, as may be discovered by the help of a Magnifying Glass placed in the Beams of the Sun; for our eyes of themselves are not so piercingly good as to discern them.

I do not know but that the Bee can work the orbicular doors to her pentagonal Cells without any irregularity; and so may some other works be strictly curious by the Instinct of Nature, as are the gallant flowers, &c. But let the Rational Eye or Hand shew such Perfections, Ile dare them to it, if they can; *Solomon in all his glory was not arrayed like one of these.*

I know they can come very near, and they are so wise and ingenious to perceive and confess, that it is impossible for them to be infallible in their operations.

This is to feel our selves to be but Men, lest we should be too proud, and to thank God for what we have, and to acknowledg all Perfection to be only in Him.

In some Moral Demonstrations, we are able to shew a greater Certainty, than any Mechanical Instruments, Engins or Workings of curious Arts can bring forth, which come short of something in all their Composures and Uses. But Conclusions rightly framed from necessary Propositions, cannot err, and therefore do create Science infallible in Moral Entities, which is more than all the Mathematical Demonstrations in Heaven or Earth, could ever yet make to appear.

Topicks.

I wot full well that there are certain Heads or Topicks, flexible and fallible enough, from which only probable Arguments or Mediums can issue, not certain Conclusions, and this makes fine Sport among Young men to exercise their Academical wits, but when they come to be older, and to use their own Judgments, they will perceive, This is rather to be accounted the Art of Rhetorick than of Logick. For it is good enough for an Orator to use such Topicks to perswade his unjudicious Auditors, with fine Phrases and the Twang of a Silver Tongue; and this is his glory, and all that he cares for to carry Pitchers by the Ears, to give Poyson a gusto of Honey, and colour over a Leaden Cause with a Fucus of Gold. But in the Business of Mens Souls and Bodies and Estates, Divines and Lawyers are to search for sound Faith and Reason, that men may understand

derstand what their True Rights are both to Heaven and Earth, and how to enjoy them, and how to keep them for this life, and for a better.

Some things in Natures Light are undeniably true and discernible by all, but they come short of what is further to be known by Art and Experience upon them.

And some things are revealed in Theology most exactly true, and discernible by all; but there are farther Treasures of Perfection reserved in the mind of God, which we are not able to know: And it is very fit we should be kept short, and fed by degrees (and yet not want necessities neither) lest we should be too lazy and lofty, and think our selves Gods, knowing Good and Evil.

Knowledg is amiable and desirable to all; but Prejudice and Pride, and Custome and Slavery, and Idleness and Interest sway mightily with Fools and wicked men, and hinder that True Wisdom which they might have if they would endeavour to be better qualified and prepared to receive it at Gods hands, and learn to manage it well when they have it.

Certain Elements therefore and Axioms, I think fit to pitch upon, in this and other Titles for a Foundation to my Superstructures, and to finish them handsomely according to Art and Skill, and this is all that can reasonably be expected.

And in Divinity they are these and such as these.

1. God is.
2. God is a Rewarder in Christ.
3. Gods Covenant with mankind is the Hope of their Salvation.
4. Holiness is the Duty of Man.
5. Happiness is the Estate of God.
6. Christs Gospel proclaims Happiness to all.
7. Faith the True Right and Title to Happiness.
8. Works a Tenure to Happiness.
9. The knowledg of Rights the greatest Wisdom.
10. The Distribution of Rights the greatest Justice.
11. Grace makes and gives the best Rights.
12. Absolute Grace in the Donor.
13. Conditional Grace for the Receiver.
14. A Testament the best and surest Deed and Settlement of Grace.
15. Wisdom in the Laws of Justice, Equity, and Mercy is the highest Wisdom.
16. Art of Government is the highest Art.
17. Christs Kingdom is a Feudal Kingdom.
18. Feudal Kingdoms are the best Kingdoms.
19. Feudal Kingdoms are got and kept by Arms.
20. Grace the most communicable is the best.
21. Mercy is the highest Justice.
22. Conscience is regulated by Law.
23. Free Giving, and Free Receiving, the Noblest way.
24. All Allodium is Gods.
25. The Noblest Body is for Labour.
26. All Power is Gods.
27. Princes have Power from God, to secure Religion, and the Persons, Honours, and Estates of all men.
28. Priests have Power from God, to Treat with God for men, and to Preach his Will.

Principles.

29. Every

29. Every Action that is in our Power to do, or not to do, is imputable to us accordingly. And on the contrary, Every Action that is not in our Power to do, or not to do, is not imputable to us accordingly : That is, not of debt, but of the grace of the Imputer, it may, if it be any good, if it be hurtful, it may not.

Imputatio circa favorabilia locum habet, circa odiosa non item, Quia Malum aliquid alteri imputare handquaquam licet, nisi ipse facto se suo, reatus participem facit.

30. Every Ruler may command his Subject with obligation to duty, to do those things to which his Lawful Power over him doth extend.
31. Every Covenanter is obliged to the Condition of the Covenant.
32. Every one is able to judge of what he apprehends.
33. Every one can act from an inward Principle.
34. Every one by Nature is obliged to a Sociable Life.
35. Parties in a Covenant must know themselves to be Parties, and must know each other, and understand what they covenant about.
36. God is the Lord Paramount of all Fees.
37. A Fee is a Benefice and Grace.
38. Angels have and hold in Fee.
39. Men have and hold in Fee.
40. Grace in Feudo is defeisable.
41. Glory in Feudo is indefeisable.
42. Christ shall deliver up the Kingdom to God the Father.
43. God shall be all in all.
44. Church hath no Legislative Power, it is Christs Prerogative.
45. If the things be done that are to be done, then the things are to be had, that are to be had ; But if the things be not done, that are to be done, then the things are not had, that are to be had.
46. *Unusquisque potest cedere Jure suo*, Every one may depart from his own Right.

It seemeth therefore absurd, that these Principles, and such as these, and what may rationally flow from them, should not be certainly known by men, the practise whereof in life and conversation is enjoined by the Authority of God, as well as those the practise whereof in life and conversation is forbidden by the Authority of God. If we may and do know some things certainly, which may be left unknown by us without damage, Why should we not as certainly know some things which are better, which are commanded to be known, and if they be not known, we incur a penalty for not knowing them ? And if we cannot know them, how can we do them ? and if we cannot know the contrary, how can we avoid them ?

The World of wise men have been too careless in the understanding of Moral Truths upon a false opinion and supposition received, that there can be no firm or infallible Certainty in them, but only a flexible and fallible Probability. And this hath been the cause of their sloath in not setting their excellent wits to work upon the search of them as they might have done, because they found others before them groping in the dark, in great doubts, and they were afraid to look out further, or tread harder upon such sinking Sands, when as the light was hard by, and the ground firm under them, if they had but dared to venture, and few or none did encourage them, nay others autoritatively bound them up, and charged them not to advance, upon the pain and punishment of Heresie and Rebellion that should fall thereon.

But

But God hath not dealt so with us, but hath bid us try all things, and hold fast that which is good, and bids us aspire to perfection, and shews unto us a more excellent way.

Aristotle, a man rarely learned, hath done a great deal of mischief in this kind to learned men, that have tied themselves up too close to his Oracles, because of his mighty Name for a portentous Wit above all men; which Estimation, by a kind of Fatal Errour he hath had for many ages cast upon him. And that proud Emblem which he hath fixed upon the Frontispiece of his Book of Morals, hath frightened most men, from all hopes of ever obtaining any more than a Probability.

Indeed and in Truth, if we rightly consider things, The Subject of a Demonstration, is the Proposition to be demonstrated, that is, in which the necessary Connexion of the Predicate with the Subject is to be manifested, by some Principle or more general Effatum which must contain the Reason of that so necessary Connexion. So that it sufficeth to make a Demonstration, if any Thing or Action hath an Attribute or Predicate whose necessary connexion with the Subject, may by some comprehensive Axiom of undoubted Truth, be mediately or immediately demonstrated, whether that Action or Thing of its self depends upon necessary Causes or not.

If therefore searching Wits would be more free and bold, not without modesty and fear, to exert their Faculties, they might worthily advance the Commonwealth of Learning, in using their great Judgments to the finding out of higher Truths from the plain and prime Principles of Natural and Supernatural Light, obvious to them that have skill, and want only courage to use them. For my own part I acknowledg my own weakness to do any great matters; I have attempted to build upon these golden Foundations such matter as may be suitable and durable in my poor Judgment, and I wish the stupendious Wits of this Age would help me in these Essayes, and vent their famous thoughts more clearly and largely upon these so stately Subjects.

These and the like Prime Principles here and elsewhere scattered in these volumes, are as so many Veins and Arteries, Nerves and Fibres from the heart and brain of the Scriptures, insinuating themselves, and creeping into all the Parts and Members of this Body to enliven and strengthen the same. If there be withal a Symmetry and due proportion therein, it is the chiefest Beauty it hath or could have; as for the Colour or outward Ornaments to set it off, to please the Curiosity of the outward view, it hath few or none; nor did I intend it should, or if I had, I should according to my Genius, industriously wave all tedious wordings, or dawbling fucus upon such Notions as to the Judicious Reader will appear more lovely, I am sure more useful without them.

I know full well I might have shortened these Books and Titles very much; That others may do for themselves that are more knowing, but the less skilful, perhaps would not understand my meaning. For to them *dum brevis esse laboro, obscurus fio*, if I should be short, I should be dark. And so as I have contrived, by the help of God, I go on with my Work. In which I protest to determine nothing magisterially, but to submit my Judgment humbly to the Scriptures, and to the judgment of the wisest, free, and

and most moderate opinions from them, which is all in effect that can be said or done to the Worlds end, always resting satisfied with the substance of all, when all is said that can be said, or done that can be done, namely Faith and a good Conscience, which are all in all.

Compendiums.

Lastly, I do not say that all these Principles are alike uncontrollable, or that (because of their number) some of them may interfere. The Candidly Judicious will pardon in long Tracts, what is not strictly and severely Logical in Word and Figure, and will give some fair allowances to the expatiations of Rhetorick when they do no harm. If I had gone contractedly to work, to give Hints only, by Definitions, Aphorisms and Observations, I might have tied my self closer to exact Rules, which are now implicitly couched in Larger Titles, and may easily be reduced into closer Compendiums.

I cannot tell what the matter is, but before I go any further, I must needs tell the Reader what troubles me; I cannot be rid of some fears, which I have about some odd kind of Formalists, Opiniators, and Humorists, scornful and peevish against all that offer the least excursion out of their old beaten road, or to speak a Dialect which they do not understand. I know the Terms, Phrases, and Style of Laws is accounted uncouth and barbarous to them, and will relish full ill, and go down like chopt hay to Poets, Oratours, Philosophers and Schoolmen. They'll count it a dull Business and be quickly weary, where they meet with no subtil Distinctions, nor Flashes, nor flanting gayeties: Serious Discourses must be very short, or they throw them by, and are tired before they can get half way. I must have other kind of Readers or none: 'Tis a ticklish Age; I think to venture but this once: I court no body; Let every one please themselves, All I desire is a right understanding, and an unbiased affection, if this fail now, *Melius judicabunt Posteris.*

Rules of Civil Law.

Besides the Principles already set down, and others hereafter scattered here and there in both these Volumes, I will beg the favour to add promiscuously some of the Prime Rules of the Civil Law, which as Salt that hath its favour do serve not a little to season all Theological Discourses that are, or may be of this Nature.

And they are These that follow, with this Qualification; *Regulam in aliquo vitiatam est, perdis officium suum. - Omnis Definitio in Jure Civili periculosa est, parum est enim ut non subverti possit.*

1. *Qui non est Dominus Rei, nec de ea testari potest.*
2. *Punitur Affectus licet non sequatur effectus.*
3. *Nihil tam studiosum in rebus humanis invenitur quam legum Auctoritas, quæ & Divinas & Humanas res bene disponit, & omnem iniquitatem expellit.*
4. *Imbecillitas humana hominibus naturaliter inest.*
5. *Divina res perfectissime sunt, humani vero juris conditio semper in infinitum decurrit, & nihil est in ea quod perpetuo stare possit, multas enim formas edere naturâ novus deproperat.*
6. *Errantis voluntas nulla est.*
7. *Falsa Demonstratione, mutari substantia veritatis non potest.*
8. *Errantibus non decipientibus jura subveniunt.*

9. *Resti-*

9. Restitutio in integrum ponit omnia in pristinum statum.
10. Leges Legibus concordare debent.
11. Non cogitur quis invitus communione manere.
12. Petitio hereditatis longi temporis prescriptione non tollitur.
13. Quod juris de Toto quoad Totum, idem juris de parte quoad partem.
14. In odiosis in appellatione filii non continentur nepotes.
15. Quod in favorem alicujus inductum est, in odium retorqueri non debet.
16. Quod omnes tangit ab omnibus tractari debet.
17. Voluntates Defunctorum potius sunt adjuvanda quam impedienda.
18. Libera esse debet adeunda hereditatis voluntas.
19. In ambiguis vestigia voluntatis semper sunt sequenda.
20. Conditio impossibilis vel turpis in ultimis voluntatibus non consideratur.
21. Nihil actum esse videtur dum aliquid addendum superest.
22. Non verbis sed rebus leges imponi debent.
23. Adoptivus admittitur cum filiis legitimis & naturalibus, tam natis ante vel post adoptionem durante adoptionis jure.
24. Nihil & invalidum aequiparatur in jure.
25. Verba in ambiguo in humaniorem partem sunt accipienda.
26. Communis Error non facit Jus.
27. Viventis non est heres.
28. Diligentia sua nemini debet esse damnsa.
29. Non valenti agere nulla currit Prescriptio.
30. Qui emolumentum habet, ille etiam onus sentiri debet.
31. Non Exemplis sed Legibus judicandum est.
32. In judiciis debet esse aequalitas.
33. Casus fortuitus excusat à Pœnâ.
34. Quæ Naturalia sunt separari non possunt.
35. Tolle voluntatem de medio, & omnis actus est indifferens.
36. In Delictis consideratur Animus, & merum factum, non juris Effectus.
37. Frequentia Delicti graviores Pœnas inducit.
38. Cursus Temporis non immutat substantiam veritatis.
39. Pœna [peccatum] non debet egredi Delinquentem, sed suum tenere Authorem.
40. Semel Deo dicatum, non est ad usus humanos ulterius transferendum.
41. Libertas omnibus rebus favorabilior.
42. Jura Sanguinis nullo jure civili dirimi possunt.
43. Quæ contra jus fiunt, debent utique pro infectis haberi.
44. Certum est, Quod is committit in legem, Qui legis verba amplectens, contra legis nititur voluntatem.
45. Servitutem mortalitati ferè comparamus.
46. Invito beneficium non datur.
47. Quod ob gratiam alicujus conceditur, non est in ejus dispendium retorquendum.
48. Indultum a Principe Beneficium, decet esse mansurum.
49. Privilegia quæ causæ sunt, ad heredem transmittuntur, quæ personæ sunt ad heredem non transeunt.
50. Donatio est ejus quod consultò donatur.
51. Donari videtur quod nullo jure cogente conceditur.
52. Non videntur data, quæ eo tempore quo dantur, accipientis non sint.

53. *Hi qui in universum jus succedunt haredis loco habentur.*
54. *Is qui in jus succedit alterius, eo jure quo ille uti debet.*
55. *Ex quâ personâ quis lucrum capit, ejus factum præstare debet.*
56. *In totum omnia, quæ animi destinatione agenda sunt, non nisi verâ & certâ scientiâ perfici possunt.*
57. *Potest quis per alium, quod potest facere per seipsum.*
58. *Non vult, qui vi, vel metu cogitur.*
59. *Ejus est Nolle qui potest velle.*
60. *Impossibile nulla est obligatio.*
61. *Quod nullius esse potest, id ut alicujus fieret nulla obligatio valet efficere.*
62. *Non omne quod licet honestum est.*
63. *Id quod nostrum est sine factō nostro ad alium transferri non potest.*
64. *Non debeo melioris esse conditionis quàm Author meus, à quo jus in me transt.*
65. *Factum cui jus suum, non adversario nocere debet.*
66. *Mora sua cuilibet est nociva.*
67. *Quod semel placuit, illud amplius displicere non potest.*
68. *Nemo potest mutare consilium suum in alterius detrimentum.*
69. *Omnia quæ jure contrahuntur, contrario jure pereunt.*
70. *Qui sentit onus debet sentire commodum, & contra.*
71. *Accessorium naturam sequi congruit Principalis.*
72. *Plus cautionis est in Re quàm in Personâ.*
73. *In maleficio Ratihabitio mandato comparatur.*
74. *Ratum quis habere non potest, quod ipsius nomine non est gestum.*
75. *Mandatum dolum & culpam recipit.*
76. *Socii mei Socius, socius meus non est.*
77. *Nuptias non concubitus, sed consensus facit.*
78. *Cum quid prohibetur, prohibentur omnia quæ sequuntur ex illo.*
79. *Nunquam ex post facto crescit Delicti astimatio.*
80. *Non debet quis alterius odio prægavari.*
81. *Nemo damnum facit, nisi qui id facit, quod*
82. *Facere jus non habet.*
83. *Imperitia culpæ annumeratur.*
84. *Is damnum dat qui jubet dare.*
85. *Fure natura æquum est neminem cum alterius detrimento & injuriâ fieri locupletiore m.*
86. *Verborum obligatio verbis tollitur.*
87. *Infamibus non patent Portæ Dignitatum.*
88. *In Judiciis non est acceptatio personarum habenda.*
89. *Nemo qui condemnare potest, absolvere non potest.*
90. *Minus est actionem habere quàm Rem.*
91. *Is qui actionem habet ad Rem recuperandam, ipsam rem habere videtur.*
92. *Quatenus cujusque inter sit, non in facto sed in jure consistit.*
93. *Definit Delictor is esse, qui nactus est exceptionem justam, nec ab æquitate naturali abhorrentem.*
94. *Nullus pluribus uti defensionibus prohibetur.*
95. *Animalibus casus, mortes, quæque sine culpâ accidunt, fugæ servorum qui custodiri non solent, rapinæ, tumultus, incendia, aquarum magnitudines, impetus prædonum, à nullo præstantur.*

96. Non est obligatorium contrà bonos mores præstitum Juramentum.
97. In malis Promissus fidem non expedit observari.
98. Non debet cui quod plus est licet, quod minus est non licere.
99. Nullus videtur dolo facere, qui suo jure utitur.
100. Non videtur dolo malo facere, qui parere necesse habet.
101. Quod non est licitum in lege, Necessitas facit licitum.
102. Quicquid in calore Iracundiæ vel sit, vel dicitur, non prius ratum est, quam si perseverantiâ apparuit judicium animi fuisse.
103. Ferè in omnibus pœnalibus judiciis & ætati, & imprudentiæ succurritur.
104. Nullum crimen patitur is, qui non prohibet, cum prohibere non potest.
105. Vani Timoris justa excusatio non est.
106. Utilius scandalum nasci permittitur, quàm veritas relinquatur.
107. Expressa nocent, non expressa non nocent.
108. Præsumitur ignorantia, ubi Scientia non probatur.
109. Semel malus semper præsumitur malus.
110. Res judicata pro veritate accipitur.
111. Sine causâ, nisi subsit culpa, non est aliquis puniendus.
112. Peccatum non dimittitur, nisi restituatur ablatum.
113. Utile per inutile non vitiatur.
114. Non solent quæ abundant vitiare Scripturas.
115. In Toto & Pars continetur.
116. In obscuris minimum est sequendum.
117. In re dubiâ benigniorem interpretationem sequi non minus justius est, quàm tutius.
118. Semper in dubiis benigniora præferenda sunt.
119. In omnibus quidem, maxime tamen in Jure, Æquitas spectanda est.
120. Quoties idem Sermo duas Sententias exprimit, ea potissimum accipitur, quæ rei gerendæ aptior est.
121. Favorabiliores Rei potius, quàm Actores habentur.
122. Cum sunt partium Jura obscura, Reo favendum est potius, quàm Actori.
123. In Testamentis plenius voluntates Testantium interpretamur.
124. Quæ in Testamento ita scripta sunt, ut intelligi non possint, perinde sunt ac si scripta non essent.
125. In pœnis benignior interpretatio est facienda.
126. Odia restringi, favores convenit ampliari.
127. Prima Rectè agendi Regula est Jus Naturæ.
128. Quod semper Bonum est & Æquum, id est Jus Naturæ.
129. Non omnium quæ à Majoribus constituta sunt Ratio reddi potest.
130. Jura generaliter non in singulas Personas constituuntur.
131. Leges futuris dant formam negotiis, non ad facta præterita revocantur.
132. In Bonis nostris computantur, non solum quæ Domini nostri sunt, sed & si quid est in actionibus.
133. Impossibilia vel Præterita in jus cadere non possunt.
134. Cujus Rei Species eadem consistit, Res eadem quoque existimanda est.
135. Agentis intentio, ab intellectu & voluntate procedit.
136. Quod per Casum contingit, nemini imputatur.

137. Ignorantia juris cuique nocet, non facti.
138. Vis necessitatem imponit, contrariam voluntati.
139. Metus est non vani hominis, sed qui merito cadat in virum constantem.
140. Quod per Necessitatem fit vel omittitur non imputatur.
141. Non negligentibus subvenitur, sed necessitate rerum impeditis.
142. Quod quisque juris in alterum inique statuerit, ipse eodem utatur, scilicet, si statuerit cum effectu.
143. Impossibiles Conditiones, pro nullis habendæ.
144. Conditiones contra leges, consuetudines aut bonos mores, vel derisoria sunt, vel pro non scriptis habentur.
145. Quod fieri non debet factum valet, reprobatum tamen, ut inutile vel damnosum.
146. Culpa est immisceri se Rei, ad se non pertinenti.
147. Imperitia Culpa annumeratur.
148. Minus solvit, qui Tardius solvit.
149. Potestas Patris debet in pietate, non atrocitate consistere.
150. Sine hæredis Institutione, nihil in Testamento scriptum valet.
151. Nihil est quod hominibus magis debetur, quam ut suprema voluntas liberè declaretur.
152. Liberi à Parentibus necessario sunt instituendi.
153. Non licet Parenti exheredari, aut praterire filium, nisi sit ingratus.
154. Ambulatoria est voluntas, usque ad supremum vitæ exitum.
155. Hæredes quot quis vult, instituat.
156. Ubi pugnantia in Testamento jubentur, neutrum ratum est.
157. Pacta quæ Turpem causam continent, non sunt conservanda.
158. Non est ex bona fide Rem prædoni restituere; quia Justitia suum cuique reddit, ita ut non distrahatur ab ullius alterius justiore repetitione.
159. Rerum inhonestarum nulla est Societas.
160. Fidejussorum obligatio est accessio principalis obligationis.
161. Maleficia, voluntas & Propositum delinquentis distinguit.
162. Juris executio non habet injuriam.
163. Salus Populi Suprema Lex.
164. Omnium Sollicitudini commendatur, Nè quid detrimenti Respublica capiat.
165. Partes non tantum Parenti sed Reip. nascitur.
166. Summa Imperii, vel Majestas est penes Principem.
167. Princeps solus & Conditor, & Interpretes Legis est.
168. Decet Principem servare Leges, quibus ipse solutus est.
169. Ad Majestatem spectat Potestas vitæ & necis.
170. De Xenii placuit Imperatoribus vetus Proverbium, ὅτι πάντα, ὅτι πάντα, ὅτι πάντα, ὅτι πάντα πάντα.
171. Cessante Ratione, cessat Lex.
172. Peccatum ambulat cum Capite.

These and such like wise Rules, allayed when need is with prudent exceptions, are necessarily to be applied to all Rational Doctrines, to take off all unreasonable Cavils, of which otherwise there will be no end,

But

But to fasten all sure, I will further presume to add for a close, such Laws of Nature as are immutable and undeniable; viz.

Precepts of
the Law of
Nature.

1. *Bonum sequendum, malum fugiendum.*
2. *Bonum Publicum privato preferendum.*
3. *Quod Tibi fieri non vis id alteri ne feceris.*
4. *Aequalitas in omnibus servanda & ad aequalitatem omnia sunt dirigenda.*
5. *Homo sibi debet prudenter, castè, sobriè & tranquillè vivere secundum virtutem.*
6. *Homo de rebus debitâ diligentia apprehensus vi intellectus rectè Judicare potest.*
7. *Maritus amare, regere, & tueri uxorem debet, uxor Maritum amare, obedire, & juvare debet.*
8. *Parentes amare, regere, nutrire, docere liberos debent, Liberi Parentes amare, honorare, iisque obedire debent.*
9. *Tutores quasi Parentes, & Pupilli quasi Liberi, eadem officia ac Parentes & Liberi mutuo prestare tenentur.*
10. *Domini & Servi, jussè imperare & servire debent.*
11. *Lex Naturæ est dictamen Rationis.*
12. *Quærenda Pax in omnibus licitis & honestis.*
13. *Standum Promissis Justis.*
14. *Justitia in omnibus servanda.*
15. *Misericordia erga miserabiles personas exercenda.*
16. *Obedientia Principibus præstanda.*

The

The CONTENTS.

Soul imperfect. Soul under a Law. Soul hath vast desires. Works of God magnificent. Works of God beautiful. Works of God harmonious. Idolatry.

TITLE II.

Of G O D.

Heb. 11. 6.

HE that cometh to God must believe that he is, and that he is a Rewarder of all those that diligently seek him. Were there no supernatural Revelation in the World there is enough, both within us and without us, to convince us of the Being of a Deity.

1. From within us, Rom. 1. 19. — τὸ γινώσκον τὸ θεῶν, *That which may be known of God is manifest in them, for God hath shewed it unto them.* The Notion of God is inbred, and the Soul furnished with such a natural sagacity, that upon the exerting of her Rational faculties she is infallibly led to the acknowledgment of a Deity. As,

Soul imperfect.

I. The Soul is Imperfect, therefore not self existent, for if so, she would have made her self 1. Perfect to know all things, as God, 2. To enjoy and be satisfied with all things, as God; and 3. She would have made her house, the Body, free from ruines of Diseases and death, and immortal as God.

Soul under a Law.

II. The Soul is under a Law, imprinted in her self, not by her self, implying a Legislator above her self; for though she can dictate to her self, and judge her self by reflection upon her self, so as to acquit or condemn her self, yet she knows very well that she cannot dictate all things to her self, for she is ignorant of most things, neither can she judge all things in her self by reflection upon her self, nor acquit or condemn her self for all things. And therefore there must be a superiour Power, which knows all things and can judge of all things, and accordingly comfort or discomfort, reward or punish more than she her self can do. So that at the best, her Conscience which hath this power in her Understanding and Will, is but a Vicegerent, or petty-God, which argues her subjection to the most high God that made her. And if this were not so, why should she trouble her self at all for any thing that is evil, or be pleased with any thing that is good, but rather be at her own disposal, to guess at random in her own thoughts, and glut her self at a venture in her own lusts, and never fear to be contradicted or called to account, as now she doth.

III. The

III. The Soul hath vast desires and appetites, unsatisfiable in this World. Therefore nothing can be commensurate or adequate to fill her but God, who though a full content unto her, yet cannot be comprehended by her. If a longing be in Nature to be good and happy, and nothing of goodness or happiness sufficient for her; a slur is put upon her, *πάντες γὰρ ἐν φύσει τρέφονται πρὸς τὸ Ἄγαθόν*. All men incline to some highest Good, which can be none but God. *Cor meum factum est à Te, & inquietum est donec perveniat ad Te*; The Soul is made by God, and can rest satisfied only in God, who is *Optimus Maximus, Causa prima, ens Entium*, the best and the greatest, the first Cause, according to the Prayer of the good Heathen, *O thou Being of Beings, be merciful unto me!* A Being essentially all things in himself, independently all things from himself, Eternally, necessarily, without Origination or Contingency, unconceivable, unexpressible, God blessed for evermore.

Soul hath vast desires.

Arist.

Aug.

2. From without us. *For the invisible things of him, from the Creation of the World, are clearly seen, being understood by the things that are made, even his eternal Power and God-head, so that they are without excuse, Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened, professing themselves wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, &c. Wherefore God gave them up, &c.*

Ro. I. 20, 21, &c.

Nothing can be Cause of it self, for that which is not cannot act, and nothing can be before it is; therefore every thing must have its Being from something that is only what it is, in its self, by its self, and from its self from everlasting, before, in and after all time, that is, G O D.

The contemplation of this World, without us, declares the Works thereof to be

I. Magnificent, and stately signatures and impresses of infinite Power and Wisdom in the Maker. A casual concourse of Particles from an infinite extramundane Sphere could not come together thus, from all sorts of Angles and Globes, jumbling together to a solid concatenation in such forms and dimensions, in such postures and places as now they are; nor hold together thus after such dexterous meeting, nor move and act as now they do, without a higher Power, first to create their essence and matter, then to give them existence and subsistence by such forms as now they have.

Works of God Magnificent.

1. Because Matter is intrinsically dead and unactive, and therefore there must be an intrinsical Mover, and Life to move it.

Reasons.

2. Because Matter is intrinsically stupid and unreasonable, and therefore there must be an extrinsical Spirit and Reason to guide it.

3. Because a wise and settled Contrivance cannot proceed from a blind chance, or a fortuitous concurrence of things.

4. Because if so, those infinite supposed Atoms in such infinite supposed Mansions, might have disposed themselves by such mixt dances, into infinite Worlds.

II. Beautiful and comely Works, of rare symmetry and proportion. *Plato therefore said as much as the Scripture, γὰρ μὲν γὰρ ὁ Θεός, that God, as an exact Mathematician did all things in number, weight and measure. Things might have been otherwise, and yet are best as they are, and could*

Works of God Beautiful.

not have been better. Nothing is wanting, nothing could be spared. *God beheld all that he had made, and behold it was very good.* Nothing can be altered. *That which is crooked cannot be made straight, and that which is wanting cannot be numbred. Consider the waies of God, for who can make that straight which he hath made crooked.* Let no man say, *Wherefore is this, or wherefore is that?* For all things are fitted with their due shapes and qualities, and though some things ugly in comparison of others, yet all things make up the compleat beauty and loveliness of the Universe.

Reas.

A fortuitous convolation of blind Atoms could not do this. Because all Beautiful composures require Labour and Art, which is only in Spirit and Intellect, not in Matter or Deadness.

Works of
God harmonious.

III. Harmonious Works. Agreement amongst disagreeing qualities, and unlike quantities,

Reas.

1. Because Chance links not one thing into another in contrived harmony.

2. Because established Order amongst things void of understanding, must be the work of an Infinite understanding that knows their natures and uses.

3. Because not only Brutes, but Inanimate Creatures sagaciously operate for ends which they understand not.

As the Regular course of a Ship argues a wise Pilot at the Helm, so the Regular course of the World argues a wise Creatour.

Upon these Notions mankind acknowledged a Deity, and because they could not see it, chose to worship any thing for a God which they could see, rather than to be without one which they could not see. And when they found any benefit by any thing, they made it a God, as by *Ceres, Bacchus, &c.* the good Corn and Wine that gladdened their hearts, Is not this a God?

And because they could not see the Deity, being a Spirit, they adored Idols and other Creatures which were material, because they could see them.

Obj.
Sol.

Some have denied a Deity.

This is, *κατασκευάζειν τὴν φύσιν*, to bely Nature. In some Individuals Nature and Reason may be perverted by Education and Customes, Institutions and Examples destroying natural Notions; but this cannot invalidate Universal perswasions, and the consent of all Nations. The Will in some particulars doth often change, as often as the Will changes, which is very changable; but the true Notion is fixt from the understanding natural, which never changeth. This must come either 1. From the Oracle of God, or 2. From the Tradition of Parents. If from God it must be true, If from Parents it cannot be false.

Obj.
Sol.

Soul is invisible, and all Spirits; Ergo there are none, Ergo no God.

Air invisible and Wind, Ergo none.

Obj.
Sol.

We cannot comprehend God, Ergo no God.

Inferiours cannot comprehend Superiours: Beasts cannot comprehend Men, nor their Actions, Art or Government. As Man is above Beasts, so God is above Man. There are higher than the highest, and there are higher than they. *That is universally known, not which every one acknowledgeth, but that which every one who doth not debauch his Faculties, doth or may discern; for it is enough evident, that Gods Being lies eaven to all Understandings.*

Arist. Top. 6.

The

The Atheist eradicates τὸ ἑμμετὸν ἐν παντὶ λογισμῷ. To deny God is ἄλλοθεν, & Plur.
ἀνδρὶς ὅτις οὐδὲν, ὅτις ἀδύνατον κατηγόρηται.

The Profaness of this Age has tinctured it with Atheisme: Men sunk into Sensualities, their Reason complies with their Carnal appetite, contrary to its self; and fain would they have none to see them, or call them to an account, *Quod valde volumus facile credimus*; And so what they earnestly desire they do readily believe. Therefore,

1. Let the Soul know its own Imperfection, and acknowledge all Perfection to be in God.

2. Let the Soul know, that Right and Wrong, Good and Evil imply a Law, which is Gods. *Ergo*, to be guided thereby.

3. Let the Soul know, she is a Judge of her own Actions, but God is a Judge above her.

4. Let the Soul know, that her vast unsatiated desires may be satiated in God.

5. Let the Soul know, that she can frame no other Idea of God but that he is the first and best, and therefore Independent and Munificent Being. Therefore,

1. Look on the Magnificent works of the VWorld, Were they eternal in Atoms? VWho made them?

1. How could Dead matter move it self without Life and Spirit?

2. How could Unreasonable matter produce Reason, which it hath not? *Nihil dat quod non habet.*

3. How could blind Chance fall into such a World as it is, and into no other, and to no more, what wit had it?

4. How could various Atoms hang so handsomely together, as they do, and not flie unhappily asunder, what Power had they?

2. Look on the Beautiful works of the World: How could ugly lumpish Matter make it self so fair, as Nothing can be more?

3. Look upon the Harmonious works of the World: How can a curious Instrument be tuned without a skilful hand?

Why do not Contraries fall together by the ears, fight and destroy all? Who curbs them, and keeps the Peace? Who sets bounds to the proud Waves, and keeps the Ocean with the bounds of the Sands?

1. And now, Who can look within himself, into his own Soul and Body, but he must see a God?

In his Understanding, which because Imperfect, must be derived from what is most Perfect, which is God; which in part sees good and evil, *Ergo*, God much more. Which reflects upon, and Judges good and evil, *Ergo*, God much more. Which hath vast inexplicable desires, *Ergo*, God only can satisfie them.

2. Who can look round about him upon the Creatures, but he must see a God? 1. In the Magnificence of his Works: 2. In the Beauty of his Works: 3. In the Harmony of his Works, in which all agree?

And when we do see a God, both from within us and from without us, Who can choose but love, obey, trust and hope in him?

How then this Profaness, this Cruelty, this Hypocrisie, &c. Stay therefore and consider your own Souls, your Bodies, how wonderful they are, how came you by them? You made not your selves, the Creatures made not themselves, All must be judged, *Ergo* there is a God.

Idolatry.

Upon these Notions Mankind acknowledged a Deity. And because they could not see, nor hear, nor feel him, being a Spirit; and because they would not take so much pains as to elevate their Spirits to the contemplation of the Father of Spirits, that they might worship him in Spirit, they chose to acknowledge and worship any thing which they saw and felt any good from, instead of the Most high God, rather than be without one. So when they found any extraordinary benefit from any thing, they made it a God to them, especially the Sun, Moon and Stars, whose kind influences they perceived to enrich the lower World with life and growth of all good things, which did refresh their hearts with food and gladness: And even those Men that had ruled them, and saved them from their Enemies, or taught them to sow Corn, or plant Vineyards, after their death they adored them for Petty-Gods, as *Mars*, and *Ceres*, and *Bacchus*, &c. and when they were gone out of sight, they erected their Statues, and conceited that the power of their *Numens* was confined to those Stocks and Stones, and raised Temples to their honour, that they might keep them near to themselves, and have recourse to them in all their necessities. As the Children of *Israel*, who though they heard Gods voice, and saw fire upon the Mount, and the Pillar of a Cloud and of fire in the Red Sea, as visible tokens of his presence, yet because the Thunder and Lightning was terrible they could not endure it, and because *Moses* was gone up to the Mountain for forty daies, they gave him for gone, whom they wished to speak unto them; and now they lacked some visible Gods, such as they saw in *Egypt*, and forced *Aaron* to make them a Golden Calf, and cried, saying, *Make us Gods to go before us, for as for this Moses we know not what is become of him.* And when they had their Idols to their mind, they said with joy, *These be thy Gods, O Israel.*

Thus the greatest part of Mankind, though they had in them by the light of Nature, *ἡ γινώσκουσα θεοῦ*, sufficient knowledge of God, yet they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened, professing themselves wise they became fools, and changed the glory of the incorruptible God into an Image made like unto corruptible Man, and to Birds and four-footed Beasts, and creeping things; wherefore God gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own Bodies between themselves, who changed the Truth of God into a Lie, and worshipped and served the Creature more than the Creatour, who is blessed for evermore. Amen.

And this carnal and gross humour caused the opinion of carnal Gods, and of a carnal worship by them of the true God. Wherefore God knowing the dull temper of the *Jews*, and their fond disposition of being like unto the rest of the World, commanded them Altars and Sacrifices of Beasts and Birds to the true God, which otherwise they would have erected and raised to false Gods. Till the time of Reformation God winked at this Ignorance, in them and the rest of the World, and brought in by his Son the full revelation of the True God, and his True worship in Spirit and in Truth.

The CONTENTS.

Natural Religion. Supernatural Religion. Revelation.

TITLE III.

Of Religion.

AL L men being convinced that there is a God, from what they are, and from what is within their Souls and Bodies, as also from the Magnificent, Beautiful and Harmonious works of God, in the World round about them, and that he is most Powerful, Wise, Holy, Just and Gracious, &c. It must necessarily follow, that this God ought to be worshipped and served, which is the Natural Religion due to God from all his Creatures, who do also express it in one kind or other, but more especially the Rational Creatures, who are most able and most obliged to give unto God this their reasonable Service, and most especially Mankind, who have most need, and who stand in peculiar relation to God, who made them but a little lower than the Angels, and Lords of this Inferiour World, and designed them for the Inheritance of Glory with Angels and Arch-Angels in heaven.

Natural Religion.

To which Estate they should have passed by Grace and Favour, if they had kept his Law which he first gave them; and then all their religious Applications to God should have been, in the quality of Saints, in Honour, and Praise, and Thanksgiving for evermore. But since the First man did disobey and die, all since do and suffer the same sin and death; therefore all their religious Addresses to God must be made in the quality of Sinners and Sufferers.

Being therefore thus sinful and miserable, in all their transactions from time to time with a Deity, they have been complaining and bemoaning their condition, and imploring relief and mercy to cleanse the stain of their Guilt, and to remove their sorrow and plague, and after pardon to return praise and thanks. For this purpose, they all along poured out their Supplications, and offered their gifts and Sacrifices of their best things, even of their Children, sometimes by a blind zeal thinking to pacifie and atone, if it might be, the wrath of a provoked God.

This way of Service in their approaches to Heaven, Nature prompted them unto, even to do the best they could to purifie themselves and appease their Maker. Yet even this they quickly forgot, and performed the same Devotion to the Creatures that were below themselves, and forsook their Creatour out of an idle fancy that they could not see him, nor hear nor feel him, because he was far above out of their sight and reach. Therefore this Natural Information of Divine duty and worship did not do the work, as is proved by the experience of Idolaters for some thousands of years.

Therefore

Supernatural
Religion.

Therefore it was necessary that there should be a supernatural Revelation from God to Man, for his conduct and guidance in the way of Religion. In order to which practice, and the end of Salvation whereto it was to tend, God that was in Christ, reconciling the World unto himself, revealed his Will, what he would have done by Man, and his Promises, what was to be had of him for a Reward, by degrees more and more, till Christ came from the bosom of his Father, who brought in all Perfection, and taught us all things. As namely,

1. By common instinct unto all men.
2. By special Impulse to the first Fathers.
3. By Dreams and Visions to the Prophets.
4. By Providences and Dispensations of all sorts.
5. By Miracles and great Wonders.
6. By Christ Jesus, saying, *This is my welbeloved Son, in whom I am well pleased, hear ye him.* So great is that *παραπινυλας σοφία τῷ Θεῷ.* God who at sundrytimes, and in divers manners spake in time past to our Fathers, by the Prophets, hath in these last daies spoken unto us by his Son, whom he hath made Heir of all things. That is, Before the Law immediately: By the Law, Angels and Moses mediating: By the Gospel, Christ and his Spirit mediating.

Heb. I. 1.

Revelation:

The Subject of Gods Revelation all along, more or less, is Gods Bounty, Blessedness, and Mans Duty, Holiness.

The Manner all along more or less, is, Instinct, oral Instruction, Writing in Tables, Writing in Heart, the Law, Will, Testament and Word of God.

This Divine commerce and interposure of Revelation of Gods Will is the true means of serving God aright, which was never wanting in some degree sufficient, to all that endeavoured after it: But through Carelesness and Sensuality, the greatest part of Mankind have been imposed upon by fantastical Dreams, and magical Divinations of Astrologers, Sooth-sayers, Poets, Philosophers, Enchanters, Prophets, Priests, Running to Oracles, and Entrails of sacrificed Beasts, and Flying of Birds, and all sorts of Prodigies, as Omens and Prognosticks of Casual contingencies in this life, and the Futurities of another World, as if by such absurd conveyances God had made a Divine discovery of Religious concernments.

The

The CONTENTS.

*Of Scriptures. Writings. Traditions. Inspiration.
Testament. Ethnick Theology.*

TITLE IV.

Of Scriptures.

FOr the better settlement of all Mediums for ever in the concerns of true Religion, God saw it most convenient, That all his Will revealed by *Moses* for that Dispensation Temporal, and by *Christ* for Reformation Eternal, should both be assigned to Writing; because written Laws and Testaments are far more evident and lasting Monuments and Records, than verbal or transient oral Traditions can possibly be. Writings.

1. Because by oral Traditions, when Men were few, and their Ages long, and Doctrines few, they might the better be preserved; but when Men were multiplied, and their Ages cut short, and Doctrines multiplied, they must be the harder to continue, and the sooner lost. But by Writing, notwithstanding Mortality, the Monuments and Records might be immortal. Traditions.

2. Because there will be a failure of unwritten Traditions and vocal Reports, by carelessness and contradictions of Delivery and Debauchery, succeeding in the place of the simplicity and honesty of first Generations. Hence it came to pass, that the old Ethnick Laws were lost for want of writing, and such as are preserved are fabulous and ridiculous for want of wit and honesty, and men are lapsed thereby into Polytheisme and absurd filthy ceremonies of Religion.

Therefore it came to a necessity, to prevent a decay of Knowledge and divine Fear, that some eminent Persons should be stirred up, to commit the laws of Nature and other Positive laws of God to Writing, by Divine Inspiration. Which was done accordingly, for matter of Fact, and God himself first began to do this thing, by writing his own Law with his own Finger, upon two Tables of Stone, and delivered them to *Moses*, and commanded him to write other Statutes in a Book, to be laid up altogether in the Ark for Posterity: Till he should cancel that, and make another and better Law, which he did, and delivered it to *Christ*, who confirmed it by his Death, so as to continue for ever by way of Testament, which therefore was not of force till the death of the Testator, and therefore should never be disannulled, because, *Christ being dead from henceforth dieth no more, death hath no more dominion over him.* And so we are given to understand, according to the manner of Men, That it can Inspiration.
Testament.

no

no more be changed than a mans Testament, who being once dead and to live no more, it is impossible he should alter his last Will, having no Will after his Death because his Will died with him. And for the preservation of this Testament, after it was delivered by Christ to his Apostles by word of mouth, They, by inspiration from God, committed it to writing in the Book of the New Testament, as now it is preserved for us, and transmitted to us.

I. A Testament barely nuncupative cannot be permanent.

1. Because words spoken vanish into air, and may be mis-heard, and mis-understood, or forgotten.

2. Because the Hearers and Witnesses must die, and then all is lost, only by hear-say from others who must die also, and so the farther the Testimony passes from one generation to another, the more it loses or varies, till at last it dies and comes to nothing.

II. A Testament Written is most permanent.

1. Because, *Litera scripta manet*; and though errors in ignorant Souls may be committed, yet the sense and comparing of Copies will direct to Orthography.

Thus the Testator dies, but his Will and Testament lives, and never lives till he dies and ever lives after his death, because none can put his Will to death but he that made it, who is dead himself, and therefore can have no will or power to do it.

'Tis true, a Man may make Testaments and unmake them again as long as he liveth, as God did the Law of *Moses*, and as men may do to their Laws and Statutes; but when a man dies his last Testament stands, if there be a thousand before it, they all fall and come to nothing.

And whereas Publick Laws may be changed by new Law-makers, upon new occasions, for a new People, and are ambulatory in every Age, yet the last Wills and Testaments of men, which are private Laws, can never be changed by their Heirs and Successors, but must stand in force for ever, because they are dead that made these Laws for their private Families, to tie up them and their Heirs for ever; For if it be but a mans Testament, no man disannuls it.

For the fastening therefore of the Gospel for ever amongst men, this is the way that God hath taken for men, after the manner of men, to settle his Commands, and to settle his Estate upon men. And all this is left written in a Book which is the Scriptures, which no other Book can rival in this pretence of a Divine Will.

Ethnick
Theology

Ethnick Legislatours, Poets, Philosophers, in all their writings of Mythick, Politick or Natural Theology, they, and all, became vain in their Imaginations, and their foolish hearts were darkened; *τὰ ἀνθρώπων* *οὐκ*, they lost the seeds of God which were in them, and though they knew God, yet they glorified him not as God, but deified the Creatures that might have led them to the Creatour. Hence came *Sabaisme*, and all the Oriental Idolatry, in which Statesmen bore their part not a little, pretending conversation with *Numens* for the better obtruding of their devices: And Satan abused them all by Oracles, from Oracular Priests and *Pythian* Virgins, those mad organs of the Demons and evil Spirits in those daies.

Poets

Poets they say, were the first Authors of Ethnick Divinity, *Διὸς τέκνον* *ἐδίδαξεν ἡμᾶς ὁ θεός*, by these, saies *Plato*, God speaks unto us. The same Philosopher saith, that Philosophers were *καταχρησάμενοι τοῦ θεοῦ*, taught of God, such were ranck Magicians, who brought in prophane Dogms and impure Worship, *Ergo*, not Divine, but Diabolical and Inhumane, even to the sacrificing of their Sons and Daughters unto Devils.

If we look to the *Alcoran*, six hundred years later than the New Testament, it is answerable to the genius of the *Arabians*, fertil of Dreams, full fraught with carnal Precepts and sensual Rewards, mixed with *Heathenisme*, *Judaisme* and *Christianity*, by *Mahomet*, prompted by the Monk *Nestorius*, and advanced by the Sword.

As for the Bible, it is for Words plain, for matter pure, for stile clear, in the Testamentary parts thereof: The Prophecies thereof are fulfilled, the History most ancient, the Spirit of it most Majestick, and convincing those Divine *Τεκμήρια* & *σημεῖα*, neither is there any Eloquence like it, without meretricious ornaments of Oratours and demagogues, whose end was ostentation and faction. The Harmony admirable; the End the glorious restauration of Mankind; the quality of the Pen-men venerable; the Antiquity highest, and the Preservation and Increase of it against all oppositions in all Ages, unparallel'd. All which things speak it of more than Humane Original.

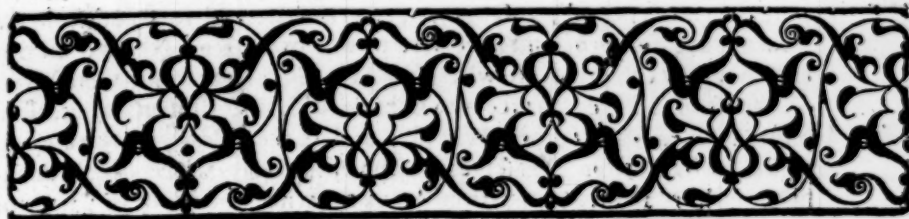
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THE
First Volume
OF THE
WILL
OF
GOD,

Concerning things to be done by Men.

Lactuca



The First BOOK, OF A TESTAMENT.

The CONTENTS.

Owners. Proprietaries. Power. Gods absolute Propriety. Gods Disposition.

TITLE I.

Of Ownership.



Very one that is a Testator must be an Owner,

1. Of his Person, free to dispose.
2. Of his Power over others, to command.
3. Of his Honour, to enoble.
4. Of his Estate, to enrich.

(As for Wisdom and Holiness, they are not devisable by men at all, but by God they are altogether.)

Such an one, within his own Sphere, can create Rights, declare Rights, bestow Rights, destroy Rights, or translate them from one to another. And he or they that are or shall be the Heirs and Successours, must be

1. Free in their Persons, to receive.
2. Subject to Power, to obey.
3. Capable to understand.
4. Willing to consent.
5. Able to keep, enjoy and use, both Honours, Commands and Estates, given and bequeathed.

Transition.
Owners.

Proprietaries. They that have power over their own Persons, Things and Actions, internal or external, or over the Persons, Things or Actions of others, corporeal or incorporeal; as Owners, Proprietaries and sole Possessours of them all, are *Sui juris*, and have free power over themselves, and all that they have, or can do to use what they have such right unto themselves, or to dispose of them to others to become Usuaries, Usufructuaries, Emphyteuciaries, Vassals, or otherwise; and if they please, to alienate and pass them over from themselves, by investing others in the direct Dominion of them, and that conditionally upon terms, totally or in part, for a time, or absolutely and freely to convey them quite away fully and wholly for ever.

And this they may do, not only in their life time, but at their death, so far as it is possible, or as the Laws will give them leave in *Licite* and *honestis*, which things are only possible in Law.

Power.

So they that have Publick Power, Rule, Authority and Jurisdiction, over the Persons, Things or Actions of their Subjects, may order and ordain such things to be had or done, or lost or left undone, or inflicted or suffered, as are in their power, by Command or Interdict, for Possession, Ejection or Restitution *in integrum*, or otherwise, by way of Reward or Punishment: Especially they that have absolute Supream Power, as Sovereign Princes, who in this respect are justly stiled *Gods*, having power of Life and Death, to make, alter and unmake Laws for the Rule and Government of Mankind; so imitating and resembling God, for those God-like works of Guidance, Protection, Justice and Mercy.

Gods absolute Propriety.

And as this Power is given by God to the Sons of Men, so it must be infinitely more in God himself, who also is the sole, absolute, independent and true Proprietary, or universal Owner and Ruler of all things both in Heaven and Earth: Because he is All in himself from all Eternity, and All in all in his Creatures, without Himself, which in time he hath made, and therefore must have all Right in the Works of his own hands, to possess or dispose of them, how, where, when, to whom, how long, and how often he pleaseth, without all opposition or controul, and all for his glory and their good.

Gods Disposition.

All Right therefore to all things for ever is originally in God, and He maketh and disposeth what rights he pleaseth to all his Creatures, to have and to hold, during his good will and pleasure. But the best of his Rights to the Best of his Creatures he disposes to the best of his Children, after the Best way of Disposals, even by his Last Will and Testament, ratified and confirmed after the best manner of Ratification, Death, and that by the death of the Best Mediatour, his Best beloved and only begotten Son Jesus Christ, substituted to die in his stead.

This last Will and Testament contains his most perfect Laws and Commands, to perform the most perfect Righteousness, as well as his most perfect Grace, to dispose the most perfect Holiness and Happiness, and to impose the most perfect Punishments and Miseries in this, and in the World to come.

Testa-

THE CONTENTS.

Testament. Berith. Διαθήκη. Covenant. Sanction. Affeuration. Title of Scriptures. Other Covenants. Old Covenant. New Covenant. Proofs for the Title of a Testament. Acts of a Testament. Confirmation of a Testament. Instrument. Inheritance. Dispositions. Oath. Testament to Christ. Law no disannulling of Testament. Law given 430. years after Promise.

TITLE II.

Of a Testament.

THE Word *Testamentum* in the Latin, as the Lawyers say, is as Testament: much as *Testatio Mentis*; Because partly it doth actively testify the Mind or Will of the Testator, But more fully as I may humbly conjecture, because passively it is a Deed solemnly testified by the Testimony of old of seven Testable Persons that are free men, and worthy to be believed, and who have themselves power to make a Will, and that under their hands and seals altogether, in one contexture of time.

The Hebrew Word *ברית Berith*, the Septuagint do constantly translate *Διαθήκη* (and never *Συνθήκη*) as most proper, *Berith* being derived from *ברא Bars*, which signifieth to create, ordain or constitute, as every Law of God or Man, *Θεῖα vel 'Ανθρωπίνη Σύστασις*, is a Divine or Humane Constitution.

The Greek word *Διαθήκη* signifies in like manner a general Disposition, whether it be by Covenant or Testament, but most especially by Testament, *This is my Blood of the New Testament*, &c. But the Hellenists or Jews that spake Greek, as the Septuagint and others, use it sometimes for a Covenant, omitting the word *συνθήκη*, which is most genuine for a Covenant. Other words there are that do indifferently signify Agreements, Contracts and Covenants; but *Berith* is never interpreted by any other than *Διαθήκη*, which well denotes the Constitution of an Everlasting Testament.

Thus this Greek word *Διαθήκη*, as generally it is used for a Publick Law, Ordinance or Constitution of a Prince or Magistrate, which may be changed; so especially for that kind of Law or Ordinance, which is made by

Matt. 26.28.
Mar. 14.24.
Luk. 22.20.

by the last Will and Testament of God or Man, which cannot be changed, And this is the private Law of a Testator concerning the disposal of his Estate after his own Death, or one that is substituted to die for him, if the Law should so allow it : Hence the word *Legatum* and *Legare* is used, i. e. to give any thing in Legacy by Will, which by the Law of the Twelve Tables must stand as a Law. *Uti quisque Rei sua legassit, ita Jus esto.*

Covenant.

So the same General Words, *Berith* and *διαθήκη* in the Hebrew and Greek, are sometimes used for a Covenant, to which, as to Laws, a Sanction doth belong; but *Testamentum* in the Latin never, but only for a Last Will. And so *διαθήκη* in the New Testament, ought to be interpreted a Testament, and it is to be admired that it is so frequently translated Covenant.

Sanction.

It is vulgarly asserted, That the Word Covenant is most proper in the Gospel sense; Because as in Laws that Part is called a Sanction which consecrates the Blood of the Offender to the Law for his Transgression, so in Covenants especially Publick, as Leagues and Truces between Nation and Nation; The Establishment of old was by the slaying of some beast, which is called a Sanction from *Sanguis* or Blood, and *Fœdus* a League à *ferendo*, and *fœdus percutere* to strike a League, because they used to strike a Hog or other beast to death at the time of the making of the League, with a solemn asseveration of both Parties Confederate, That if either of them should offer to violate the Articles of the Peace or War agreed upon between them, then *Jupiter* should so or more destroy those Covenant-breakers, as they did then and there destroy that beast, and more also. The old Form runs thus; *Si prior defecit, Tu illum Jupiter sic ferito, ut Ego hunc Porcum nunc feriam, tantoque magis quantum magis potes pollesque.* Not much unlike the Hebrew Form, *God do so to me and more also.*

Assseveration.

1 Sam. 25. 22.

As *David* threatned *Nabal* for denying relief to his men, saying, *God do so and more also unto the enemies of David, if I leave of all that pertain to him by the morning light, any that pisseth against the Wall.* As *Abner* threatned *Ishbosheth* the Son of *Saul*: *So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him, to translate the kingdom from the house of Saul, and to set up the throne of David &c.* As *Ruth* Covenanted with *Naomi*: *The Lord do so to me and more, if ought but Death part thee and me.* As *Gisbi* answered *David* concerning *Abalom*: *The enemies of my Lord the King, and all that rise against thee to do thee hurt, be as that young man is.* As *David* promised *Amasa*, *God do so to me and more also, if thou be not Captain of the Host before me continually in the room of Joab.* As *Jonathan* Covenanted with *David*, saying, *If there be good toward David, and I then send not unto thee and shew it thee, The Lord do so and much more to Jonathan; and let the Lord even require it at the hand of David's Enemies.*

The like Imprecation is in *Homer* *ἰν ταῖς ἐπιδαις.*

Τὸ δὲ σφ' ἰγχεῖν αὐτὸ χαμᾶδις πῶς αἰ δὴ τίηθ'.

Exod. 24. 8.

So for the confirmation of the Old Testament, *Moses* took the blood and sprinkled it on the people and said, *Behold the blood of the Covenant, which the Lord hath made with you concerning all these words.* Hence that severe threatening

threatning on those that *count the Blood of the Covenant an unholy thing.* Heb. 10. 29. So that of the Prophet alludes to this, *As for thee also, by the Blood of thy Covenant, I have sent forth thy Prisoners, &c.* So in the Covenant between God and Abraham, *the Beasts and the Birds were divided in the midst, &c.* Gen. 15. 10.

So that these Words *Berith*, and *Διαθήκη* are so large, that they denote a Law, Covenant, and Testament, but principally a Testament: These three Significations agreeing well together in this great Disposition of God in the Gospel, which is his Testament, Law, and Covenant; because every Testament absolute is a Law, but this Testament of Gods is conditional, which makes it a Covenant as well as a Law.

Therefore the Word Testament is, and hath, ever been the Common Title of the Scriptures of the Law and Gospel; and the ancient Christians chose rather to call the Gospel *καὶνὴν Διαθήκην* than *καὶνὴν Νόμον*, though it be the New and Royal Law of Jesus Christ, and the Law of liberty, and the Law of Faith: Because Christ himself hath given it that Name, *this is my Blood of the New Testament*, and the Author of the Epistle to the Hebrews doth most accurately describe the Nature of it, saying, *He is the Mediatour of the New Testament, that by the means of Death for the Transgressions, that were under the first Testament, they which are called might receive the promise of eternal Inheritance; for where a Testament is, there must also of necessity be the death of the Testator: For a Testament is of force after men are dead, otherwise it is of no strength at all, while the Testator liveth, &c.* Heb. 9. 15.

The Apostles also observing the true Idiome of this Word, call themselves accordingly *Διακόνες καὶνῆς Διαθήκης*, *God hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth life.* 2 Cor. 3. 6.

Neither can there be any just Exceptions made against this Title of the Old and New Testament; for who dares call the Gospel by any other Name, than Christ hath given it at his solemn Supper, and than the Apostles have given, and all the ancient Christians, both Greek and Latine?

There were many other Testaments or Covenants of God in Scriptures, so called, or rather Ordinances, Laws and Decrees; as *the Covenant made with Adam for the Revolution of the day and of the night; and the Covenant with Noah in the Ark for his coming into the Ark, with his Sons, his Wife, and his Sons Wives with him; and also, That the Earth should never be destroyed with a flood any more; there is besides, the Covenant of Circumcision, and the Covenant of the Sabbath, Exod. 16. 19. Exod. 31. 16. And besides these Promises many, and Covenants many.* Other Covenants. Jer. 33. 20. Gen. 6. 18. Gen. 9. 9: Ads 7. 8.

But the main Covenant, which for the Promises thereof was made to Abraham, and for the Precepts thereof to Moses in Mount Sinai, and began to be executed, when the Children of Israel departed out of Egypt, and was fully performed, when Joshua in Moses stead put the people in actual Possession of the Land of Canaan; I say this main Covenant swallowed up all other Covenants, and took in Sabbath and Circumcision, and carried away the Name of the Covenant of God from all the rest.

But

New Cove-
nant.

But when the Gospel came, which was the New Covenant or Testament, made by God to Christ, this being the last and most perfect that ever God did make, it carries away the Name from the Law it self, and all others, and is truly and really the everlasting Testament and Covenant of God.

Jer. 31. 32.

Of this New Testament the Scriptures of the Old Testament do frequently prophesie; *Behold the days come, saith the Lord, That I will make a New Covenant with the house of Israel, and with the house of Judah, not according to the Covenant, which I made with their Fathers in the day, that I took them by the hand to bring them out of the Land of Egypt, which my Covenant they brake, although I was a Husband unto them saith the Lord.* And in divers other places hereafter to be noted.

Gal. 4. 24.

And these are the two distinct Testaments set forth by the Allegory of Abrahams two Sons, the one by a Bond-woman, and the other by a Free-woman. *For these are the Two [Testaments] Covenants, the one from Mount Sinai which gendreth to Bondage, which is Agar, the other from Mount Sion, in Jerusalem, which is Free-born, which is the Mother of us all. And therefore we that are under the second Covenant are not Children of the Bond-woman, but of the Free-woman.*

Proofs for the
title of Testa-
ment.

Matt. 26. 28.

But the prime places in the Gospel, and writings of the Apostles, do most fully demonstrate this Notion of a Testament, as in the first place, those dying words of the Mediatour himself, *This is my Blood of the New Testament, which is shed for many for the remission of sins.* Where no man dares translate it Covenant, or by any other word than Testament, which makes the Opposers sweat to make good the rendring of the same word in other places a Covenant, as in the eight of the Hebrews they do, whereas in the next Chapter they cannot do it. *For this cause he is the Mediatour of the New Testament, that by the means of death for the redemption of the Transgressours that were under the first Testament, they which are called might receive the promise of eternal Inheritance. For where a Testament is, there must also of necessity be the death of the Testatour; for a Testament is of force when men are dead, otherwise it is of no strength at all while the Testatour liveth. Wherefore neither the first Testament was dedicated without Blood, &c.* So the *ἡ διαθήκη* Gal. 4. 24. relate to the *καταθήκη*, v. 7. If a Son, then an Heir of God through Christ, and v. 30. *The Son of the Bond-woman shall not be Heir with the Son of the Free-woman.* As also Gal. 3. 15. though *διαθήκη* be there translated Covenant, yet it strongly soundeth a Testament, because if it be confirmed first by death, no man can disannul it. No man can disannul his own Testament, because he is dead and hath no will: whereas we see daily, that Covenants, though never so much confirmed by hands and Seals, &c. are broken every day at the wills and pleasures of them that made them. So 1 Cor. 11. 25. *This Cup is the New Testament in my Blood.* 2 Cor. 3. 6. *God hath made us able Ministers of the New Testament,* and v. 14. *The Old Testament is done away in Christ:* And in many other places. But more particularly let us take a view of Gal. 3. 17. *This I say, that the Covenant which was confirmed before of God in Christ, the Law which was four hundred and thirty years after, cannot disannul, that it should make the Promise of none effect.* The Argument of the Apostle in the Paragraph, v. 15, 16, 17. is thus: Though it be but a Mans Covenant, yet if it be once confirmed, no such Testatour can disannul it, or superadd thereunto by any

Gal. 3. 15.

Gal. 3. 17.

any after-Act, much less will the most holy and righteous God of heaven disannul his own Testament when once it is confirmed. But I say, that Gods Testament was confirmed before the giving of the Law, and therefore the Law, which was four hundred and thirty years after the Institution of the Testament, could not disannul or defeat the Promise therein contained.

There are two Acts of a Testament.

Acts of a Testament.

Institution or Faction, when a Testator declares this to be his last Will and Testament by Word, or Writing, or both.

Confirmation or Establishing, when he silently declareth it to be unalterable and irrevocable, by dying or taking his death upon it.

These two are different Acts, done at different times, and by different means; the one in Life, the other in death.

Now the Old Testament of God for the Promisory Part of it, was first instituted or ordained, when Abraham lived in Mesopotamia, before he dwelt in Charran, for there the Lord had said unto him, *I will make of thee a great Nation, and I will bless thee, and make thy Name great, and thou shalt be a Blessing, &c.* Gen. 12.2.

This Institution was again declared to Abraham, when he lived at Sichem, for there the Lord appeared unto him, and said, *Lift up now thine eyes, and look from the place where thou art, Northward and Southward, for all the Land which thou seest, to thee will I give it, and to thy seed for ever.* Gen. 13.4.

The Sum of this Institution was yet again renewed unto Abraham, when he dwelt in the Plain of Mamre, which is Hebron, where the Lord said unto him, *I am the Lord that brought thee out of Ur of the Chaldees to give thee this Land to inherit it.* Gen. 15.7.

Thus Gods Ordination, Institution or Faction of his Testament, was sufficiently declared to Abraham; immediately after this last Intimation, the same Testament was confirmed by God.

For when Abraham desired some farther Assurance, whereby he might know, that he should inherit the Land promised, Gen. 15. 18. God thereupon confirmed or established his Testament by doing a solemn Act, which added such Authority and force unto his Testament, that by virtue of that Act, God deprived himself (as a dead man) of all power of recalling it. Therefore by Gods appointment, certain Beasts were slain and divided into half, and the pieces laid severally one against another, and the Lord, as a Burning Lamp, passed between those dead pieces, and by that passage his Testament was confirmed, Gen. 15. 18. *In that same day, the Lord made a Covenant with Abraham: In the Hebrew, the Lord cut or dispatched his Testament, or Promise to Abraham; In the Greek, he disposed his Disposition to Abraham, i.e. he assured it to him, saying to thy Seed have I given this Land, &c.* Gen. 15. 19.

Neither can the Hebrew Word *Berith* here signifie a Covenant for two Reasons:

1. Because the Hebrew Text saith, he made a Deed, Constitution, or Disposition unto Abraham, not a Condition or Covenant with Abraham. And so the LXX. read *ἵδωτο τὴν διαθήκην, τῷ Ἀβραμ.* Reason 1.

2. Because as to the Act of God, Abraham was not the Counterparty with whom it was done, but the Beneficiary unto whom it was done, God the Donor, and Abraham the Donee; for so the saying of God runs in the

F

Præter-Tense,

Præter-Tense, *Unto thy Seed I have given the Land*, whereas before he used the Future-Tense, *Unto thy Seed I will give the Land*.

But a Covenant is not made by words of the Præter-tense, as of things already done; and therefore the saying here imports not a Covenant but a Feoffment, a Deed of gift, or rather a Testament, which is the noblest and strongest Feoffment that can be made by God or Man, especially when it conveyeth Land of Inheritance.

St. Chrysostome, though he doth call this Deed of God a Testament, yet he rather supposeth it to be a Covenant, because the Beasts were killed, as was the custome in making Covenants. But with reverence due to so great a Clerk, by the same reason we may the better suppose it to be a Testament. For in the time of *Abraham* it doth not appear, that it was the general custome to confirm Covenants by death, but rather the contrary. For the Covenant which *Abraham* made with *Abimelech* at *Beer-sheba*, was not confirmed by the death of any Creature but only by their mutual Oaths; *Therefore the place was called Beer-sheba, i.e. the Well of Oaths*. The like confirmation only had the Covenant between *Jacob* and *Laban* at *Galeed*, where *Jacob* sware by the Fear of his Father *Isaac*.

Confirmation
of a Testa-
ment.

Gen. 21. 31.

Gen. 31. 44.
53.

But in all Ages, and amongst all Nations, it hath been the constant custome of Men to confirm their Testaments by Death; and this is so confessed a Truth, that it needs no proof.

The reason why God confirmed his Testament, by his passage between the pieces of the dead Beasts, is, because this was an act of his *Quasi-dying*: That God who is immortal and cannot die, did appoint those Beasts to be his Substitutes to die for him. *The Lord said to Abraham, Take me an Heifer of three years old, i.e. Take for me, and for my use, and in my stead*. And by this Quasi-death of the Everliving God, *Abraham* was assured by God, after the manner of Men in their last Wills, of the conveyance of the Inheritance of the Land of *Canaan*, given him by the Will of God, *Heb. 9. 16*.

Gen. 15. 9.

Heb. 9. 18.

And as the Promissory part, so by the same reason was the Mandatory part of Gods Testament dedicated or confirmed by Blood. *Neither was the first Testament dedicated without Blood; for when Moses had spoken every Precept to all the People, according to the Law he took the Blood of Calves and Goats, with Water, and Scarlet-wool and Hysop, and sprinkled both the Book and all the People, saying, This is the Blood of the Testament which God hath enjoined unto you*.

Gen. 22. 16.

Heb. 6. 18.

This is the confirmation of the Preceptory part of Gods Testament once, but the Promissory and Legatary part thereof, was the second time confirmed by a solemn Oath; *By my self have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy Son, thine only Son Isaac whom thou lovest, that in blessing I will bless thee, and in multiplying I will multiply thy Seed as the Stars of Heaven, and as the Sand which is upon the Sea-shoar*. A real Oath to perform that Testament which he had confirmed before by his Quasi-death, *That by two immutable things, in which it was impossible for God to lye, we might have a strong Consolation (or full assurance) who have fled for refuge, to lay hold on the Hope set before us, &c.*

Objections.

Some Learned Writers account this a hard saying, that God should make Testament who cannot die, and therefore instead of the word *Testament* they use the word *Covenant*.

I Answer,

I Answer, There is a Covenant in Gods Testament, and therefore it is a Testamentary Covenant ; so we take in all truth.

Others rather chuse the word *Instrument*, thinking thereby to mend the matter. Obj.

But that also amounts to the same sense with the former, for if it be an *Instrument*, it cannot be meant of an artificial or material Tool used by any Mechanick, but it must be a legal *Instrument* or deed : And truly it is the best *Instrument* in Law, creating the greatest settlement and assurance that can be made by God or Man. Answ. Instrument.

Other words they cannot invent to call it by, and these three, *Testament*, *Covenant*, *Instrument*, declare but one and the same thing : The *Covenant* and *Testament* of the Law being the *Covenant* and *Testament* of Works, and the *Covenant* and *Testament* of the Gospel being the *Covenant* and *Testament* of Grace, and both these are *Instruments* *et* *testamentum*, declared and confirmed as Gods Acts and Deeds, and so delivered to the Sons of men, to remain upon record as their Assurances for ever.

And why should not these men be offended as well at the word *Heir* Heir. and *Inheritance*, as well as at the word *Testament*, wherein lieth the same cause ; for an *Heir* is a Person who hath the right to succeed in the room of a person deceased. If therefore God can have no *Testament* because he cannot die, then by the same reason he can have no *Heir*, and so consequently, neither Christ nor Believers are or can be the Heirs of God.

The like may be said for the word *Inheritance*, which is a succession Inheritance. unto the whole Rights which a person deceased was invested with at the time of his death. If therefore God can have no *Testament* because he cannot die, then by the same reason neither Christ nor Believers have, or can have any Right in or to the *Inheritance* of the kingdom of Heaven. But God may ordain or confirm a *Testament* though he cannot die.

When man makes a just Disposition and Decree of things to be had or done after his own death, such a Disposition or Decree of man is called a *Testament* ; yet this is but a humane *Testament* after the manner of Men. Disposition.

But when God makes a Disposition or Decree for things to be had or done after anothers death, what may we call such a Disposition or Decree of God, or what better name can we give it than to call it a *Testament* : For although it be not a humane *Testament*, after the manner of Men, yet it is a divine *Testament*, partly after the manner of men, and partly otherwise, as God would have it to be, and to be so called, and hath called it so.

For as Men verily swear by one that is greater, but God swears by himself, because there is no greater than himself to swear by : So God makes a *Testament* partly after the manner of Men, and partly otherwise, because we confine their *Testaments* by their own death, because they are mortal and can die ; but God confirmeth his *Testament* by the death of another, because he is immortal and cannot die. Oath.

Besides, the Text saith, *The Covenant*, or *Testament*, was confirmed before of God in Christ, *is* *Christ*, i.e. to Christ, to wit, to the use and benefit of Christ. Gal. 3. 17. Testament for Christ.

Christ, who is the principal Heir. And the Promises of the Testament were made sure to *Abraham* and to his Seed, which is Christ, *He saith not unto Seeds as unto many, but as of one, unto thy Seed, which is Christ*, and so it becomes sure to all the Seed that are in Christ, in whom all the Promises of God are *Yea* and *Amen*.

A^ct. 13. 32.

It is further said, v. 19. *That the Law was added because of Transgressions, until the Seed should come which is Christ, to whom the Promise was made.* And because the Promise of the Testament was made or instituted unto Christ, therefore also the confirmation of it was made unto Christ; that he being the Heir, might receive the Inheritance ordained unto him in the Testament; and Christ received it then when he was raised from the dead, for then God fulfilled unto him that which he had promised and confirmed unto him, as St. Paul declares it: *And we declare unto you glad tidings, how that the Promise which was made unto the Fathers, God hath fulfilled the same unto us their Children, in that he hath raised up Jesus again*

Law no dis-
annulling of
Testament.

And whereas it was said, *That the Law which was four hundred and thirty years after, could not disannul this Testament, that it should make the Promise thereof of none effect.* By the Law is not meant Circumcision, which was some years after the Testament, but not so many; but by the Law we understand the Law of *Moses* given by God upon Mount *Sinai* in *Arabia*, which though considered by it self, maketh up one entire Body, composed of several Commandments, Judgments and Statutes, yet as it here standeth opposed to the word Testament and Promise, so it makes but a part of that Old Testament, that is the Ordinance or Decree, whereof the other part is the Promise given to *Abraham*. As therefore the Promise of the Old Testament proceeded by two Acts of God, the Institution first, and the Confirmation afterward; so also the Law or Ordinance of the same Testament proceeded by two like Acts. For first the Law was instituted or enacted when God spake those Ten words to the Children of *Israel*, *Exod. 20. 2. I am the Lord thy God, which brought thee out of the land of Egypt, &c.* And afterwards the same Law was confirmed, ratified or established, *Exod. 24. 7. When Moses took the Book of the Covenant, and read in the audience of the People, and they said, All that the Lord hath said unto us we will do, &c. be obedient. And then Moses took the Blood of the Covenant and sprinkled it on the People, and said, Behold the Blood of the Covenant which the Lord hath made with you concerning all these words.*

Where we may observe first, that the Promissory part of Gods Testament, and the Mandatory part thereof, were both confirmed by Blood or by Death, as hath been intimated. Secondly, that the People by their acceptance of Gods Law, and by their promise of Obedience thereunto, advanced Gods Law into a Covenant between God and them; for it was Gods will that the People should obey his Law, and it was the Peoples will that they would obey. So there was an agreement of Wills between God and the People, and an agreement of Wills in several Parties maketh up the nature of a Covenant.

The Law was
given to Mo-
ses 430 years
after the Pro-
mise to Abra-
ham.

And whereas St. Paul saith, *That the Law was given four hundred and thirty years after the Testament that was confirmed,* the Particle *After* must not be referred to the word *Confirmed*, as if the Law had been instituted

four

four hundred and thirty years after the Promise of the Testament was confirmed, for such a sense cannot be warranted from the Scripture, but the Particle *After* ought to be referred to the word *Testament*; for the meaning of the Apostle is this, That the Law was instituted four hundred and thirty years after that the Promise was instituted, which Promise some few years after the Institution of it was confirmed: For it is manifest, that there passed some years between the Institution of the Promise, and the Confirmation of it.

For the Promise was instituted before *Abraham* went down into *Egypt* to sojourn there, Gen. 12. 1, &c. And from the time of *Abraham's* first sojourn in *Egypt* unto the time of the *Israelites* departure out of *Egypt*, there passed just four hundred and thirty years to a day, Exod. 12. 40. *Now the sojourning of the Children of Israel, who dwelt in Egypt, (namely, from the first sojourning of their Father Abraham) there passed four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even in the self same day it came to pass, that all the Host of the Lord went out from the land of Egypt.*

If therefore the Promises were instituted the same year wherein *Abraham* went first to sojourn in *Egypt*, and the Law was instituted the same year wherein the *Israelites* departed out of *Egypt*, then it must follow, that the Law was instituted four hundred and thirty years after the institution of the Promise. By which account the Scriptures fully agree in the revolution of time, though the Chronologers agree not in ordering the computation, and in placing the period of it.

And this breeds not any defect or flaw in Gods Testament, that one part of it, namely the Mandatory; was made four hundred and thirty years after the other part, namely the Promissory; for if any ordinary man who hath and holdeth the faction of a Testament, may continue the making of his Testament all the time of his life, and to the Legacies and Promises thereof, may, when he pleaseth, add what Conditions or Commands he will; much more may the Everlasting God assume to himself a matter of four hundred and thirty years for the making and finishing of his Testament, seeing that a thousand years are in his sight but as yesterday, and seeing that the Mandates or Commands of a Testament are no principal or necessary parts thereof, but only parts accessory, accidental and conditional; which may be inserted at any time, or may be wholly omitted (as in Absolute Testaments) and yet the Testament shall be valid and good without them.



The Second B O O K,
O F A
COVENANT.

the CONTENTS.

*Definition. Precept. Penalty. Promises. Free Grace.
All hope from Covenant. God our God by Cove-
nant. Covenant advances the Creature above
Nature.*

TITLE I.

Of the Nature of a Covenant.

Transition.



IN the Testaments of God there are included Covenants according to the nature of both Testaments, the one of Works, and the other of Grace. I will therefore treat concerning the nature of a Covenant, as I have done of a Testament; for the forms of the Laws of God, in Scriptures, are not only Testaments but Covenants,

Definition of
a Covenant.

A Covenant is a consent or agreement of two or more Persons, which are but two Parties for something to be had or done. For when one Person or Party frames his or their will or wills to the will or wills of another person or party, such a mutual agreement of Wills is a Covenant. So by the agreement of the Peoples will unto Gods will at Mount *Sinai*, the Precepts, Penalties, and Promises of the Decalogue are framed into a Covenant, severally and joyntly between God and the People.

Gods

Gods Will is for the Precepts, that the People should observe them, Precept framing their wills to his will, and so the Precept becomes a Covenant.

Gods Will is for the Penalties, that the People should endure them, in ^{Penalty} case they should transgress the Precepts. To this Will of God the People agree, and so the Penalties become a Covenant.

Gods Will is for the Promises, that the People should enjoy them, in ^{Promises} case they observe the Precepts. To this Will of God the People agree by accepting the Promises, and so the Promise becomes a Covenant: *v. Ex. 19. 5, 8. Ex. 34. 10. Deut. 4. 1, 13, 23. Deut. 5. 2, 3.*

Some Covenants are Personal, and some pass into Succession, as this of Gods Covenanting in both his Testaments, to us and to our Seed, or rather to Christ and to his Seed.

It is a great grace and favour to make a Testament, and therein a bequest ^{Free Grace.} of temporal and eternal Inheritances, to such as had no hopes, nor used any means by themselves or others for the procuring of the said grace, which therefore was absolutely free. But besides this original Grace, here is a farther condescension in God that gives it, to make a Covenant with them to whom he gives it. So God Covenants with his Creatures as a King with his Subjects, and a Father with his Children, or a Lord with his Vassals, to do them good.

Thus God is every way good and gracious in both his Testaments and Covenants, as a Testatour and Donor in his Promises, and as an Ally and Confederate in his Propositions and Conditions.

From both which Promises and Commands of God, giving to, and Covenanting with Mankind, Mankind doth derive all their Comforts and ^{All Hope from Gods Covenant.} Assurances, especially for eternal blessedness. And without these, by their Creation or otherwise, they could have no right, title, nor claim to the Inheritance of eternal life, which only comes by promise and gift, upon condition or covenant.

Thus God is and must be our God by Creation whether we will or no, ^{God our God by Covenant.} but he cannot be our God by grace and favour without our consent to his Covenant.

This lifts the Creature up to nearer Relation to its Creatour for life eternal, which nature could not do; because a Creature is of its own nature frail and finite, therefore cannot be eternal, which is impregnable and infinite: and also, because let the Creature serve God all it can, it cannot merit eternal life, because it is Gods Creature and owns a duty to its Creatour, and does no more than it ought to do. ^{Covenant advances the Creature above Nature.}

But when Grace comes and proffers Blessedness, to which the Party to whom it is proffered, Mankind, may have a right, if they will accept of the Promise, and keep that Right so had and obtained, by obeying the Covenant, or Condition, or Command annexed to the Promise: Then is the poor Creature nearly allyed to his God, as his Son by Adoption, and Heir also of the gift of the Inheritance, and as his Friend in intimate communion and society with him, by Covenant or Agreement of will to accept of what he hath given him, and do what he hath commanded him.

The

The CONTENTS.

To give ones self to God. To give our Souls to the Devil. Claim by Covenant.

TITLE II.

Of a Covenant with God.

Of a Cove-
nant with
God.

To give ones
self to God.

NOW to be in Covenant with God is this, To give a mans self, Soul and Body to God, to be his propriety.

We are Gods Propriety already passively, but being reasonable Creatures, we may by act of our own, from Gods grace so enabling us, give our selves to God again for his propriety. As he hath given us to our selves, and for his own; so we give our selves again to him to be his own, by our own consents. A Captive is his who hath redeemed him, whether he will or no, but if he give himself freely to him, this is a more special interest between both Parties, and proceeds from the love of the Redeemed to him that did redeem him, who therefore first loved him, that he might love him again, and be in League with him as his Friend as well as Servant, yea, as his Son and Heir. To give all the powers and faculties of our selves, *i. e.* of our Souls and Bodies, for the usufruct and service of God: To give all our Honours and Estates for Gods glory.

This must of necessity follow from a deed or gift of Propriety, to him with whom we are also in League, that this Gift of our selves should be for the use and behoof of him to whom we give our selves, and all that we are or have, or shall have. As Slaves that are bought with money, are their Lords goods for Propriety and Dominion, so also for Interest and Profit, their wit, their strength and labour, and all the products and issues of them all, internal or external, accrue to their Lord; that is, their Inguenities, plots and contrivances, their Off-spring of their Bodies, the works of their hands, they being not their own themselves, all that they have, contrive, or do acquire, by most just right is claimed by their Lord and Owner. They were Lords of their own wills before, and free in Soul though not in Body. But if they shall farther surrender up as they have, their Persons, by act of their own, so also their Wits and Wills, and all their strengths to their Lord and Master, who was so before, and make him their Lord and Master again by their own Love, yea, even their King and Father; this creates a special Right, more excellent than the former to all intents and purposes, of love, and kindness, and profit too, to the Inferiour especially, who is the Beneficiary, the Superiour being the Benefactor and Patron.

Thus

Thus by Covenant we give our Persons, our Wits, our Children, or Labours and Possessions unto God, who hath so graciously given himself also for our Propriety to be our God, besides his Creation, by an act of Grace of his own superadded, as also to our usufruct in all his actions and operations, and also in all his estate and blessedness. All which are Himself, made ours, altogether to our benefit, and nothing at all accrues from us to his advantage, as is usual to Temporal Lords, Friends and Allies.

This it is to be in Covenant with God, when God gives himself to us, and we give our selves again unto God : And this is the nature of true and saving Faith, as shall be shewn hereafter.

Contrary unto this is our Covenanting with the Devil, and the World, ^{To give our Souls to the Devil.} in giving away our Souls and Bodies for propriety, and our Faculties and Estates for usufruct, to these Enemies of God and our selves to our destruction ; and this is Infidelity and renouncing all Covenant or Communion with God.

So I give me and mine to God, and God receives what I give, and I am his.

So God gives Himself to me, and I receive what he gives, and He is mine.

And this is a perfect Covenant betwixt God and me, and holds all the while I keep my Faith and true Allegiance unto him,

During the continuance of which Faith that maintains this League and Covenant betwixt God and my Soul, I may claim all Gods Promises ^{Claim by Covenant.} as my due, with a holy boldness, and he may challenge all mine ; and that we may first make, and afterwards maintain and keep this our Covenant with God unto the end, we have alwaies free access unto the Throne of his Grace, for Grace sufficient to help us in the time of all our needs,

The CONTENTS.

First Covenant with Adam. Second Covenant with Adam. Resemblance of Covenants. First Covenant inculcated from the Creation. Second Covenant inculcated from the Creation. Law written. Spirit more plentiful in the Gospel. Predestination of Rewards in Christ. Men would be Gods to themselves. Natural to have a God. Natural to be in Covenant with God.

TITLE III.

Of the distinction of Covenants.

Of the distinction of Covenants.

TO speak clearly and properly, according to the Analogy of Faith, concerning Gods two most eminent Covenants with Mankind. Thus,

First Covenant with Adam.

I. The first Covenant that God made was with the first Man *Adam*, in which was one Negative Commandment.

The Condition was, to abstain from tasting of the Tree of Knowledge of good and evil.

The Promise was, to eat of the Tree of Life in the earthly Paradise, and by the help thereof to live for ever.

The Threatning was, if he did break this Law, he should pass his time in labour and sorrow, be shut out of Paradise, and at last die the death.

This is not the same Covenant with that of *Moses* Law:

1. Because the Condition was diverse, To obey all the Commandments which God then gave, Ten whereof he wrote with his own Finger, the rest he dictated to *Moses*, and commanded him to write them in a Book.

2. Because the Promises were diverse, To enjoy long life, honour, Friends, plenty, peace and victory in the Land of *Canaan*.

3. Because the Threatning was diverse; Stoning, scourging, hanging, &c.

Second Covenant with Adam.

II. The second Covenant that God made was with the first Man, *Adam*.

The Condition was, Love to the Seed of the Woman; Enmity to the Seed of the Serpent.

The Promise was, That the Seed of the Woman should break the Serpents head. *Thou shalt break his head.*

The

The Threatning was, That the seed of the Serpent should bruise the Womans heel. *And he shall bruise thy heel.*

This may not be the same Covenant with that of God in Christ :

1. Because the Condition was diverse, *viz.* Faith and Love.
2. Because the Promise was diverse, *viz.* Eternal life, and in order thereunto Remission of sins, the Holy Spirit, Resurrection and Ascension.
3. Because the Threatning was diverse: *viz.* Eternal death.

The first Covenant, may in part resemble the Covenant of Works by the Law of *Moses*, because of a prohibition from one thing, and a promise of all the rest; because of a promise of one Earthly Paradise, because of the threatning of a Bodily Death. Resemblance of Covenants.

The second Covenant may in part resemble the Covenant of Grace by the Gospel of Christ: Because of the condition of Love to the true Seed of the Woman, which is Christ, and of Hatred to the true seed of the Serpent, which is the Devil; because of the true breaking of the true Serpents head, which is the Devil, by the true promised Seed of the Woman, which is Christ: And, because of the true bruising of the true seed of the Woman, by the true seed of the Serpent.

But though there were Promises many, and Covenants many, yet in the Scriptures it is evident, that there are but two Covenants of God, eminently and properly so called; which are,

I. The Law of *Moses*, which is the Old Covenant of Works.

The Condition was, Obedience to the whole Law.

The Promise was, the Land of *Canaan*, and Rest therein.

The Threatning was, Temporal punishments; and Death without mercy.

The Mediatour was, *Moses*.

The Duration was, till Christ should come in the flesh.

II. The Gospel of Christ, which is the New Covenant of Grace.

The Condition was, Faith.

The Promise was, Life eternal in Heaven.

The Threatning was, Death eternal in Hell.

The Mediatour was, Christ.

The Duration was, till Christs second coming in Glory.

Yet no body can deny, but that the first Covenant of the Old Testament was hinted from the Creation, for the Precepts in the Law of Nature written in the heart, and for the Promises and Rewards due to the obedience of a happy life on Earth never to have end, and for the Threatnings of Calamities and Death never to end. First Covenant inculcated from the Creation.

And so also the second Covenant of the New Testament was hinted from the Creation, in the revelation, in part, of a Spiritual Law, to those that did obey the Law of Nature; and in the obscure revelation of spiritual and eternal Promises, to those that embraced the carnal and temporal ones. Second Covenant inculcated from the Creation.

But still, there was no Law written in Tables till *Moses*; and still, there was no full Revelation of the spiritual Law, and of spiritual and eternal Promises, till Christ came and wrote them perfectly by his Spirit in the heart.

Law written.

Therefore when the writing of the Law of Nature upon the heart was almost quite worn out, by habits and practices of unnatural Evils, and the universal Examples of Wicked men, turning from God to Idols, and walking after the imaginations of their own hearts continually; God made a Covenant with the Children of *Abraham*, by *Moses*, for the performance of Carnal duties, and fruition of Carnal rewards, to lead them on farther, and prepare them to the practice of spiritual Services, and enjoyment of eternal Rewards, which to them, as to Children, were represented and shadowed out, by several Rites and Ceremonies, and temporal Prosperities.

These lesser and weaker Commands and Promises God gave unto them for that time of their Minority, and reserved the manifestation of his higher and stronger Commands and Promises till the fullness of time, when all things should be made perfect.

Spirit more plentiful in the Gospel.

Therefore God sprinkled a lesser portion of his Spirit upon some before and under the Law, according to their present capacities. But afterward, when Christ came and brought Life and Immortality to light, he poured out a most plentiful portion of his Spirit upon all flesh, and gave more Grace under the Gospel according to their present Receptibilities.

Tant a molis erat Divinam condere Gentem.

Thus, by degrees, Mankind arrived to the highest Revelations and Dispensations of Gods love by Jesus Christ.

Predestination of Rewards in Christ.

Therefore God, from all Eternity, intended and predestinated the Promises of his last Will and Covenant of Grace, to be confirmed and executed by his Son Jesus Christ in the fullness of time, which he had appointed; by virtue whereof, all that feared, or do fear, or shall fear God, shall be rewarded of God in and through Christ, from the beginning of the World unto the end thereof, under all the former, inferior and imperfect adumbrations and Dispensations, and under the present sublime and perfect substance and Oeconomy of the Gospel. And so this everlasting, great and true Covenant of Grace, expressed in Gods last Will and Testament, revealed by his Son Jesus Christ, hath, and doth, and shall take full force and effect to all intents and purposes, respectively to every faithful Soul all the World over, for Grace and Salvation, as they are able to receive it, according to the measure of the dispensation of his mercy at all times: God still accounting the will for the deed, after the riches of his Grace, according to what a man hath, not according to what a man hath not, and rejecting none that come unto him as well as they are able, making them more able. *For in all Nations, those that fear him and work righteousness are accepted of him.* And all this in Christ, who is the Beloved, with whom God is well-pleased, and in whom and through whom God is, and will be well-pleased with all men, because by him he reconciled the World unto himself, and so loved the World that he sent his only begotten Son into the same, that whosoever believed in him should not perish, but have life everlasting.

Act. 10. 35.

Thus it is demonstrated, that there are two eminent distinct Covenants or Testaments, the one of the Law, and the other of the Gospel.

The

The Law is one Husband, the Gospel another: The Law is a School-master of Rudiments and Elements, the Gospel a Doctour of Sciences and Perfections. Repentance is not fully in the Law but in the Gospel, yet often inculcated by the Prophets.

Adam, Abraham, and the Patriarchs, had no better things promised expressly than Earth, yet by faith they looked for better things, which God by his Spirit, though not in words had revealed, yet obscurely and afar off.

Thus the Law given by *Moses* is stiled in Scripture the first Covenant, the Gospel given by Christ is stiled the second Covenant.

1. Thus it appears, That God gave a particular Command to *Adam* to Corollaries. try his obedience, upon a promise of Life.

2. That God made a Covenant with *Adam*, and a promise of Christ; so to the Patriarchs, so to *Abraham*, and so the Inheritance came by Promise, not by Works.

3. That God made a Covenant of Works to *Moses* in the Law, called the first Testament, formally made.

4. That the Promise of Christ was made to *Adam, Abraham*, and the Fathers, but it was not framed into a Testament till Christs death.

5. That the Law of Nature was made to *Adam* and all his Posterity, but it was not made into a Testament till *Moses* confirmed it by the blood of Beasts.

6. That thus the Law of Grace was to the second *Adam* and all his Posterity, but it was not made into a Testament till Christ confirmed it by his own blood.

7. That many Covenants there were then of God, but no Testaments save only the Old and the New.

8. That before the Law the Promises of the Gospel were in part darkly revealed, but never clearly and fully till Christ came.

9. That the Precepts of the Old Testament were in express words but for external obedience in *Moses* Law, but the Prophets hinted out Internal obedience.

10. That the Promises of the Old Testament were in express words but for Temporal blessings, in *Moses* Law, but the Prophets hinted out Eternal Blessings.

11. That both Precepts and Promises were spiritual and eternal by Christ.

12. That that which the Scripture calls the Covenant of Works is *Moses* Law.

13. That that which the Scripture calls the Covenant of Grace is Christs Law.

14. That every Covenant is by Faith, and mutual Promises of both Parties, for Works to be done and Rewards to be had.

15. That the Covenant of the Gospel is meer Faith, in God promising and Man accepting, and Re-promising, not for Works to obtain Righteousness, but for Faith alone.

16. That Faith is not a credence or belief of story or trust; but a Promise, Covenant, Affiance and Alliance. He is a faithful Subject, not that believes the Commands of his Prince to be true, but that keeps his faith and Allegiance with his Prince.

17. That

17. That there is a Reformation, there is Shadow and Substance, there are two Mediators, two Laws, two Priesthoods, and two Services. Two Temples, two Altars, two Sacrifices, two Tabernacles. An Expiation of Carnal and Spiritual Sins, a Purification of Body and Soul, a Carnal and a Spiritual Worship. A general Correction and Amendment of all things in the most excellent State and Condition that can be imagined.

18. That the First Tabernacle is fallen, the old Priesthood turned from the Altar; And into the Second and True Tabernacle of Heaven Christ the great High-Priest is entred.

19. That all along, the first Testament for the Promises made to *Abraham*, and confirmed by the Death of Beasts and Birds, for the Land of *Canaan*, was in the Letter, but mystically and eminently for Heaven in the Spirit.

20. That the first Testament for the Precepts made to *Moses* was confirmed by the Death of Beasts, for the Land of *Canaan* in the Letter, but mystically and eminently for Heaven in the Spirit.

21. That the Second Testament for the Promises and Precepts made to Christ, was confirmed by the Death of Christ for Heaven.

22. That the Gospel was not contained and comprehended in the Law, as blended both together in one, but is a distinct Thing from the Law, subsisting by its self, as Carnal and Spiritual, Temporal and Eternal, Life and Death, Heaven and Earth are distinct Things.

23. That the Law of Nature was before *Moses's* Law, not loaded with so many Positive Precepts, but that they were brought in afterwards upon the Promise of the Land of *Canaan*. God then instructing them by a more familiar Conversation, as occasion did offer.

24. That Judaism is younger, and different from Christianity, *Moses* from Christ.

25. That Salvation was by Christ, who was to come before and under the Law, and by Christ already come under the Gospel.

26. That by the Publishing of the Gospel, the original Law of God is not abrogated, continuing still the Rule of all mens Actions; but rather strengthened, and enlarged to all those Precepts, which are Positively commanded by Christ under the Gospel, as the Perfection of the Law of Nature, generally propounded to all mankind for Salvation, and are therefore stiled a New Law Eternal, whereas the Old Law was to hold but till the time of Reformation.

Heb. 9. 10.

27. That this Dispensation, by which the Fathers obtained Salvation before the Gospel, was granted to them in consideration of that obedience which our Lord Christ had taken upon him to perform in the fulness of Time, by a kind of Novation, as the Civilians speak, or Delegation, or Renewing of Bonds, or Assignment of Payments. God accepting the interposition of Christs Satisfaction by way of Acceptilation for the Reconcilement of them, and the Payment of their Debts.

28. That this the New Testament doth manifest, for the reason of the Salvation of those that died under the Old Testament. *I would not have you to be ignorant, Brethren, that our Fathers were all under the cloud, and all passed through the Sea, and all were baptized into Moses in the cloud, and in the Sea, and did all eat the same Spiritual meat and all drank the same Spiritual drink, for they all drank of the same Spiritual Rock that followed them, and that Rock was Christ.*

1 Cor. 10. 1.

&c.

29. That

29. That they therefore that entred into a Covenant of Works to obtain the Lord of Promise as they did, cannot be said to have entred expressly into a Covenant of Faith in Christ for obtaining the World to come: No more than being baptized into *Moses*, in the Cloud and in the Sea, as they were (that is into his Government, into the observation of the Laws he should give, in hope of the Promises he should give) they can be said to have been baptized expressly into Christ, and that profession which his Promises require.

Wherefore when he saith that the Rock was Christ, his meaning is not immediately Christ, and so to those that rested wholly in that Temporal Covenant of Works: But as the Manna was Christ, and *Moses* was Christ, by the means of that Faith which then God received at their hands, to wit, the Assurance of everlasting happiness, for them, who under this Calling, should as they were able, sincerely tender unto God, the Spiritual obedience of the inward man, not expressed but implied (as well as the Carnal obedience of the outward man expressed) upon those grounds which his Temporal goodness, the Tradition of their Fathers, and the Instruction of the Prophets afforded at that time. Now I appeal to the sense of all Discerning men, how they can be said to have that Interest in Christ, which Christians have (and therefore upon the same ground) if there were no consideration of Christ, in the blessings of Christ which they enjoyed. Wherefore they are said also to tempt Christ, who went along with them, in that Angel, in whom the Name of God and his Word was, for the Land of *Canaan*, and for Heaven too, though they knew not that Christ, nor Heaven distinctly. So *Moses counted the Reproach of Christ greater riches than the Treasures of Egypt, for he looked at the Recompence of the Reward.* Heb. 11. 26. Heb. 13. 8. For *Jesus Christ is the same yesterday and to day and for ever.*

St. Peter saith that the Prophets who foretold the Gospel *searched diligently, against what time the Spirit of Christ which was in them, declared and testified before hand, the sufferings of Christ and the glorious things that followed.* 1 Pet. 1. 10.

St. Paul saith that *all Gods Promises are Yea and Amen in Christ.* Therefore there must be a Consideration of Christ in those Promises, though covertly, to them who under such Promises as they had, did run the same Race which Christians have set before them. 2 Cor. 1. 20.

And when St. Paul saith, *As by Adam all die, even so in Christ (the second Adam) shall all be made alive. And by one man Sin entred into the World, and so death passed upon all men, for that all have sinned. And if through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man Jesus Christ, hath abounded unto many, For as by one Mans Disobedience many were made Sinners: So by the obedience of one shall many be made Righteous.* It is evident that those and all other Benefits not only to the Israelites, but to all that feared God and worshipped him, did redound to them upon the consideration and account of Christ. For there is no other name under Heaven given unto men, whereby they can be saved but only by the Name of Christ. And God is the great Benefactor and exceeding great Rewarder only in and for Christ. Ro. 5. 12. 19.

So *Christ is the Mediator of the New Covenant, That, Death coming, for the ransom of those Transgressions which were under the old, they that are called may receive the Promise of an everlasting inheritance.* Because those Sins which were redeemed only to a temporal effect, by the Sacrifices of the Old Law, as also those which were not redeemed at all by any propitiation Heb. 9. 15.

Propitiation then, were all by the Sacrifice of Christ redeemed to the purchase of the World to come. Which is that which *St. Paul* saith, that through Christ, *every one that believeth is justified from all those sins from which they could not be justified by the Law of Moses.* For as the Law did not expiate Capital Offences, so it expiated none, but to the Effect of a Civil Promise.

Act. 13. 29. 30. That whereas mention is made of Names not written in the Book of Life, of the Lamb slain from the foundation of the world. We may not infer safely that the Lamb was slain from the foundation of the world, but was predestinated to be slain, and his Death was virtual to all the faithful ever since the foundation of the world, whose names were written, under that Appellative in that book of Life of the Lamb without blemish
Apoc. 13. 8. and without spot, *Who verily was fore-ordained before the foundation of the world, but was manifested in these last times.*

When *Moses* demands to be blotted out of Gods Book, what can it be but the book of Christ in a Mystical sense? And when *St. Paul* saith, that
1 Tim. 2. 6. *Christ gave himself a ransom for all, to be testified in due time,* what can be meant, but that though he gave himself for all, yet this was not to be testified till the proper time of the preaching of the Gospel? yet he was a Ransom for all before.

And whereas the Author to the *Hebrews* argues strongly, That if
Heb. 9. 25, 26. *Christ should offer himself more than once, that then he might more than once have entred into the Holy of Holies, and so must have suffered more than once from the foundation of the World,* that is, before the end of the World, he must needs suppose that he offered for all, and suffered for all that were saved before the Gospel.

31. That by all this I do not affirm, that all that were saved under the Law, though in consideration of Christ, did understand in what consideration Christ should be their salvation, as Christians under the Gospel do; but that they understood it darkly in their Elders and Superiours, the Prophets of God and their Disciples, the Judges of *Israel* (who were also Prophets) and the Fathers of several Ages, of whom we read *Hebrews 11.* who being acquainted with the secret of Gods purpose, were to acquaint the People with it, so sparingly, and by such degrees as the secret wisdom of God had appointed.

32. That these things being thus premised, I acknowledge the Act of God in dispensing in the execution of his original Law, and bringing the grace of the Gospel into effect instead of it, not to be the act of a private Person, remitting this private Interest in the punishment of those sins whereby his Law was transgressed; but the act of a Master of a Household, or the Prince and Sovereign of a Common-wealth, disposing of Mankind as his Subjects or household Servants. But the sufferings of Christ were accepted of God, to give him that Satisfaction as might move him in consideration thereof, abating that debt of Punishment which we are engaged to, by transgressing his Original Law, to publish an act of Grace, admitting all to remission of sins and right to everlasting life, that will undertake to be true Christians.

33. That still along in my conceptions upon this point, I meet with the exact distinction between the two Covenants and Dispensations of God by the mediation of *Moses* and of Christ. We read that *Abraham* did agree to the Promise, and that his Posterity long time after, when it came towards a performance, did consent to leave *Egypt* under the Con-
 duct

du& of *Moses*, and are said to be under the Cloud, and to pass through the Sea, and to be baptized into *Moses* in the Cloud and in the Sea, and did all eat of the same spiritual meat, and drank the same spiritual drink; for they drank of that spiritual Rock that followed them, which Rock was Christ. All this while they had not a drop of water to wet them, but the Waters were a wall unto them on both sides till they passed through the Red-Sea on dry ground, being protected with a Cloud to cover their heads; and their Enemies sank like Lead in the mighty Waters.

34. That this therefore was the beginning of that Peoples engagement unto God, which though shortly after they departed from at *Marah*, yet being reconciled to God by his patience and goodness, in fulfilling their desires beyond their deserts, they reingaged themselves to God to obey him and keep the Sabbath, *Exod.* 15. 25, 26. *Ex.* 16. 27, 28, 29. until being come to Mount *Sinai*, they received the Decalogue, and afterwards the whole Law. So we being redeemed from the *Egypt* of this World, undertake to leave it under the conduct of Christ, and hereupon our sins are drowned in the mystical Waters of Baptism.

35. That this argues a correspondency and resemblance, but no Identity and sameness, between the two Testaments.

36. That therefore I cannot but admire (but the stream carries them, which is strong too) that Wise men, and learned in the Scriptures, should maintain that as the Testaments, so the Sacraments are the same. If so, then the Kingdom of Heaven and the Land of *Canaan* are both one thing, then Baptisme and the passage through the Red-Sea are all one; then the Pasceover and the Lords-Supper are all one; then to believe in *Moses* for his conduct to *Canaan*, and to believe in Christ for his conduct to Paradise, are all one. But Christ saith, *Ye believe in Moses, believe also in me.*

37. That if setting aside the correspondence, they make the engagement to God under *Moses* for the obtaining the Land of Promise one thing, and our engagement to God under Christ for the obtaining of Heaven another, certainly, the immediate assurance of this, and the immediate assurance of that, are several things: And if there be between the Old and New Covenant that correspondence which makes one the figure of the other, they may as well be said to be one and the same, as my Picture is the same with me, because it is called by my name, which cannot be. But to say that the Sacraments of the Old Law do immediately figure or assure the same thing which the Sacraments of the Gospel do, is the same thing as to say, the Rest of the Land of Promise, and the everlasting Rest of the kingdom of Heaven, are both one and the same.

38. That upon this ground St. Paul argues concerning the Gospel, *Deut.* 30. 12 from the words of *Moses* concerning the Law. *The Righteousness which is of Faith saith thou, Say not in thine heart, Who will ascend into Heaven,* to wit, *to bring down Christ? Or, who will go down into the Deep,* to wit, *to bring up Christ from the dead? But what saith it? the word is near thee; in thy mouth and in thy heart, that is, the word of Faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and believe with thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart a man believes to Righteousness, and with the mouth confession is made to Salvation.*

The Argument is this, That if *Moses* duly warned the *Israelites*, that

they have no excuse for not obeying the Law, which he had put as it were in their mouths and into their hearts, by his so frequent and plain teaching of them, by Precept upon Precept, here a little and there a little, frequently repeated; then if Christ as duly warn the Christians, they can have no excuse for not obeying the Gospel, which he had put as it were in their mouths and into their hearts, by the Apostles preaching in season and out of season. If therefore the profession of an *Israelite* by Circumcision ties him to the Law, shall not the profession of a Christian, who is the true *Israelite* by Baptisme and the Circumcision of the Spirit, tye him to the Gospel? Do therefore the names of a *New Covenant* or a *New Testament* signifie no difference between them, or so little that they are one and the same in effect, and that the one is comprehended in the other? Consider well what hath been said, and will be said to the contrary.

39. That as to the Common salvation both of *Jew* and *Gentile*, with and without a Law, once more give me leave to shew, that while they were under this dispensation, there was another traffick driving under hand, in dark and obscure terms between God and them for the happiness of the World to come, to his Law written or unwritten, for such reasons, and to such an end, and with such treasures as he requireth, for causes best known to himself.

40. That therefore the Law is spiritual, *Ro. 7. 14.* and a Grace, *Joh. 1. 16, 17.* of his fullness we have all received, and grace for grace; for the Law was given by Moses, but Grace and Truth came by Jesus Christ: the Grace of the Gospel instead of the grace of the Law. *1 Cor. 2. 13.* The Gospel is in words not taught by mans wisdom, but by the Holy Ghost; comparing spiritual things with spiritual, i. e. the spiritual things of the Gospel as signified by the Law, to the same spiritual things as revealed by Christ. *Rom. 1. 17.* So, the Righteousness of God (in the Gospel) from faith to faith, i. e. from the faith under the Law, to the faith under the Gospel.

Most true it is, as hath been observed, that this Spirit of the Law was not discovered in the Law, but by revelation of Gods Spirit that made it, and that chiefly to Princes and Prophets, the Priests had little knowledg besides the Letter. The Prophets therefore called up the People higher than the Carnal Ordinance, to the spiritual Service of Law. *2 Pet. 2. 5.* Noah is called the Preacher of Righteousness (not of the Law of Rites which then was not) and they that resisted are charged for resisting the Spirit of God that called them to it.

Aët. 7. St. Stephen taxeth the *Jews* all along for resisting Gods Spirit under the administration of the Law, and now for resisting Christ himself. As the *Israelites* would not understand the power of Gods Spirit in Moses, by that act of killing the *Egyptian* that did the wrong, and offering to make peace between the two *Israelites*, that he was sent to be a Judge among them, And as the People were rebellious to Moses in the Wilderness, so they were to the Great Prophet whom Moses had foretold; he concludes thus, *Ye stiff-necked and uncircumcised in hearts and ears, ye do alwaies resist the Holy Ghost, as your Fathers, so you also. Which of the Prophets did not your Fathers persecute? killing those that foretold of the coming of that Righteous One, of whom you are now become the Traitors and Murderers?* And all that we read in the Old Testament of the grace of God to that People, and of their ungraciousness to him, in resisting his grace, tends to the same purpose.

41. That

41. That it is truly said indeed, In rendring two kinds of Reason (the true Reason being unknown) why Christ came not till towards the latter end of the World: That God meant first to shew the World, that other means which he thought fit to use, to reclaim the World by the Fathers, and by the Law, and by his Judgments and Favours were not efficacious, that the necessity of Christs coming might appear.

42. That this is not to be understood as if God meant to render them inexcusable, by using insufficient means that could not take effect: But that dispensing to those times such means of Grace as the reasons of his secret Counsels did require, proportionable to the obedience and service which he expected at their hands; he reserves the full measure of them to the coming of his Son, proportionable to the difficulty of bearing the Cross, which he purposed for the condition of those Promises which he brought.

And the same is to be said of the Fathers under the Law of Nature, who by walking by that Rule did please God, and were advanced farther by his Spirit to nearer Communion with him; as appears in the Book of *Job*, presenting large Instances both of Gods correspondence with the godly of the *Gentiles*, and of the Piety of their conversation with him.

And if God gave his Creatures so much understanding and liberty as he was pleased to allow, and as he knew to be sufficient for them, if they shall put forth these their abilities to the utmost of the power that God hath given them, shall that which he gave for sufficient, when used, be counted insufficient, and they be condemned for doing according as God did enable them? Or, shall he give them no means at all sufficient, and reject them for the insufficiency which he set them in? or, will God require more than he gives? and be so hard a man as to reap where he did not sow, and gather where he had not strawed? and require Bricks without Straw? These are hard thoughts! far be it from us to speak or think after this fashion, *Shall not the Judge of all the World do right?*

43. That it cannot be supposed that God should employ his Creatures in his service, and not reward them for it; much less that he should create them with a decree that they should never have power to serve him, and be condemned for it.

44. That we may not safely think, that because Christ came late into the World, therefore the benefit of his coming was the less, and that all or most of the Nations besides the *Jews*, or most of the *Jews* did perish for want of Christ. No by no means, Christ is the same to day, yesterday and for ever, and the merit of his Mediation extends to all, before, at, and after his coming in the flesh; unto the Worlds end.

45. That to close up this long Title, I conclude with submission, not magisterially, That seeing the Holy Ghost hath distinguished between the Law and the Gospel, none ought to presume to mingle them together as one and the same in their Nature, or as one and the same in effect and operation, or that one is contained in the other, the New Testament in the Old.

46. That to let pass therefore the oratorical and hyperbolical expressions of the Fathers, in this and other points, who were most of them bred in the Schools of Rhetoricians, as also the School Terms, and other strained expressions of Modern Systematicks, let us choose rather to adhere to the form of sound words delivered in the Scriptures,

which are the Pandeſts or body of Divinity that we muſt truſt unto; and for explication of our conceptions upon them, make uſe of thoſe Jural words that are moſt homogeneal unto them. And to be ſure this is the ſafeſt way, becauſe all Heterogeneous and Exotick terms muſt needs puzzle the underſtanding, more than ſuch as are genuine and nearer related to the Subject. Theſe are connatural, and familiar and obvious, the other remote, difficult and forced. Take this Cauſe and hold it, and it may bid fair for the Peace of Chriſtendom. *Amen.*

Thus Man at firſt did not like to keep Covenant with God. *Adam* and *Eve* had a deſire to be greater than God thought fit to make them, and would fain have been as Gods to themſelves, without ſuch dependance of God as was by a Covenant to do Gods will, for they had a mind to do only their own will, and to know Good and Evil, and to be Immortal; for ſo was God, and ſo would they have been.

When therefore out of an aſpiring mind they had taſted of the fruit of the Tree of Knowledge of good and evil, in hopes to be made wiſer, they would have gone farther to the Tree of Life, in hopes to be made immortal too if God had not ſtopped them, ſaying, *Behold the Man is become like one of us knowing good and evil; and now leſt he put forth his hand, and take alſo of the Tree of Life and live for ever*——. Therefore God drove them out of the Garden, and placed at the Eaſt of the Garden of Eden *Cherubims* and a flaming Sword, which turned every way to keep the way of the Tree of Life.

Gen. 3. 21.

Men would
be Gods to
themſelves

So Mankind would be Gods to themſelves:

1. Self-wiſe, not to take wiſdom from God, but from their own Inventions.
2. Self-rulers, licentious and not ſubject to Laws.
3. Self-livers, to live of themſelves if they could, and as long as they pleaſe, and be immortal: Or at leaſt would ſhare with God, and God ſhould partly be their God, and the World partly be their God, and they partly be Gods to themſelves. But it muſt be otherwiſe: For

Men have not all wit in themſelves, ſome body muſt be wiſer than they, that is, able to diſtate unto them what they ſhould underſtand and do: And that which is wiſer than we is a God to us, and God is wiſer than us all, and is a God to us all.

Men have not all Power in themſelves, ſome body muſt be ſtronger than they, that is, able to rule them; and that which is ſtronger than us all is a God to us all. The *Iſraelites* loſt *Moses* and could not ſee God, and they lacked ſuch gods as they could ſee, ſaying, *Make us Gods to go before us.* And when they were made, they rejoyced for thoſe dumb and blind Leaders, the Golden Calves, ſaying, *Theſe be thy Gods, O Iſrael.* Gods they lacked mightily, and theſe were the beſt they could chooſe, ſuch as they had ſeen in *Egypt*.

Natural to
have a God.

It is natural to look out for Gods, therefore all the World have deſired Kings, or others of different Titles who had the ſame power, to counſel them, and rule them, and defend them. And Kings and ſupream Powers look up to the King of Kings, and Lord of Lords, to rule and govern them, and all that are committed to their charge.

The *Athenians* had a God they did not know for all their Learning, and therefore they erected an Altar to that unknown God rather than to want a God.

a God. The Heathens had their several Gods, for Wisdom, Valour, Praises, and Honour, to direct their Princes, to make Laws and to fight for them. *Lycurgus* and *Solon* had their inspiring *Numens*; *Numa Pompilius* had the Goddess *Egeria*; *Socrates* his *Damon*: But all these Petty-gods had the great God *Jupiter* to over-rule all. It cost *Socrates* his life for too plainly denying his Country Gods, and confessing the True. *Romulus*, and *Remus*, and *Alexander*, and many Potentates were ambitious to derive their pedigrees from the Gods, as a good Omen to strengthen them in their Kingdoms. The *Greeks* and *Romans* especially strove to monopolize all the Gods of strange Countries into their own custody, counting it a mighty piece of Policy to strengthen their State thereby.

The Heathens in all their Ignorances and Dangers, fled to their Gods and God-like men to instruct them and fight for them. They had therefore Gods for all occasions, *Mars* for War, *Ceres* for Plenty; *Apollo* and *Asculapius* for Plagues and Sickneses, *Minerva* for Learning; *Mercury* for Wit, &c. These were vain and false Gods that could not help themselves, but it was the true God that succoured them in all their distresses, whom they falsely worshipped.

There is nothing but looks out for a God in all their extremities; but they are the worst of all others, that trust to themselves and look out no farther.

The safest way is to hide our selves under Gods wing, and shelter our selves under the shadow of the Almighty, to be in Covenant with him.

To know good and evil is of God, in vain therefore do foolish men undertake to be gods to themselves. Why should man give Laws to himself, do his own will in every thing? 'Tis evident that God only knows all things, and can do all things, and can secure all things. O the pride of mans heart, to forsake the true God!

They that are neereſt to God are Kings, and all that have power Supreme. They have wisdom from above to make Laws, they have Power and the Sword to command all things. There is one God in Heaven, there are many Gods on Earth: We spurn at those Gods, and would do so to the great God of Heaven and Earth, if we could come at him. Why should one man be thought to be sole god to another, much less god to himself. This is Self-will: None should command from Heaven but God alone, none should command upon Earth, under God, but Kings alone.

Stoop, stoop therefore O ye Sons of Men, ye must have a God, and gods wiser and stronger than your selves when all is done; ye must be taught, ye must be ruled, ye must not think to have your own wills, it is not safe for you.

Who can resolve you in all your doubts, or comfort you in all your sorrows, or save you in all your distresses but God alone?

We are content to obey Gods Laws.

The Laws of Men impowred and enabled by God are to be taken for Gods Laws. As the King commands by his Ministers, so God commands by Kings which are his Vicegerents. When will this one thing be understood?

Poor wretches that we are, we cannot live without God, we cannot live without Kings: Without God no salvation hereafter, without Kings no safety here. Many Protectours above us, but none to compare with God, and the gods.

Why

Obj.
Sol.

Why do Atheists eat and drink? they are not worthy of a piece of Bread to strengthen them, nor of a Rag to hide their nakedness. Why do they die? it is because they cannot help it, and if there be a God they wish there were none. There are gods many, and lords many, but none can do as the Most high God. Look therefore to the hole of the Pit from whence ye are all dug, if God be God serve him. If I be a God where is my fear; Is there any god besides me? I know not any. Unto which of the gods wilt thou complain? The Mariners in the storm cried every one to his God. They have taken away my Gods, and what have I more.

Thus any thing that I love, fear, adore, admire, praise, and trust to most, I make my god: And shall I do all this to a Creature as I am?

That that does me most good I count my greatest God. The Original of Idolatry and strange Gods was the good that men received from several Creatures, as the Sun, Moon and Stars, Corn and Wine; when they felt their rare Influences and refreshments, O then, said they, are not these Gods? When any famous Hero's fought for them, and saved them, or taught them the use of Corn and Wine and Physick, presently these were their Gods, and were worshipped by them after their Death, as *Jupiter, Mars, Bacchus, &c.* They tasted the pretious things put forth by the Sun, and the pretious things put forth by the Moon, and fell to worshipping those glorious Lights; and forgate that God that made them, and gave all that Glory and virtue to them: They considered not the first Cause, that moved all the rest. Thus they looked short at the Deities they saw, which were but Creatures, as themselves, and the vilest of all Creatures they were not ashamed to worship, and forgate God that made them, and all the World. *So though they knew God, yet they glorified him not as God, neither were thankful to him; but became vain in their Imaginations, and their foolish heart was darkened; professing themselves wise, they became foolish: And changed the glory of the incorruptible God into an Image made like to corruptible man, and to birds and four footed Beasts, and creeping things: Wherefore God gave them up to uncleanness, through the lusts of their own hearts to dishonour their own Bodies between themselves: Who changed the Truth of God into a Lye, and worshipped and served the Creature, more than the Creator, who is blessed for ever, Amen, &c.*

Ro. I. 21, &c.

Knowing therefore that God is, and must be our God by Right of Creation, whether we will or no, why should we fly to them that are no Gods? And be in Covenant with them? When God calls upon us every way, but especially in his Gospel to be his People, and promises to be our God, as by Nature, so by Grace, if we will take him to be our God, and enter into Covenant with him.

A great Grace for God thus to offer himself, and promise his Grace, if we will accept it; he first loveth us, that we might love him, because he loved us.

Therefore how ingracious a thing must it be for a Creature, beloved of God, to refuse the offer of his Grace, who is the Creator, and will be their Redeemer and Saviour, if they will but chuse him for their God, and keep his Covenant? What more can be done by God or Man in this Case? And how can a Covenant be made without the Consent of both Parties? Salvation it self cannot save those men, that thus reject the Promises of God against themselves: No man can receive a Grace from God or man, without or against his Will: Salvation it self is not able to save those

those that will not be saved ; God nor man can do any good unto a wilful Soul. If we perish, we perish and destroy our selves, But in God is our help, if we will take it.

It is natural reason, that teacheth us to be in Covenant with God. If he made us and not we our selves, if he preserve us, and not we our selves, then he is to give us Laws and not we our selves ; and we are to obey his Laws, and not our own Lusts : It is a perfect Covenant that we are bound to make with God : Who saith *do ut des, facio ut facies*, I give you your Being and Preservation therein, that you should give me your Obedience and Subjection, I do this for you, that you may do something for me, even what I shall command you.

If Natural to be
in Covenant
with God.

The Stoick says well, *τὰ καθήκοντα ταῖς χρίσιν παραμεινῶται*, All Duties are measured out by Relations ; the care of the Father calleth for the honour of the Son ; the Rule of the Master commandeth the Duty of the Servant : These are *domestici Magistratus*, Household Lords. If they say go, we must go, if they say do this, we must do it. And there is Reason for it, because we have benefit from them, and this obliges to Service : If *Mal. i. 6.*
I be a Father, where is my honour ? And if I be a Master, where is my fear ?

To be in Covenant with God is to keep his Laws, and they are not grievous, but his yoke is easy and his burden is light : And it is in our power to do what God requireth by the help of his Grace : And he is Faithful and true, that will not suffer us to be tempted above what we are able, but will together with the Temptation give strength, that we may be able to bear it.

The Law is a Contract or Covenant, because he that cometh under a Law, hath bound himself to keep it, as the Law-maker himself hath done. All other Creatures, without Life, Reason, or Will, obey their Creator. The Sun knoweth his setting, and the Moon her Seasons, and all the Stars observe their Motions, by a Quasi-Covenant ; but reasonable Creatures do perfectly oblige themselves by their free Consent and Agreement with God their Lord, besides their natural Obligation, common to them with all other Creators.

Therefore to conclude, the Benefit of our covenanting with God, is, that thereby we have Right to all that we have, or can have, in order to our Blessedness, and without it we have right to nothing but Cursedness. There must always be means for the obtaining of the end which we aim at, when the Will by it's own Motion cannot immediately effect, that the End should approach to the Agent, or the Agent to the end : This Rule therefore must be observed, *Qui jus dat ad finem, censetur etiam jus dare ad illa media, sine quibus finis obtineri nequit, aliàs enim nihil esset actum.* He that gives Right to the end, doth give Right to those means, without which that end cannot be obtained, or else nothing is done. From whence it follows, that if these means be unlawful or impossible, I am not obliged to that end, so far forth as it is attainable only by using such means. Thence it is, that evil is not to be done that good may come thereof. No man can be bound to do that good, to which without sin he cannot arrive : So that he may come off from such unlawful Vows. But when a man is bound to good Means for a good End, he cannot come off safely, but if he do, the Covenant is broken and the other Party free, as both may be if they so agree.

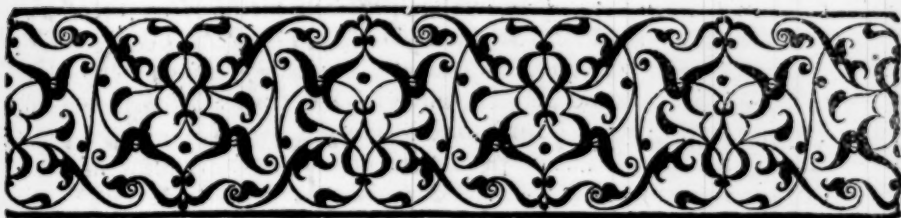
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The Matrimonial Covenant, by the divine Positive Law hath this Special Prerogative; That the essence of the Conjugal vow not being violated, it cannot be dissolved, though by consent of both Parties, as other temporary Covenants are.

It is commonly denied that any man can be obliged to himself, because when the same Person is the Obliger and the Obligated, the obliger may free the obliged when he pleaseth, and he that can do this is actually free: And so a Prince cannot be obliged to his Subjects, because they have resigned up their wills to his will, absolutely, without reserving any power to themselves. According to that common Rule of Law, That in Covenants there must be two Parties; and when the Debtour succeeds the Creditour, the debt ceaseth, or the obligation is taken away by confusion, when of two persons one is made.

These are Subtleties, and true as to matter of outward action of Positive Law, that cannot be intended by a man against himself, or a Subject against his Prince *in foro humano*: But nevertheless in plain truth and equity, a man may be bound firmly to himself, and a Prince to his Subjects by the Law of Nature, and the action hold good *in foro divino*; and God may require the obligation of his Creature, and punish the neglect: Because a Man by promising to take care of himself, in tying up himself to any good, is obliged to do it, as he is the Servant of God and a Member of humane Society, and be punishable by God and Men for not doing it. As that Servant that shall disable himself from doing his Lords service, or that Member of a Society that hath lamed himself, or otherwise, from doing his Country service is justly punishable by them both: As was the Souldier that cut off his finger because he would serve no longer in War, &c.

But to wave all niceties, still this is evident and plain, That in all Covenants to make them perfect, there is required the Will of the Promisee, and the Will of him to whom the Promise is made, for where this is wanting, and that this Party refuseth to accept of the thing promised, though the other Party hath confirmed his Promise by an Oath, yet the right of the thing so promised and sworn, remains entirely with the Promiser, because no man can be willing to obtrude his own Goods upon a Person that is unwilling to receive them; it being alwaies a condition necessarily supposed, That any man gives a thing no otherwise than if the Party for whom he intends it shall accept thereof: Neither can any man be imagined so void of reason, as simply to renounce his own Right, and to leave those things *pro derelictis*, at random for any body, which he hath laid at the foot of the Refuser, but they are his still as fully as ever,



The Third B O O K,
 O F T H E
 L A W,
 O R
 Old Testament.

The CONTENTS.

Definition of Law.

TITLE I.

Of the Nature of the Law.



LAW is a publick Will, universal and perpetual for all Persons to all Ages, except necessity cause a change. Laws and Ordinances of Men are often changed, but Wills and Testaments of God or Man are never changed. As a Testament is a private Will, particular and temporal for one Person for his own time, *i. e.* for the Executor: so a Law is a publick Will for all Persons, for all Ages. As the Laws of *England* are the publick Will of the State, for all Persons, for all Ages; for if the Will be not publick and perpetual it is a Testament and not a Law, if not universal it is but a Decree, if not perpetual it is but an Ordinance; but God's Laws are publick, universal, and perpetual, for

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The Matrimonial Covenant, by the divine Positive Law hath this special Prerogative, That the essence of the Conjugal vow not being violated, it cannot be dissolved, though by consent of both Parties, as other temporary Covenants are.

It is commonly denied that any man can be obliged to himself, because when the same Person is the Obliger and the Obligated, the obliger may free the obliged when he pleaseth, and he that can do this is actually free: And so a Prince cannot be obliged to his Subjects, because they have resigned up their wills to his will, absolutely, without reserving any power to themselves. According to that common Rule of Law, That in Covenants there must be two Parties; and when the Debtour succeeds the Creditour, the debt ceaseth, or the obligation is taken away by confusion, when of two persons one is made.

These are Subtleties, and true as to matter of outward action of Positive Law, that cannot be intended by a man against himself, or a Subject against his Prince *in foro humano*: But nevertheless in plain truth and equity, a man may be bound firmly to himself, and a Prince to his Subjects by the Law of Nature, and the action hold good *in foro divino*; and God may require the obligation of his Creature, and punish the neglect: Because a Man by promising to take care of himself, in tying up himself to any good, is obliged to do it, as he is the Servant of God and a Member of humane Society, and be punishable by God and Men for not doing it. As that Servant that shall disable himself from doing his Lords service, or that Member of a Society that hath lamed himself, or otherwise, from doing his Country service is justly punishable by them both: As was the Souldier that cut off his finger because he would serve no longer in War, &c.

But to wave all niceties, still this is evident and plain, That in all Covenants to make them perfect, there is required the Will of the Promisee, and the Will of him to whom the Promise is made, for where this is wanting, and that this Party refuseth to accept of the thing promised, though the other Party hath confirmed his Promise by an Oath, yet the right of the thing so promised and sworn, remains entirely with the Promiser, because no man can be willing to obtrude his own Goods upon a Person that is unwilling to receive them; it being alwaies a condition necessarily supposed, That any man gives a thing no otherwise than if the Party for whom he intends it shall accept thereof: Neither can any man be imagined so void of reason, as simply to renounce his own Right, and to leave those things *pro delectis*, at random for any body, which he hath laid at the foot of the Refuser, but they are his still as fully as ever.



The Third B O O K,
 O F T H E
 L A W,
 O R
 Old Testament.

The CONTENTS. ✓

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all Men and all Ages. God's Will is sometimes private concerning a single person, as that *Abraham* should offer up his Son *Isaac*: No Law. God's Will is sometimes publick, universal, and perpetual, concerning a whole Nation for all Ages; as that of Circumcision for the *Israelites*. God's Will is sometimes publick, universal, and perpetual concerning all Nations, as the Law of Nature to all Mankind.

From this general and perpetual Law of Nature to all Mankind flow those particular Laws to some Nations, but to all in those Nations intended to be perpetual, but as emergencies may fall out changeable; but still, those Laws that succeed must be as the former, agreeable to the universal Law of Nature to all Mankind, which is the common fountain.

The Law of *Moses* was, for the Moral part, a draught of the lowest Laws of Nature, which were in great part obliterated and forgotten, by constant habits and examples of sin. And for the Ceremonial and Judicial part, fitted for that Nation at that place and time, for signification of higher Rites and Rules of Perfection that were to come.

The Law of Christ is the perfection of the Law of Nature, never revealed so fully before, being the compleat and last Will of God for all to walk by for ever.

This new and royal Law of Christ did refine the Moral, abolish the Ceremonial and Judicial Law of *Moses* for the weakness and unprofitableness thereof. The Moral part was weak, because it consisted of the meanest and lowest Laws of all, and had no Spirit to give strength against the committing of sin, but only to declare it and punish it without mercy. And as for the Ceremonial part it was unprofitable, because no part of Nature's Law, and only for the state of the *Jews* minority, and was of its own nature to vanish as a shadow when Christ the great Law-giver came, who was the substance of them all.

It is therefore called a *New Commandment*, because it gave forth more spiritual and Coelestial Precepts, and was established upon better Promises, and endeared by new instances of infinite Love, and gave more excellent graces and assistances by the gift of the Holy Ghost, not abolishing the old matter of the Law of Nature by *Moses*, but superadding thereunto, and spiritualizing the same to the highest systeme of regularity and conformity with Christ.

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*Letter. Spirit. Promises. Precepts. Judgments.
Works. Contract. Revelation of eternal life re-
served. Temporals prepare for Eternals. Outward
Obedience. Sufficient means under Law. Love of
God. Love of Neighbour. Life. Christ expound-
ed the Law.*

TITLE II.

Of Moses Law.

AS therefore concerning the Law of *Moses*, the Subject now in *Of Moses*
hand, That Law strictly taken is the whole body of Orders and Law.
Rules for life, given to the Children of *Israel*, containing

1. Promises of Blessings peculiar to that Nation.
2. Precepts of Duties:
 1. Moral in nature as the Decalogue.
 2. Ceremonial in Gods pleasure.
 3. Judicial for their Polity or Government.
 4. Judgments and Punishments to the Transgressours.

The Law of *Moses* is taken at large for the Pentateuch, and for all the Moral, Historical and Prophetical Books of the Old Testament.

The Law of *Moses* was established by the death of Beasts, because there must be blood in the case for all such Sanctions; of Covenants and Testaments compare *Exod.* 24. 5, 6, 7, 8. with *Hebrews* 9. 18, 19, 20. 2 *Cor.* 3. 14.

The Law, because of the Precepts and Judgments thereof, is called a Covenant of God for the observation of those Precepts and Judgments: For unto Gods will to command was joyned the Peoples will to obey, *All that the Lord hath spoken we will observe and do.* Which agreement of *Exod.* 19.
Wills made up a Covenant. *Exod.* 24.

This Law was Gods old and first Testament, ordained to stand in force till the time of Reformation by the Gospel, the second and everlasting Testament.

In this Law there is a *Letter* and a *Spirit*, *Ro.* 2. 29. the one is *oldness*, and the other *newness*, *Ro.* 7. 6. the one is *killing*, the other *giving life*; 2 *Cor.* 3. 6.

1. The *Letter*, as it was at first spoken or written, was understood by all, as Laws ought to be; the Doubts were only in the use and practice, and to be resolved by the Priest.

In this sense the Promises of the Law were terrene, as long life, health, power, victory, &c. V. *Lev.* 26. and *Deut.* 28. And such in the *Letter* were the original Promises made to *Abraham*, viz. *Canaan*.

In this sense the Precepts of the Law were terrene, proportionable to the Promises, fitted also to the rudeness and childishness of the *Jews*, called therefore *Rude and beggarly elements of the World*. For the Moralities were the least and lowest Precepts of the Law of Nature, or restraints from acts unnatural. The two Tables are barrs from Impiety and bridles from Inhumanity, not made for righteous but for wicked men. The Ceremonies were chargeable, and troublesome, and numerous, *A yoke which the Jews were not able to bear*; as Circumcision, a painful mark or brand upon their flesh to distinguish them from other people, as Sacrifices, Washings, &c. The works were servile, external, for eye-service and fear of death, under the Spirit of bondage.

In this sense the Judgments of the Law were terrene, as violent death, by burning, stoning, &c. and other corporal punishments, ordinary, and Wars, Famines and Plagues, extraordinary, when the Rulers hand was slack to punish according to Law.

Spirit. II. The *Spirit* of the Law was not understood generally, but by extraordinary Revelation to some of better Spirits, but never publicly and perfectly revealed to all till preached by Christ, who did away the Veil, and brought in life and immortality by the Gospel. For,

Promises. 1. The Promises thereof are Heavenly, as eternal Holiness, Life, Rest, Glory, and Joy with God, Saints and Angels.

Precepts. 2. The Precepts are masculine, sprightly, and most refinedly pure and spiritual, as poorness of Spirit, pureness of heart, mercifulness, mourning, peaceableness, meekness, hungering and thirsting after Righteousness, patience, &c. unto all which the general and capital Commandment is Love, refined beyond legal and natural love, as to love our Enemies, and to pray for them that hate us, &c. to bless and not curse, &c.

Judgments. 3. The Judgments are eternal death, pain, and anguish, with the Devil and his Angels.

Works. 4. The Works of the Gospel are Cordial, as Circumcision of the heart, Sacrifice of the Spirit, &c. Liberal in the free and noble way of Love, answerable in some measure to Gods Love, who is a Father to us Sons, a giver of an Inheritance to us Heirs. They are also perfect for universal and perpetual Obedience, full and blameless for the reward of Eternal Salvation by Christ.

Contract. The Law of *Moses* expressly contracted nothing of Eternal Life, yet God meant them more than in words he declared: And then under that Law there was a sufficient ground for the perswasion thereof, God inviting their Obedience by Temporal Blessings, they might well believe, he would not rest there; for such a reward was not suitable to his Greatness to give, nor for his own peculiar people to receive: So he promised *Abraham*, that he would be his exceeding great Reward, yet in terms he expressed nothing but the Land of *Canaan*, nor had he that in possession, nor his

his posterity after him for many Generations, but were Pilgrims and strangers, yet these all dyed in Faith, waiting for that good Land, and looking for a better Country, that is an Heavenly, for which Cause, they were content to endure all sorts of Afflictions, God having provided some better thing for them; being assured, that he would provide a recompence for his Servants Sufferings, more than this Earth could afford, but how, or which way, or what, they did not, could not distinctly know, but seeing them as far off, they were perswaded of them, and embraced them, and confessed, that they were Strangers and Pilgrims on earth: For they that do such things, declare plainly that they seek a Country. Heb. 11. 16.

So the Kingdom of Heaven was mystically intimated, but not openly propounded, as a Condition of Gods Contract in the Law, under which there wanted not a sufficient means to attain unto it, but this was not the Works of the Law it self, but Faith in the Promises. Heb. 11. 13, 14.

And that the wiser and purer sort of Jews had such thoughts as these, is plain by the question of the Rich man to our Saviour; *Master what shall I do, that I may have Eternal life?* To which the Answer is, *keep the Commandments*; to which he replied, that he had kept them from his youth up: But this would not do, being an outward Observation, without the inward Love of the heart to God above all things; so as to part with them all to gain the Treasure in Heaven. Matt. 19. 21.

The Souls Immortality and the Reward of good or bad after death, was revealed, though darkly, before the Law: And accordingly their Conversation was then, and under the Law, as Strangers, not yet arrived to their Country. For Adam, Enoch, Noah, Abraham, and all those Fathers obtained a good report through Faith, not having received here on earth, the full Promises of God; God having provided some better thing for them, that they without us should not be made perfect. Yea in all their Sufferings, their noble Souls were content, because they had an eye still to the Recompence of the Reward of the World to come, of whom this World was not worthy. Heb. 11. 39, 40.

But that the Law should condition this Eternal Life expressly to be believed, there was no need at that time; because it was reserved till the Fulness of time, in which the Fulness of all Gods promises, and the exactness of all his precepts should be universally proclaimed by his own Son Jesus Christ. Revelation of Eternal life reserved.

In the mean time this Law of Moses was tendered, as the Civil Law to the Jews, and so it was not strange, that God should not covenant farther with them, than to acknowledg him only to be their God, and to serve him as he then should appoint, and to depend upon him for their Reward, which was the Land of Canaan, immediately set before their Eyes for the present, to raise them up to outward Obedience at least by that Encouragement; but God left them not without witness of higher things, giving them to understand by his Prophets, that he looked for the inward Obedience of the heart, and that they might expect a greater recompence then the Princes of the World were able to bestow.

These carnal Commandments, and Temporal Promises, made way, as God would have it, for the Spiritual Precepts and Eternal Rewards of the Gospel, which Moses did not, but Christ did covenant for; else there had been no need of Christ his coming to make a Covenant, which was made Temporals prepare for Eternals.

made before, nor of so many and great Miracles, when he was come to convince the World, that this was the great meaning and intent of the Law.

Thus the Precepts of inward Obedience were translated out of Nature's Law into that of *Moses*, which the Prophets did often inculcate (because the People were gross of Understanding, readily supposing at first sight, as all idle and carnal People are apt to do, that an external Obedience would answer the Letter of the Law well enough) teaching them to regulate the inward Obedience of the heart, which even the Law it self did tacitely require, and their Fathers expressly taught before the Law was given in Writing.

Outward Obedience.

It is plain then to considering men, That they must not trust to the outward Observations of the bare negative Precepts of the Moral Law, nor to the Ceremonials or Judicials, that *Moses* had enjoined, so as from thence to promise to themselves the Favour of God, and the Reward of the World to come; as by not having any other Gods, not worshipping Images, not swearing falsely, not doing Murther, not committing Adultery, &c. or by paying of Tithes, Sacrifices, Washings, Sabbaths, &c. For which conceits, Christ reproved the Jews, as the Prophets had done before, as if the offended Deity were to be bribed with Sacrifices, Feasts or Fasts, or any other Performances. *Wo unto you Scribes and Pharisees, Hypocrites, for ye pay Tithes of Mint and Annise and Cummin, and have omitted the weightier matters of the Law, Judgment, Mercy and Faith, these ought ye to have done, and not to leave the other undone, &c.* Luk. 11. 42. Mar. 7. 48. Mat. 12. 1. 12. Psa. 40. 7. 12. Pf. 50. 8. 13. Pf. 51. 18. Isa. 1. 1. 20. Isa. 58. 3. 10. God requires no Sacrifices, so much as Obedience, Jer. 7. 21, 22, 23. Patience and Hope in Afflictions, Lam. 3. 25. 33. The Calves of the Lips, Hof. 14. 2. Mich. 6. 6, 7, 8. Zach. 8. 16, 19.

Matt. 23. 23, &c.

In all which Instructions and Exhortations to the inward Obedience and Worship of God in Spirit and in Truth, they have shewed themselves the true fore-runners of Christ and his Apostles.

Sufficient means under the Law.

So that still they had sufficient means before, and under the Law, unwritten and written, considering whose Law it was, and by the teaching of the Fathers and Prophets, to make them understand the Spiritual Duties and Rewards, that were so far hinted, and to oblige them to expect the coming of the greatest Law-giver, who should teach them all things more clearly.

Love of God.

The Sense therefore of that great Law, *Thou shalt love the Lord, thy God, with all thy Heart, and with all thy Soul, and with all thy strength*, though so far as it depends upon the bare Covenant of the Law, it is limited to the Observation of those Precepts, which God should confine their Civil life unto, in the Service of him alone for a temporal Reward; yet in the full latitude it may contain all that Christianity requireth.

Love of Neighbour.

And as for that Precept of *loving their Neighbour as themselves*, it meant no more at first sight, than of loving the *Israelites*, their Brethren and friends, but hating the *Moabites*, &c. which were Strangers and Enemies: But really and truly, according to the Law of Nature, it meant all Mankind, be they never such Strangers or Enemies.

Matt. 5. 43.

In

In like manner the Commandments, *Lev. 18. 5. Ez. 20. 11. 21.* which if ^{Life.} a man keep he shall live in them, they are first meant of this life, but their last meaning extends to the life to come; for they are large Commandments, and fit to contain both internal and external obedience, and large Subjects for the Prophets to preach upon, as they did, and for Christ to expound, as he did in the highest sense they ought to bear; according as it was foretold to *Moses, I will raise thee up a Prophet from among thy Brethren like unto thee, and I will put my words in his mouth, and he shall speak unto thee in all that I have commanded him.* Which was fulfilled answerably; for God approved of him by a voice from heaven, saying, *This is my well-beloved Son in whom I am well pleased, hear ye him.* ^{Christ expounded the Law. Lev. 18. 18.}

This is the secret and spirit of God's Law and Covenant, which he sufficiently manifested to those that severely kept the outward and civil part, according to the Letter: *v. Pf. 25. 13, 15. and 19. 9, 10. and 119. 13.*

THE CONTENTS.

*Eternal life. Rites troublesome and chargeable.
Permission. Things not originally good. Sacrifices.
Sacrifices first from Men. Imperfection. Rigour.*

TITLE III.

Of the weakness of the Law.

AS to the main Body of the Law, it was weak and imperfect in the Letter thereof in many respects. ^{Of the weakness of the Law.}

There was no Command in all the Law for spiritual Prayer, ^{1. Instance.} *i.e.* for spiritual and eternal Blessings, as for Remission of sins, Sanctification of the Spirit, Mortification, a new Creature, Resurrection, and Life eternal. We read of few that made publick Prayers, but Kings, or Priests or Prophets, whereas the Spirit of Prayer and Supplication is poured upon all People in the Gospel.

The *Sadducees* denied the Resurrection, Angels and Spirits, yet were they learned in the Law, Teachers and great for Rule and Power, which argues that there was no clear demonstration of these things in the Law. Some glimmering of these things they had in their Sufferings, especially in and after the Captivity, towards the dawning of the day of the Gospel, when they had lost the glory of their Land, and were subjected to foreign Powers, to shew that these Temporal felicities were forfeited for their disobedience, and that they must look for a higher Covenant, and Felicities more durable, by embracing a purer Worship and Conversation, ^{2. Instance.}

versation, they having failed in the Law and Services first given them, for which neglect they were all taken away, and their Temple and Country afterward laid waste and became a Curse.

These Spiritual things they could not discern to be meant, because not expressed in the Law; but Christ proves the Resurrection by the Law, saying, *Have you not heard that which was spoken unto you by God? saying, I am the God of Abraham, Isaac and Jacob; God is not the God of the dead, but of the living.* V. Mar. 12. 18. Luc. 20. 27.

But had it been plainly covenanted for in the Law, none durst openly to have denied it; yet he bids them *search the Scriptures* for it, *for in them ye think to have eternal life, and they are they which testify of me.* And the word *Think* is a term of abatement; Insinuations and Intimations they had, but no plain Demonstrations thereof: As Is. 26. 19. Ezek. 33. 1 Mac. 12. 1, 2. Job 19. 25. Ps. 73. 2, 20. Jer. 12. 1, 2. Mal. 3. 13, 18. Hab. 2. 3, 24. Ps. 116. 1. Is. 37. 10, 21. Ps. 117. 15. and 126. 5, 6. Heb. 7. 19. & 10. 19. & 8. 6. & 9. 15. & 7. 19. and 9. 14. 2 Tim. 1. 9, 10.

Aug. Ep. 122. St. *Austin* saith, *Mihi in Evangelio permittuntur regna Caelorum, quæ vetus Testamentum omnino non nominat. In illo Testamento, quod vetus dicitur & datum est in Monte Sinai, non invenitur opertissime permitti, nisi Terrena felicitas.* In the Gospel the kingdom of Heaven is promised to us, which the Old Testament doth not so much as name. In the Old Testament, which was made on Mount Sinai, there is nothing openly promised but Earthly felicity. Therefore it is truly said, *Legens Legem, legens Prophetas, nunquam invenitur regnum Caelorum.* In all the reading of the Law, and of the Prophets, there is no mention made of the kingdom of Heaven.

3. Instance.
Rites troublesome and chargeable.

The Rites of the Law were troublesome, chargeable, shadowy, unable to wash away sin, fitted for the weakness of the capacity of that People, exceeded in practice by the lives of the Patriarchs that were before it, and by *Moses, David*, and the Prophets, and others that were under it, and by many *Gentiles* that were not comprehended by it. And as the Heathen Law-giver, being asked if he had given his Citizens the best Laws that could be given, he answered, *Οὐ κατέμαχ' τὰς καλίστας ἐδοξε αὐτῷ εἶναι ἡδυνάστο τὰς καλίστας.* He gave them not altogether the best Laws, but the best that he could fit for them in that condition. So did God with the *Israelites*, for reasons best known to himself.

4. Instance.
Permission.

God permitted some things in which he had no pleasure, nay which he hated; for God hated *putting away*, yet he suffered them to put away their Wives for the hardness of their hearts.

5. Instance.
Things not originally good.

Moses Law consisted of some things which were not naturally and originally good, but only as relating to persons, time and place. And therefore it was a Law without which many Ages of the World did live.

Not obligatory to other Nations.

And when it was made, it obliged only the *Jews* to whom it was given. *Adam, Abel, Enoch, Noah, &c.* knew nothing of it; the Prophets never reproved the Heathen for disobeying of it, because if it had consisted of natural and essential Rectitudes, it had been always and every where of force and practice.

As

As Sacrifices which God never of old commanded, nor, when he did, ^{Sacrifices.} delighted in them. *Sacrifice and Burnt-offerings thou didst not desire, but* ^{Psal. 40. 6.} *mine Ears hast thou opened, Burnt-offerings and Sin-offerings hast thou not required. For thou desirest not Sacrifice, else would I give it; thou delightest not in Burnt-offerings. The Sacrifices of God are a broken Spirit, a broken and contrite heart, O God, thou wilt not despise: I will not reprove thee for thy sacrifices and Burnt-offerings, to have them continually before me. I will take no Bullock out of thine house, nor He-goat out of thy* ^{Psal. 51. 16, 17} *Fold, &c. Offer unto God Thanksgiving, and pay thy Vows unto the most High, &c.* ^{Psal. 50. 8, &c.}

To what purpose is the Multitude of your sacrifices unto me? saith the Lord, ^{Jer. 1. 11, &c.} *I am full of the Burnt-offerings of Rams, and the fat of Beasts, and I delight not in the Blood of Bulls, or of Lambs, or of He-goats. When ye come to appear before me, who hath required this at your hands, &c. I spake* ^{Jer. 7. 22.} *not unto your Fathers, nor commanded them in the day that I brought them out of the Land of Egypt concerning Burnt-offerings or Sacrifices. But this thing I commanded them saying, Obey my Voice, and I will be your God, and ye shall be my People. I hate and despise your feast days, and will not smell your* ^{Am. 5. 21.} *solemn Assemblies: Things you offer me, burnt-offerings and your meat-offerings, I will not accept them, neither will I regard the Peace-offerings of your fat of Beasts. But let Judgment run down like water, and Righteousness as* ^{Hos. 6. 6.} *a mighty stream, &c. I desired mercy and not sacrifice, and the knowledge of God more than Burnt-offerings. Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with Burnt-offerings, with Calves of a year old? Will the Lord be pleased with thousands of Rams, with ten thousands of Rivers of Oil? Shall I give my First-born for my Transgressions, the fruit of my Body for the Sin of my Soul? He hath shewed thee O Man what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

These and many more places plainly shew, that God afforded many blessings to his people, before ever he commanded any Law for Sacrifices, ^{Sacrifices at first from Men.} And therefore Sacrifices were not Necessary in themselves, and that while the Children of Israel did sacrifice fourty years in the Wilderness, they perished all of them for their sins, and that originally Sacrifices were brought in by the Invention of Men, and not by express Command of God, till God thought fit to busie that Carnal People of the Jews, that were so apt in Egypt, and afterwards to follow the Customs of other Nations, with those Sacrifices to the True God which others offered to false Gods, the better to keep them from Idolatry, but no ways in their own nature necessary.

The Law could not make the comers thereunto perfect, nor purge them ^{6. Instance.} in their Consciences, it being in it self imperfect, serving only to discover ^{Imperfection.} and convince and punish sin, but nothing at all to reform the sinner, nor affording any Pardon at all; *Nor taking away any sin as pertaining to the* ^{Col. 2. 16.} *Conscience.* Therefore the Ceremonial part is wholly void, and the Judicial also, so far forth as it belonged wholly to the Polity of the Jews, only the Moral part, as published and perfected by Christ, remains Eternal.

And now by all that hath been said, it is plain to perceive, that there needed a Reformation *To Disannull that Commandment which made nothing* ^{Heb. 7. 18.} *perfect, and to bring in a better hope which did, and drew us nearer to God;*

The Holy Ghost this signifying, that the way unto the Holiest of all was not

yet made manifest, while as the first Tabernacle was yet standing; Which was a Figure for the time then present, in which were offered both gifts and sacrifices, that could not make them that did the service perfect as pertaining to the Conscience: which stood only in Meats and Drinks and divers washings, and carnal Ordinances imposed on them until the time of Reformation.

But all this while, to come upon a Review, it is to be noted, That notwithstanding all this weakness, there was a Spirit and Life in the Law; yet not so strong, as to be able to advance the comers thereunto unto Salvation. Yea, the more spiritual and lively it is, the more deadly and fatal it proves to our Carnal mindes, the more it searcheth and findeth out sin, the more it condemns it, but the less it suppresseth it, or provideth any Remedy at all against it.

Rigour. The Meer Law, as it is the first Covenant of Works, contains in it nothing but Rigour and Justice; but no Grace nor Mercy at all. A Rule it is to declare what is Right and what is Wrong, but no means of it self efficacious to the doing of Right, or the not doing of Wrong. And therefore there is an extraordinary Weakness therein, as to the Justification of a Sinner. *What therefore the Law could not do for the weakness and unprofitableness thereof, through the flesh, Christ taking the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the Righteousness of the Law, might be fulfilled in us, who walk not after the Flesh but after the Spirit. And that the Law of the Spirit of Life in Christ Jesus might make us free from the Law of Sin and Death.*

Heb. 7. 18.
Rom. 8. 3.
Rom. 7. 5, 6. For when we were in the flesh, the Motions of Sin by the Law did work in our Members to bring forth fruit unto Death. But now we are delivered from the Law, that being dead wherein we were held, that we should serve in newness of Spirit, and not in the oldness of the Letter. So sin taking occasion by the Commandment works in us all manner of Concupiscence; For without the Law sin is dead, And so we were alive without the Law once, but when the Commandment came, Sin revived and we died. And the Commandment which was ordained to Life, proved in effect to be unto Death. But sin taking occasion by the Commandment deceived us, and by that Commandment slew us. All this while the Law is holy, and the Commandment holy and just and good. And that which is so holy and just and good is not directly nor truly the Cause of our Death, nor can it be so, God forbid, by its own Natural operation; for out of good nothing but good can proceed, but Sin, that it might appear sin, naturally worketh death, by the occasion of that which is good. For Sin taketh occasion by the Commandment to become exceeding sinful.

The

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*Sin deceives. Grace un-deceives. My defect.
Fruition. High understanding. Ignorance.
True knowledge. Means to discern Truth.
Rules. Principles. Authority. Infallibility. Will.
My Lust. Understanding. Physical and Moral
Agents. Will. Casual Cause of Sin. Law.*

TITLE IV.

Of the Deceit of the Law.

THis seems to be a mystery, that we should be deceived into sin by the Law of God. It will not therefore be a Digression, nor altogether unprofitable (if it were) to shew how a Law, and a good Law, and the Spiritual Law of God in the Old Testament should be said by St. *Paul* to be though but an occasion to deceive us into sin and death. Sin deceives

Strange that that which was so good, should be made so much as the occasion of Evil, and of the greatest of Evils to death it self, and the greatest of deaths to a death in sin. How then did Sin take this occasion by the Commandement of God, first to deceive us, and then to kill us, if we can tell?

And how great then is the Power of Grace (O the depth of the Riches of God's mercy!) that only can make us alive unto God, and be a death unto Sin, and to the death of Sin, and kill that which would kill us, when nothing else can do it? That when Sin did so abound by the occasion of Good, Grace might so much the more abound by the occasion of Evil: For which we must thank God, who hath given us this great victory through Jesus Christ our Lord. Grace un-deceives.

When therefore Sin urges the strength of the Law against us, and advances the Sword of Justice to strike us to death, and that by the accusation of the Devil who hath the power of Death; then Grace lays her hand upon the Sword of Justice, and stops the mouth of Sin, and the clamour of the Law, and of the Devil that lays the Law against us, and saves us from the stroke of Death, and giveth us Victory over all those through Jesus Christ our Lord.

So we may be deceived after a sort by the Law, but we can no waies be deceived by Grace.

But yet we have not answered this point, How the Law, or rather Sin by the Law, comes to deceive us?

This I say then, Sin deceives me by misinforming my Understanding and by misguiding my Will. The Law orders me to life, but Sin deceives me in and by the Law unto death.

It will be fit therefore to consider here these four Points.

1. My defect, I am deceived, that's for certain.
2. The direct efficient Cause of my deception is Lust.
3. The casual or accidental Cause of Sin, the Law.
4. The Innocency of the Law.

My Defect.

My Defect ; I am plainly deceived.

He is said to be deceived that takes one thing for another ; this is all one with an error or mistake in the Understanding ; and this in the Will declining to follow right Reason, an *Erratum*.

He is properly deceived who fails of some end which he intended and aimed at. *Decipitur de quo aliquid capitur*, he is deceived from whom something is taken away, which he should or would enjoy : This is Fraud.

God preordained every thing to its proper end. All Unreasonable Creatures attain their ends ; but if they should not, they cannot be said to be deceived, because they understood them not, that they might aim at them. Reasonable Creatures fail of their Ends, because they are deceived in their Judgments and Endeavours.

God, in the Scriptures, opens and offers Eternal life, and gives me Understanding to apprehend it, and a Will to accept it, a Law to direct, and his Grace to assist my Humane frailties.

But I am deceived ;

1. In my Apprehension, by infinite Errors mistaking Falshood for Truth, Vice for Vertue, Pleasure or Profit for true happiness, Temporal life and glory for Eternal.

2. In my Prosecution, by infinite *Errata*, misdoing evil for good.

Fruition:

3. In my Fruition, which I fail of in the end, and I deceive my self by way of fraud.

My Understanding (I speak not of her privative Ignorance, but of her Errors, her oblique and depraved knowledge) the more I have, the more I am deceived.

High Understanding.

An elevate transcendent Understanding frames most irregular conclusions : A fine Wit hath more refined Errors: Learning it self is but a kind of progress in Error.

Ignorance.

When I was quite Ignorant I had no error in me ; but now I have got a little knowledge, I have learned some Rules to erre by. Learning is a remedy to Nescience, but no bar to Error : and Truth carrying the same countenance, I have no perfect skill to discern them, and especially because little Ore amongst a great deal of Dross, and a pound of Error to a dram of Truth. We are all deceived in one thing or other ; Truth is hard to come by, and there are more false Reasons than true.

True Knowledge.

We have no True knowledge, it is reserved for another World, where we shall understand things exactly as they are, and know as we are known.

Things

Things are in their own nature alwaies the very same. Things are here known according to the capacities of our Conceptions, which are as various as Temperaments and Faces. What another conceives I cannot, though upon the same evidence; and there is no great hold to what my self conceives, for what I believ'd yesterday, I may doubt of to day, and to morrow be quite deceived.

The means to discern Truth from Error are but two, Reason and Experience; both, these are Cheaters, and shew each others cheats. Means to discern Truth.
An hundred Reasons for one Subject may be all false.

The Rules to moderate my Reason and Experience, are Principles or Axioms: And they are the great Instruments of Deceit; for they are so large, pliable and stretching, that they may be fitted for all Biasses, squared and shaped to all forms. Rules.

All Principles are *Quodlibets*, I may hold them which way I will; Principles.
Weather-cocks that may turn to any wind, Glasses that represent all faces, Almanacks calculated indifferently for divers Climates.

The contrary Principles to what we now maintain have been in credit with our Fore-fathers, as much as ours are now with us; and as we have reversed theirs, so may an After-age reverse ours: What a case then are poor Mortals in!

Principles are like Common-wealths, they have their Revolutions and Periods, are altered as Plants removed to different Soyls.

The best warrant for Principles, and the surest *Quietus est* for Deceit, Authority.
is the authority of some Supreme Power; and this, in the case of Laws, is the surest course that can be taken to avoid Contention. For some Body must determine what is best to be said or done; and although their Arrests and Decrees be not always the best, yet they are the best that they can make, and therefore they are for our practice for Uniformity and Peace; but if we add conformity of Judgment, because of their Authority, we may quickly be deceived. And so for the authority and esteem that we have of the Ancients singly, or in counsel with others of great Piety and Learning, if without enquiry I resolve to think, speak, or do as they would have me, to live and die and all upon their score, I am fairly deceived upon good authority.

But of all Authorities, that of Infallibility deceives me most of all: Infallibility?
As to believe that the Pope in nothing can erre; that *Luther* or *Calvin* in nothing were, or that I in my private Spirit in nothing am deceived. This, even this, doth deceive the greatest part of Christendom!

Christ told his Disciples of the *Leaven of the Scribes and Pharisees*, Matt. 16. 6.
and they reasoned strongly from their Snap-sacks: And when he spake of *Meat that he had to eat, which they knew not of*, they little thought, Joh. 4. 32.
that *his Meat and Drink was to do the Will of his Father which sent him*. All their hopes were of a Temporal kingdom, and of their Honours under him; and after his death all their hopes were dead and buried with him, *We thought this had been he that should have restored the Kingdom to Israel*. It was given out that *John* should not die, but he did die. *Peter* halts between Jew and Gentile. Who is it that is not deceived? *In most things we offend all.* If

Will. If then the Understanding be so erroneous, how can the Will chuse but err?

Sins of Ignorance reach not the Will, they are Sins of Infirmity, as Sins are by Passion. But Sins of Stubbornness and Malice are grounded on the Will.

My Lust. The direct efficient Cause of Deceit is Lust. I complain not of the Truth, that there is none, nor of the Means of coming to the Truth, that they deceive me, but I do justly complain, where there is cause, of my self.

The Essence of a Mistake is a firm Assent to some falshood, under colour of some Truth: The *Modus* is freely or confidently without fear or wit.

Understanding. I trust my Understanding, and she cheats me with Appearances for Truths, Imagination for Judgment, a Dream for Revelation, Example for Law, Illustration for Proof, Probability for Demonstration, it may be for it must be, Quaintness for strength, a Clinch, a Crotchet must resolve me. I set sail by the Wind of my Lusts, I will, and I will not, at last I know not what I will. Sometimes I am ready to curse God and dye, will not give a Penny to a Disciple, but offer half my Kingdom to my young Mistress.

From single Thefts I am led to Sacriledg, from malice to revenge and murder, *Magnum est pati Ludibrium à suis*, my Lust in my bosome mocks me, my Enemies are those of my own house.

Physical Agents, and Moral.

Physical Agents have no Deceits, if violent, they force: if necessary I assent not: Moral Agents are but perswasive and dispositive: Sensible Objects contain but God's bounty, they are Baits; but that I bite it is my inordinate Appetite. Rational Agents, as Satan and Men, are remote and partial Causes, must first win my Lust to be their Agent and Factor, before they can overcome me; unless these *Philistines* plough with my heifer, they cannot work upon me. They tempt and invite, but my Lust deceives me like an *Ignis fatuus*; they disturb my Phantasms, and so my Intellect, but not my Will; no external created Agent can determine that. I am principal in the Sin, they are accessory in the Deceit.

Will. The least Resistance of my Will would foil a moral Thrust from Man or Devils. Christ is tempted as the Son of God, Satan is repelled as from the Son of Man; he had no Sin in him to second Satan's Assault, no Conspirator to betray the Fort beleaguered from without.

The first *Adam* might have done as much as the second, if he would, and so might I still, did not my Sin deceive me.

But God neither deceiveth, nor is deceived: God is all Truth, therefore cannot deceive: God is Omnipotent, and needs not by means to deceive. Deceit argues Impotency: the Divil was never so Devilish as to change God with Deceit. Say what I will, still I am deceived, *If I say I have no Sin, I deceive my self: If I confess it, my Sin deceives me. Every man is tempted, when he is drawn away of his own Lust, and entised.*

James I. 14.

My Lust deceives me Four ways.

1. By my apprehensive Faculty, my outward and inward Senses.

2. By

2. By a Real Alteration by Passion of Mind, or Distemper of Body.
 3. By vain and vulgar opinions ; as that the Sun dances on *Easter-day* : that Cocks crow most against *Christmas*, &c. By Poets, and Legends, and Romances.

4. By the Law it self.

A Casual Cause of Sin. Law.

Sin's work is to deceive : it must deceive by some Instrument ; and that Instrument must be Good : For Sin is ugly, and therefore naturally to be abhorred : It must therefore put on the fairest Visage and Shape of Good, that is naturally desirable, the better to deceive us.

Casual Cause
of Sin. Law.

1. Sin deceives of it self without a Law.

2. Sin deceives by another, much more, with a Law.

The CONTENTS.

Law of Nature. Law Positive.

TITLE V.

Of Deceit without a Law.

SIN deceives of it self without a Law. Properly Man is not without a Law ; for the Law of Nature is in all Mankind. And there are Laws Positive, Divine or Humane given to all Nations upon several occasions at sundry times. Law of Nature.

But though there be in my heart a Law of Nature written with visible Characters to the eye of the Mind ; yet except I see a Positive Law written with Characters visibly to the eye of my Body, I think my self safe. As for the eye of my mind, I care not to open it, nor whether there be such an eye at all ; and if it be open whether I will or no, I do all I can to shut it, and labour to forget what I know. But so long as Sense knows no Law, I sin the more boldly and comfortably.

1. Because there is no plain outward Contradiction to what I do, as for the inward I pass that by, and no body knows it but my self.

2. Because there is no punishment against what I do, as for the inward pain of my Conscience I pass that by, and no body can read it in my face, and no body feels it but my self. I owe a debt in Conscience, but because there is no express Law to force me to pay it, by reason there are no Specialties nor Witnesses in the Case, therefore I will not pay it. I am bound in Conscience, but not in Law, for there is no Law to take hold of me. Instance.

By this an honest man is known from an Hypocrite. For an honest man will do Righteous things, whether there be a Law or no Law, but an Hypocrite

1 Tim. 1. 9. pocrite will do nothing without Law. Therefore *the Law is not made for a Righteous man, but for the lawless and disobedient, for ungodly and for Sinners, for unholy, and profane, for murderers, &c. And Laws are added because of Transgressions.*

Or if there be a Law, yet if it watches not me, or cannot find me out, or the Officers of Justice be blinded, and will not lay hold of me, I am well enough. I can do a thing in secret, that it shall never be known, or if it be, I have a Trick in Law to come off; or I can bribe, and buy it out. Any way to deceive my self.

Rom. 2. 14. The Scriptures say, *They that have no Law, are a Law unto themselves.* But this they can evade well enough. My Conscience checks me, and bids me hold, when my Lust urges me to do what my Spirit forbids. This *shews the work of the Law written in mens Hearts, their Conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.* For until the Law, sin was in the world; but sin is not imputed, where there is no Law. Tribulation and Anguish upon every Soul of Man that doth evil; of the Jew first, and also of the Gentile: but glory, and honour, and peace to every man that worketh good; to the Jew first, also to the Gentile. For as many as have sinned without Law, shall also perish without Law; and as many as have sinned in the Law, shall be judged by the Law. Rom. 2. 9, &c. When the Commandment came, sin revived, and I died. The Motions of sin, which were by the Law, did work in my members to bring forth fruit unto death, and by the Law came the knowledge of Sin.

Law positive. So the Law of Nature is in all, and the Law Positive is given to all: But Lust broke all these Laws, and the long habits of sin, and frequent and constant examples of evil Practicers obliterated the Law Natural in good part, and caused an oblivion willful for the most part of all Positive Statutes. The Law of Nature consists of general Principles, and Common Notions. So that the Collections and Consequences of Reason from them to be applied to particular cases and occurrences are difficult, and the remembrance of those generals very faint.

Wherefore God renewed this General Law.

1. By his own Revelation to the Patriarchs.
2. By his own Writing to the Israelites.
3. By the Writings of Lawgivers, as of Solon, Lycurgus, Romulus, &c. to the Gentiles.

In the mean time, before this extraordinary Revelation, and Writing, Sin was in the world sufficiently, even until the Law was written by God, and Moses; but sin was not so strongly imputed by the bare writing in the heart, as it was when over and above to make them without all excuse, it was written upon Tables, that he that runs may read it; for then it confuted them with a witness of a high contempt of Natural and Positive Law, both written. So all were concluded under sin, and are without all excuse, and shall be judged for sin, as well those that are without Law, as with Law. Rom. 2. 9.

Rom. 3. 20. But by the Law written came the greater Knowledge of sin, and the greater Conviction of sin, and the greater Punishment for sin; so that the Sinner, that before went on rashly in pleasing his lust without much conviction or fear, was by the coming of the Law in writing, more strongly convinced, and frightened, and smarted too for it; though all this while it raged and broke out more than before, to the working of all manner of Concupiscence.

The

The CONTENTS.

By all good Law. Lust a Law. Law a restraint. Law an equivocal Word. Law of Mind, Law of Flesh. Law of God. Law of Sin. Grace a sole Remedy. By all Bad law. By one Law in the same law. Words and Sense of Law. Letter and Spirit. By one Law in another. By the Law of God in the law of Man. By the law of Man in the Law of God. By one Moral law in another. By the law of Nature in a Positive law. By a Pretended Law of God in a certain law of Man. By a Private law in a Publick law. By the Moral law in the Ceremonial law. By the Ceremonial law in the Moral law. By one law in all other Laws.

TITLE VI.

Of Deceit with a Law.

SIN decieves with and by a Law.

Sin is a transgression of a Law, whether it be written or not written, but especially written, because of the express Precept and Penalty therein contained: And by how much the more the Law is good, by so much the more I set my self in opposition against it.

1. Because it is a grievous contradiction of my will, which I would fain fulfil.

2. Because it is a sore punishment to my Souland Body, or to my Estate, Honour or Relations, which I am loth to endure.

I am Deceived,

1. By all good Laws.
2. By all bad Laws.
3. By one Law in the same Law.
4. By one Law in another Law.
5. By on Law in all other Laws.

SECTION I.

I. By all good Law, Divine or Humane, which is holy, just and good, pure, spiritual, and the very will of God, 1. By all good Law.

L

Because

Reason. Because Lust would be a sole Law, and would have none of these to be
 Lust a Law. a Law, therefore it opposeth all good Law. It would rule alone over the whole Man, and all he hath or doth, and, when controlled by God's will, grows the more sullen and contumacious. Our wills we say are our own, and who is Lord over us? And what is the Lord, and what are Lords, that we should not do what we lust? We would be Gods to our selves, and Lords to our selves, and walk after the imaginations of our own hearts, and that continually, doing what is right in our own eyes.

Reason. Because the Law is a Restraint.
 Law a Restraint. I will endure no Bridle nor Curb, the Law by my good will shall not have its will of me. My Will will endure no bounds nor enclosure: I would walk at large and never be stopt: I would fulfil the lusts of my flesh in every thing that pleaseth me, and crown my self with Roses before they be withered, and let no delights pass over me untasted; say the Law what it will, can I not live a quiet life?

I strive against the Law, because it strives against me, for I am contrary unto it, and contraries do alwaies oppose each other, I am not able to endure it.

Before the Law came darting upon me, I sinned in quiet, and thought my self safe, and lived freely; but now I am disturbed and crossed in my desires, and threatned if I do so or so, I do not like it, I do not call this a life, I am dead to what I was before: But still have a stout heart, and I will not be born down if I can help it, by words nor by a few blows.

Thus the Law would determine my Will as it ought, but my Will would determine it self as it ought not: Therefore I do well to be angry, because I am angered, and to be cross, because I am cross. This is my pride, and the naughtiness of my heart. All Law I see is against my Will, and therefore my Will shall be against all Law: And so whereas I deceived my self before I had a Law, now I deceive my self much more after the Law is come upon me.

Thus I am a fool by willing to be lawless, whereas if I were wise, I should be guided, as all wise men are, by a Law. Thus I am a slave by willing to be a Lord, whereas if I were wise, I should be commanded, as all wise men are, by a Lord, whose service is perfect freedom.

My First Parents were of this humour, they would eat, because they were forbidden. I will make and worship Images, because they are forbidden: I will fare best upon Fridays, because I am bidden to fast: If a Book be called in, I will therefore buy it: I will therefore meet in private Conventicles, because I am commanded to be present at publick Assemblies.

Every thing naturally resisteth that which doth oppose it. *The Flesh lusteth against the Spirit, and the Spirit against the Flesh; for both these are contrary to each other.* Contraries do inter-intend each other by Antipristasis: Denial sharpens my desire: The Law puts a difficulty upon my Action, and threatens a kind of danger; but my generous sin, so anciently and nobly descended, will not be out-braved, shews her mettle, will be under no Coward, will not be blankt by the Law. Besides this

Law

Law of God, I find *another Law in my members, warring against the law of my mind, and bringing me into captivity to the law of Sin, which is in my members*: For I delight in the Law of God after the inward man, which is the law of my Mind; but I hate the Law of God after the outward man, which is the Law of my Flesh. With my mind I serve the Law of God, with which the law of my Mind doth very well agree; but with my flesh I serve the law of Sin, to which the law of my Flesh does very well agree. I know that in me, that is in that part of me which is my Flesh, dwelleth no good thing; but in me, that is in that better part of me which is my Spirit, dwelleth many a good thing: For there to will that which is good, according to the Law of God and the law of my own Mind, is present with me; but how to perform that which is so good in my Flesh I know not. In my Mind I am Spiritual and free unto Righteousness; but in my Flesh I am carnal and sold under Sin, and a slave to Iniquity: A servant of obedience unto Righteousness in my Spirit unto life; but a slave to disobedience unto sin in my Flesh unto death. By the infirmity of my Flesh, I have yielded my Members servants to unrighteousness and to iniquity; but by the strength of my Spirit I have yielded my Members servants to Righteousness unto Holiness. While I am the servant of Sin I am free from Righteousness, and while I am the servant of Righteousness I am free from Sin. That which I do in my Flesh, I allow not in my Mind; and that which I do in my Mind, I allow not in my Flesh. What I would not in my Spirit, that I do in my Flesh, and what I hate in my Spirit, that I do in my Flesh. By which I do plainly consent to the Law, that it is good, and if I yet do the contrary, it is not the Law of God which is in fault, nor yet the law of my own Mind, for both prompt me to do the godly deed; but it is Sin that dwelleth in me that is in fault; it is my Carnal appetite or Fleishly lust that is in fault, That when to will good by my Rational faculty is present with me, to will evil by my Irrational faculty is present with me, and I suffer it so far to prevail upon me, that I cannot find in my heart to do that good;

Law an equivocal word.
Ro. 7.

Law of Mind.
Law of Flesh.
Law of God.
Law of Sin.

Ro. 6. 16.

———*Video meliora proboque,
Deteriora sequor*———.

And I can find no reason for it, but merely I will do worse though I know better, because I will.

———*stat pro Ratione voluntas.*

Now then, if the case be thus, what shall I say? I say, *It is no more I, but Sin that dwelleth in me.* And what a case am I in all this while? I go the high way to destroy my self by the wilfulness of my own Carnal will, in suffering my self in my worse part to prevail over my self in my better part, which is my Spiritual will; In allowing the Brute to rule over the Angel, the Slave to domineer over the Master; In hurrying my self headlong into Sin and Death, when I should and could advance my self unto Righteousness and Life. What course shall I take to change my condition for a better? shall I alwaies be a Slave and know it, and never seek to help it? O wretched man that I am! who shall deliver me from this bondage? shall I alwaies be a dying till I die everlastingly,

Grace a sole
Remedy.

and know it, and never seek to help it? *O wretched man that I am! who shall deliver me from the body of this death?* Oh, I have found out a Remedy! The Law of God in it self does not do it, but the Grace of God which is above the Law can do it. The law of my Mind cannot do it, but the Grace of God which is above the Law can do it; and faith in the Promises of Grace, to keep Covenant with God, is God's instrument in my mind to do it: And by this Grace and by this Faith I am saved, and not by the Law, nor by Works. And I can do all things by my Faith, through this Grace of God that strengthens me; and I thank God for this Grace which is sufficient for me, and for this victory by Grace, through our Lord Jesus Christ.

SECTION.

2. By all bad
Law.

II. By all bad Laws.

A bad Law does not deceive as bad, but under the notion of a good Law. Evil in it self is ugly, and therefore frightful, and therefore abhorred and shunned; but when the faces of Good is dawbed upon it, then poor ignorant Souls are cheated by it: A lively Bait hides the deadly Hook.

Am. 5. 7.

If. 59. 14.

Thus there are Statutes of *Omri*, *The stool of Wickedness*, that establisheth mischief by a Law, that decrees unrighteous decrees, and writes grievous things, that turns Judgment to wormwood, that turns Judgment away backward, and forceth Justice to stand afar off. Making Truth to fall in the streets, and not suffering Equity to enter: So that he that departeth from evil must make himself a prey.

There are Laws of Rebellion, Oaths, Covenants and Leagues against the Powers and Lives of Princes, called Holy, God's Cause, the setting of Christ upon his Throne: under the specious Pretences of Liberty, the Children of Disobedience rise up against their Lawful Superiors, call themselves Saints and the sober part of the Nation, and make themselves and others more sinful and miserable.

Private Laws and Orders, made by Subjects, without the stamp of Authority, are of force and credit, to call forth private men out of their houses into the high Places of the field, and from handling the Ax and Hammer, nay the Plow and Spade, to brandish the Sword of War, and traverse the Instruments of death, in the field, and upon the mighty Waters.

A pitiful Injunction of a sneaking Fryer shall prevail with a wise and brave Fellow, to strip himself of his *Tiffnes*, and rub himself in hair and course Sacking, and to plow upon his own back long Furrows, like a fool, with whips of Scorpions, to pine himself to a Skeleton, to hurt his bare feet upon the stones, and in the Ice and Snow upon a Pilgrimage to I know not who: And when he dyes to forget his poor, dearest and nearest Relations, and give all that he hath to a company, of cheating, lazy, Lubbards, that will promise to redeem his Soul from roasting in Purgatory, and laugh heartily in their Sleeves, to see his Heirs wiped out of all, when he is dead and gone. And what Law of God hath required these things at any man's hands?

There is a voluntary humility and worshipping of Angels, and of Saints, under a great Shew of Devotion, against all Devotion.

The Law against Law, and Schools and Learning makes me hate all Pen-and-Ink-horn-men, all Princes, Priests, Lawyers, Magistrates and Scholars.

There

There are Preachings against Preachings, Prayings against Prayings, preaching and praying by the Spirit, extempore, against both these by premeditation. Prophets prophesie falsely, they dawb with untempered Morter, they preach pleasing things, smooth things, words of deceit. The Prophet is a fool, and the Spiritual man is mad: The blind lead the blind, and the People will be deceived, and make much of them that cause them to erre, and love to have it so.

There are Laws for Fornication, Adultery, Incest, Plunder, Piracy, Sacriledge, and all Villanies; but above all, to do the highest pieces of Injustice under the solemn forms of Justice, and to wash their hands and wipe their mouths, and protest their Innocency and their Piety too, that they do it for good!

There are Laws among Thieves and Robbers, and all unlawful Societies. *Cateline* drinks Blood, and makes the Conspiratours pledge him. The *Jews* bound themselves with an Oath, neither to eat nor drink till they had killed *Paul*. The Invasion of 88, the Gunpowder Treason, the Holy War, the Holy League; the *Sicilian* Evensong, the Massacre of *Paris*, and of the *Albigenses*; the Rebellions in *Germany*, *France*, *Flanders*, *Scotland*, *Ireland*, but especially in *England*, for twenty years, were all by the Covenants and Oaths of a godly Party, for Religion, for Laws, when against Religion and all Laws, so true is that saying, *Omne malum in nomine Dei*.

If there chance to be a flaw in any Statute, or a contrariety between Law and Law, we can take occasion quickly to justify our Transgressions thereby. A cunning Lawyer will pick out enough Law to overthrow many good Laws. Who so nice in the Law as those that break Law, and yet study how to evade the penalty of Law, by Prohibitions from Process in Courts Christian, by Protections, by Prerogatives? How many by strictness of Law against Rogues and Vagabonds, break all Laws of Charity? In a word, How do men study and take pains to deceive themselves, and that by the Law too which is good, and should guide them into good; and by Laws which are bad, to justify them to some purpose in their ungodly deeds?

SECTION.

III. By one Law in the same Law.

There may be one Clause in Law, which may deceive me in another Clause of the same Law; because Words and Idioms of speech are full of various ambiguities.

3. By one Law in the same Law.

When the Grammar or Common sense of the words of a Law suffice not to interpret the meaning of a Law, then that is taken for the true meaning of the words of a Law, that tends to the doing of the works of the Law. As for instance;

Words and sense of Law;

The Law of *Sicily* forbade their Priests to resign their Benefices to their Sons; Now, two Priests of *Panormo* agreed interchangeably to resign their respective Livings to each others Son. So they kept the words of the Law, but hindred the Law of its true end, and so sinned against the meaning and mind of the Law, which was, that no Priest should resign his Benefice to the Son of a Priest, or that no Son of a Priest should possess a Living from his Father or any other.

Instances.

Basilins Macedo the Emperour, when a Stag fastned his horn in his Belt, was tossed about and in great danger, one of his Guard not knowing how to save his Master any other way upon a sudden, cut the Princes Girdle

Girdle, and so saved his life. But the poor man was unjustly put to death; because by the Law, it was a capital Crime for any man to draw his Sword upon the Prince: Because the Law intended not to make it death to save the Prince's life: Necessity in this case might have been a sufficient excuse if it had been a fault, as it was none.

Leo Isaurus promised to two Astrologers, that if he was Emperour he would grant any desire of theirs. He came to be Emperour, and they asked of him leave to pull down all the Images in his Dominions; he gave them leave, but when he had done, took them and slew them, for asking leave to do such a thing as he had no mind should be done. So he kept not his Promise, for he intended not, when he made it, to reward them with a mischief; but yet he kept his word, because he granted them their Request.

F. T. de R. J. True therefore is the Rule in Law in all such cases, *Fraudem facit Legi, qui verbis Legis inherens contra Legis nititur voluntatem: Sententia Legis, æquè ac verba est Lex. i. e.* He deludes the Law, who sticking to the bare Letter thereof, doth quite forsake the true intent and meaning: For the Sentence of the Law, not the Words, is a Law.

When God commands outward Service and Worship, he meaneth that the inward and spiritual as the chiefest should be performed; for that is more to God's glory and our comfort.

When God commands outward Sacrifices, he means that we should kill our Lusts. When God commands falling down in body, his meaning is Reverence of Soul and Body. In the Law of outward action, I may be deceived in the Law of inward intention. There is a sense beyond the Letter, a Command, without this the work of the Law is not done.

Letter and Spirit.

By the Letter I may be deceived in the Spirit, and by the Spirit I may be deceived in the Letter of the Law. By Rigour I am deceived in equity, not *contra*. By Legal forfeitures I may take the Mortgage, or Re-enter at the day; when next day or shortly after I may be satisfied, and so my Tenant is undone, and so I am a dishonest man: For, *Non omne quod licitum est honestum: Summum jus est summa injuria.* Every thing that is lawful in Rigour is not honest in Equity: Extreme Rigour is extreme Injury. In the law of Forfeiture, I am deceived in the law of Honesty. In the law of Justice I may be deceived in the law of Mercy, and in the law of Mercy in the law of Justice. As in the law of Beggars I am deceived in the law of Charity, and in the law of Charity in the law of Beggars.

By the letter of the Gospel I may deny the Spirit, and by the Spirit I may deny the Letter; I may be all Letter and no Spirit, or all Spirit and no Letter; I may be all Grammar and no Allegory, or all Allegory and no Grammar. *Hoc est Corpus meum*, and *Tu es Petrus*, for their senses have had fiery Trials.

SECTION IV.

4. By one Law in another.
1. By the Law of God in the law of Man.

IV. By one Law in another Law: As,

1. By the Law of God I am deceived in the law of Man. So the *Jews* would be governed by no Heathen or Uncircumcised person, because God had promised, while they were obedient, none else should rule over them.

So Christians, because they are bidden to stand fast in the Law of Liberty, spurn at all humane lawful Authority, do nothing, but what is expressly set down in the Letter of God's Word.

2. By the Law of Man I am deceived in the Law of God.

Because of the Canon, *Nos Sanctorum*, I renounce my Allegiance to my natural Prince or Parent; by an Act of Parliament against Vagrants and sturdy Rogues, I am deceived in the Law of Charity; by the Traditions of Men God's Law is made of none effect. — *They teach for Doctrines of God the Commandments of Men*; because of *Corban* or the publick Treasury, I am taught to dishonour and rob my Parents.

2. By the Law of Man in the Law of God.
Instances.

Mat. 15. 3, 6, 9.

3. By one Moral Law I am deceived in another.

By the second Commandment, Thou shalt not worship any graven Image, I am deceived in the third, and take the name of the Lord in vain; by this third Commandment I am deceived in the sixth, Thou shalt do no Murder, as because of my Oath, I will spill the innocent Blood, as *Herod* did; because of the Covenant or Engagement, I will rebel or kill the King, as the *Presbyterians* and *Independents* did; by the fourth Commandment, I am deceived in all that follow, as because I religiously keep the Sabbath, as I ought to do, therefore I will dishonour my Superiors, kill, commit Adultery, steal, lye or covet against all Charity to my Neighbour, as I ought not to do.

3. By one Moral Law in another.
Instances.

This, among other deceits, seems to be derived from the *Pharisees*, who said of our Saviour Christ, *this man is not of God, because he keepeth not the Sabbath-day*, that is, he kept it not, as they would have him, to do no good to his Neighbour upon the Sabbath-day; by an Act of Parliament I am deceived in an Act of Charity, because there is a Statute for each Parish to maintain their own poor, therefore I will not give a Penny more to a poor Soul. Having a hard heart, I will find Law enough to make a Brief a Nullity; by a Law of an Indulge or Priviledge, I will plead Law for a general Prohibition, because a Law of Pluralities of Benefices is in some Cases granted to some choice learned Persons, every inferior Person aims at it, as if it were universally lawful; by the Law of Popular Policy, I am deceived in the Law of Regal Sovereignty, I will appoint the King what Servants he shall have, what Bishops he shall make, or what Wife he shall chuse for the Prince.

Joh. 9. 16.

4. By the Law of Nature, I am deceived in a positive Law.

Because Nature teacheth a Worm, if trod upon, to turn again, therefore I will take up arms against my Sovereign. My Sin plays the Tyrant over me, and I say 'tis the King; by Eating and Drinking and Copulation, I am deceived in Gluttony and Drunkenness, and all promiscuous Procreations, of Fornication, Adultery, Incest, &c; by Courage and Self-defence, I am deceived in Revenge, Murder, Rebellion, &c; by providing for my Family, I am deceived in Covetousness, Extortion, &c; because I am a Gentleman, I must not starve, therefore I will take a Purse upon the Highway, &c; because I have a Wife, and many Children, and poor Kinred to maintain, therefore I will gripe and grind the faces of the Poor, and take all the unjust courses I can; by a Community I am deceived in levelling, and denying all Propriety and Superiority.

4. By the Law of Nature in a positive Law.
Instances.

5. By

5. By a pretended Law of God in a certain Law of Man.
Instances.

5. By a pretended Law of God, I am deceived in a certain Law of Man.

As by the *Jewish* Ceremonial and Judicial Laws, now abolished, which were once established by God; I would have Adultery to be death, and Theft punished only by Restitution, a Tooth for a Tooth, &c. By Dominion pretended to be founded upon Grace I would deny all legal Propriety, and none but the Babes of Grace should have right to any of the Creatures. By imagination of Christ's reigning a Thousand years upon Earth, I would destroy all the wicked in the World: by Community of all things, I deny the Propriety in any thing: by God's seeing no sin in his Children, I affirm they sin not at all, or most of all, and yet shall never be punished: by the work of Grace irresistibly, and absolute Assurances of salvation, I presume to run on in wickedness till God call me, and to be free from all doubts and fears.

6. By a private Law in a publick Law.
Instances.

6. By a private Law I am deceived in a publick Law.

I will be true to my Neighbour, but false to the State: I will sell cheaper than others, on purpose to engross all the trade to my self, and cheat so much the more those that I employ to work under me: I will tithe Mint and Cummin, and devour Kings, Priests, Widows, and Orphans houses: I will be quiet at home, and factious and tumultuous in the Church and State; an Angel in the Church, and a Devil in my House: I will use private Prayers by the Spirit, and Fast and Preach in close Conventicles, and despise publick Set-forms of Prayer and Fastings, and Sermons in the open Church.

7. By the Moral Law in the Ceremonial Law.
Instance.

7. By the Moral Law I am deceived in the Ceremonial Law.

Because of Spiritual worship, I will endure no Bodily worship: because I may worship God in every place, I will not worship him in a Set-place commanded: because I must serve God every day, I will observe no Holydaies.

8. By the Ceremonial Law in the Moral Law.
Instance.

8. By the Ceremonial Law I am deceived in the Moral Law.

Because I worship God in External forms, I will not be careful of the sincere worship of my heart: If I am baptized and receive the Sacrament, and pray, and fast, and give Alms, I will trust to the *opus operatum*, the work done; I will draw near to God with my lips, when my heart is after my Covetousness.

SECTION V.

9. By one Law in all other Laws.
Instances.

V. By one Law in all other Laws.

By the Law of Zeal I would be quite lawless, I would be as *Elias*, *Phinchas*, the *Maccabees*, the *Jewish* Zealots, the *Stoicks*, the *Roman* Tribunes, the *Lacedemonian* Ephori, like *Tully*, *Demosthenes*, the factious Oratours and Poets, the Oracles and Soothsayers, kill, steal, lie, flatter, or do any thing, as if by divine impulse, break through all Laws for the glory of God and the good of the Commonwealth. I would as *Jehu*, drive furiously, kill and slay, and rob a Kingdom, and say, *Come see my zeal for the Lord*. I would like *Brutus*, *Cassius*, *Cateline*, *Sylla*, *Marius*, *Mauritius*, *Phocas*, *Ravilliac*, *Massanello*, *Cromwell*, *Bradshaw*, &c. banish, proscribe,

proscribe, murder, massacre, assassinate Kings, Nobles, Priests or People for God's Cause, or my Countrey's good. I would preach Christ, and persecute his Members, I would propagate Religion by the Sword, as the *Turks* do, and say the Sword of the Lord, and of *Gideon*, and write upon my Sword, Holiness to the Lord, and cry curfed is he that withholdeth his hand from blood, and doth the Work of the Lord negligently: *And curse ye Meroz, curse ye bitterly those that come not to the help of the Lord, against the Mighty.* This is the Zeal, that sets the World on fire; these are the daring men, that have their Fates written in their Foreheads, that are canonized for Saints, and dye the Martyrs of *Jesús*, or *Mahomet*, and are called of God to be his Executioners to destroy all the wicked of the World, to ride up to the Horse bridles in blood, to carry all clear before them, possess and rule all the Earth, and after all mount up to rights into Celestial Mansions, *Cavete Principes, & Sacerdotes, & Nobiles, &c.*

My Zeal to *Rome* makes me cross the Law Temporal, my Zeal to *Geneva* the Law Ecclesiastical, and make them Ropes of Sand. This is the *Hercules*, that clears the *Augean stable*, the *St. George* and *Amadis de Gall*, that rids the World of Monsters, and relieves all distressed Souls. These fight the Lords Battels, these are the Favourites and Darlings of Heaven, and the Jewels of the Earth, these are taught of God by the Impulse of the Spirit, seeking God and finding Kingdoms, these have signal Victoies, and are as signally destroyed as ever that *Egyptian*, *Theodos* the *Gaulonite*, *Moses*, *Barchochebas*, *David George*, *John of Leyden*, *Knipperdolling*, and *Cromwell* were.

By this Law I will outlaw the Law, maintain and make the King a Subject: My care of the Clergy and consistory would subordinate the Prince to the Priest, and my love to the Lay-Presbytery would make Princes truckle under the People, *Iterum atque iterum cavetè Principes!*

By this Law I walk alone in the pride and loftiness of my spirit: By virtue of my zeal for the Lord of Hosts, I am above all Laws: I tread upon the necks of Kings, and trample Lions under my feet: Nay, I soare aloft in the Clouds, and disdain the poor Ants crawling upon this Mole-hill, and fly swifter than the Wind upon the wings of the Spirit. Alas poor vile Souls! I have some pity in my holy anger, I could tell them of higher and statelier conducts, but they are not able to bear the ravishments and raptures of the Spirit.

Thus much inspired Learning makes me mad, and Madmen will be subject to no Laws.

So with and without a Law I am deceived, and will be deceived any way, I care not, God help me!

The CONTENTS.

Deliberation by halves. Judgment by likelyhood. Ampliations and limitations of Law. Weighing my action by one Law. Suspense between two Laws. Sin bath the casting voice. Reason of Law.

TITLE VII.

Of the Reasons of Deceit.

THE Reasons in general, why one Law deceives me in another, may be these:

Deliberation
by halves.

I. To resolve upon my Action, I deliberate to halves, I grant the conclusion upon demi-Principles. I lay an Action in the balance, stript from those necessary material circumstances, which should make it ponderous, and by a shew of falling even with the scale of some general Law, I pronounce that for weight which is not, if I had the skill or the honesty to poize it.

Judgment by
likelyhood.

II. I judge of my Action by any likelyhood of Law, as Idiots do of Coyn, by the general stamp and colour, without regard to the mettall. I consider not, that as all Rules have their exceptions, all Topick Axioms their fallacies, so all Laws have their limitations.

Ampliations
and limitations
of Law.

III. The naked Law it self, being a plain and familiar Principle, doth easily sink into my dull brain, and prevails with my popular capacity; but her ampliations and limitations are so various and intricate, that it requires more than ordinary sharpness of wit to conceive aright of them.

For it is the Crown or Masterpiece of wisdom to set out fairly the true bounds of a Law, how far it takes effect, and when, and where, and with whom, and why it fails.

Again, because I would have my fuller swing and career of Liberty, I will not learn nor believe, that my life is subject to the controll of many and diverse Laws, or to the Will of one or more uncontrollable Men, and that several of those Laws at once may have their several force in one and the same Action.

Weighing my
action by one
Law.

IV. Upon this heedlessness of Understanding, or hastiness of Will, I weigh mine Action but against one Law, when I should counterpoize it with many. Yea, to deal exactly, I should examine it by every particular

cular Law of the whole body, to any whereof my repugnancy makes my Action quite unlawful.

For as in Speculation, nothing can be truth that contradicts another truth, so in Practice, nothing is lawful which any Law forbids. And when I have canvased all the respective Laws, and got their consent, yet I never follow the Rule of my private Reason, when the publick should prevail. Rather learn by the wary Usurer, who in receiving money hath a peering eye to the mettall and stamp, and tries it alwaies by the Touch-stone.

V. Lastly, If I have some knowledge in the variety and opposition of Laws, when I find it hang so level between two Laws, if I can discover no difference; Suspense between two Laws.

Then my Sin hath the casting voice: so, which way soever she takes, she gives the scale a twitch, and I rest satisfied, and my Action is down-weight and very lawful. Sin hath the casting voice.

Herein I look not to the Rules that should lead me to the fairest interpretation, To follow in doubtful cases the safest, in obscure the likelest, in penal the mildest, and the largest in favourable.

But if my sin be driven with Passion or Custome, she presently cries down that Law for unreasonable.

I consider not, that where a Law hath no reason annexed, it is hard to find it out, and that some Laws have no original reason at all. Good reason there was for some final determination one way or other, but upon deliberation, no prevalent reason appearing why this way rather than that way: The last Resolution was from the will and pleasure of the Legislator, as a matter only indifferent which way, but necessary, as far as might be guessed, to pitch upon this way. Reason of Law.

Thus Law or no Law, good Law or bad Law, my sin deceives me, though differently. Without the Law she is liveless, but by the Law lawless.

Let me then no more blame the Casuists, that they teach Sin, least the like aspersions fall upon all Law. All Law may be casual, any so infortunate, that thence I may take leave to sin.

For my Lust is so lawless, that by learning the Law it will learn to sin, and yet my Lust so legal, that for any sin it will pretend a law.

So that as it is true on Sin's part, *Ex malis moribus nascuntur bona Leges*, Good Laws spring from evil manners: so it is true on the Law's part, *Ex bonis Legibus nascuntur mali mores*, Evil manners arise from good Laws. In a word, Sin gives occasion to some Laws; but takes occasion from any Laws.

The CONTENTS.

Transition. Nature of Slavery. Tye of Slavery.

TITLE VIII.

Of Slavery under the Law.

Transition.

Hitherto I have treated of the great and strange Question, How we are deceived by the Law. In the next place I proceed to another of as strange a nature, How we are in bondage or slavery under the Law.

To the Subject of Slavery there belong these three points :

Nature of Slavery.

- | | | |
|-----------------------|---------------|----------------|
| 1. The Nature of it, | } which is, { | Servitude. |
| 2. The Subject of it, | | the Sinner. |
| 3. The Lord of it, | | Sin and Satan. |

The Nature of Slavery consists in three things :

1. The Tye of it.
2. The Seat of it.
3. The Cases of it.

Tye of Slavery.

1. The Tye of Slavery.

Slavery is a state of servitude, the Tenure whereby it holds is Bondage; bond service; whence such as are under that yoke are called Bond servants, or Bond slaves.

The words *Δουλος* and *Servus* are equivocal, and signifie two degrees of Servants, not kinds.

1. A Free servant, that lets out his service by contract freely.
2. A Bond servant, whose service is constrained and forced from him.

The offices of a Wife to a Husband, a Son to a Father, a Servant to a Master, are not only services, but free services.

1. Because they are all temporary, and expire; as the service of the Wife by the Husband's death, for then she is free from the Law of her Husband: As the Son in full Age is no longer under Tutors and Governours: As the Servant, after the time of Contract is expired, is free from the Law of his Master.

2. Because they are certain, and have limited and distinct offices; as the duties of a Wife, Son, and Servant, are distinct one from another.

3. Because they are meritorious, and have several rewards for their services; as the Wife hath her Dower, the Son his Portion, the Servant his Wages.

But the service of the Slave is a bondage, a miserable service, contrary to the former.

1. Because

1. Because it is perpetual, the time thereof is timeless; for Bondage is a mutual Inheritance entailed to the Lord and the Slave, and to their Heirs for ever: The Lord being lord to the Slave and his heirs for ever, and the Slave being slave to the Lord and his heirs for ever.

2. Because it is arbitrary; for the works and services thereof are uncertain, *pro libitu Domini*, according to the will of the Lord.

3. Because it is unprofitable; no reward for the Slave, but his labour for his pains and stripes to boot, or pains for his pains. All profits that arise by the Slave, or his Wife and Children, and his and their gains accrue to the Lord of them all, and all they have or do: Therefore Bondage is a barren or fruitless service.

Thus the *Israelites* were in *Egypt*, the house of Bondage, their service was hereditary, arbitrary, and unprofitable, at pleasure of their Taskmasters, and no wages, but a charge to find straw, and be beaten for not performing their daily tasks.

THE CONTENTS.

The Soul. Spirit's free.

TITLE IX.

Of the Seat of Slavery.

THE seat of Slavery is the Spirit: A bondage on the Soul and her faculties.

The bondage of the Body is a grievous burthen, but it is not the true slavery: For a man's Body may be moved to and fro, and set on work to dig, or draw, or tug at an Oar, or any other beastly works, according to the will and command of a Tyrant; but the Will all this while is free, to act according to the mind and reason of a Man.

So a virtuous ingenuous Man is spiritually and truly free inwardly, in his mind, to know and do better things, though outwardly in his Body he be a slave at the will of another, as if he had no will of his own, because he cannot use it to the guidance of his Corporal actions; but he hath a will free to the actions of his Soul.

Thus *Joseph* was a bodily Bondslave to his Mistress, to do her lawful commands, but was spiritually free, and refused to be subdued to her Lust. He was more free than she: He only a slave Corporal to her bodily power, she a slave spiritual to her own base and filthy desires. *Joseph* endures not so base a bondage, chuses rather to lye fast bound in the dungeon, and let the Iron enter into his Soul.

Thus

Thus the *Israelites* were slaves in *Egypt*, under the Iron yoke of *Pharaoh*, but free in the service of God to wait for his Promises. So in the *Babylonish* Captivity, they were slaves in body, yet free to serve the Lord, and would not sing the songs of *Sion* in a strange Land.

Give me any slavery, but the slavery of the Soul: I had rather they should bind me in Chains, and load me with bolts and fetters of Iron; make me tug at an Oar, dig in a Mine, or draw in a Wagon, than take away the free use of that little Understanding which God hath given me.

I value the liberty of my Body, to go when and whither I please, and to do what and how I have a mind to; but I value the liberty of my Soul at a far higher rate, to judge and resolve according to the best of my skill and understanding.

As *Mammon* is the false Riches of Unrighteousness, not the true and right riches: but Wisdom is the true riches of the Spirit; so bondage or Corporeal slavery is the false slavery of Unrighteousness, but the true slavery is of the Soul and Spirit. If therefore the Spirit be enthralled, as it should not be, how great is that thralldom! and if the Spirit be free, as it should be, how great is that freedom!

Reason.

Because all Spirits are naturally free; for they properly do force, but are not forced, they lead and are not led, they bind and are not bound.

Spirit's free:

The Spirit of God is absolutely free. The will of his Spirit is supremely free to himself, for he doth whatsoever he will.

2 Cor. 3. 17.

The presence of his Spirit, who is the Father of Spirits, brings freedom to others Spirits; *For where the Spirit of God is, there is liberty.* The conduct of the Spirit of freedom is the great freedom of the Spirit: The Leader makes the Follower free; *As many as are led by the Spirit of God, they are the Sons of God, Gods Free-men.*

Ro. 8. 14.

The Will is naturally free by its first creation, but now it comes to be supernaturally free by its New creation.

So the Will draws nearer and nearer to God in Liberty, till it comes to the *measure of the fulness of the stature of Christ*; till it comes to will nothing but good, and can do no otherwise.

Thus the Spirits of Just men are made perfectly free.

Necessary willing of Good, without hesitancy from within, or coercion from without, is the greatest freedom. Gods necessary doing of all good, and impossibility of doing of any evil, is his perfection.

Necessary willing of Evil, without hesitancy from within, or coercion from without, is the greatest slavery. Satans necessity of all evil, and impossibility of doing any good, is his imperfection.

Gods Spirit is perfect and absolute Freedom, that makes the spirits of Just men and Angels perfectly and absolutely free.

Satans spirit is perfect and absolute bondage, that makes the spirits of Unjust men and Angels perfectly and absolutely slavish. For,

The Spirits of Angels and Men, though naturally they be free, yet accidentally they may be bound, as in divers cases.

Jud. 6:

Satan himself and his Crue are all Spirit, yet every Wizard pretends to bind them. But God doth indeed bind him and them, *reserving them in chains of Darkness unto the Judgment of the great day.*

The

The Spirit of Man is free, yet may it be religiously bound by a *Vow* or *Oath*, Numb. 30. 2. and is shamefully bound by lust of Flesh, the pride of World, and the Temptations of the Devil, and too often led captive by him according to his will.

Now the bondage of the Spirit is the true, right and perfect slavery; because the Spirit is naturally free, and the more free a thing is naturally, the more slavish is the bondage thereof, for therein is the greater violence, and the greater violence makes the greater slavery.

THE CONTENTS.

Restraint from proper End. Restraint from proper Guide. Restraint from proper Act. Restraint from proper Rule. Restraint from proper State. Restraint from proper Right. Constraint to base Actions.

TITLE X.

Of the Cases of Slavery.

The Cases of true Slavery.

TRUE Slavery is a thing so large and indefinite, as that it cannot well be defined; therefore it will be best by shewing the Cases thereof to design it.

As, because Felony and Treason are Crimes indefinite, therefore wise Lawyers do not define them, but shew the Cases to design them.

Cases designing true Slavery.

I. A Restraint of Man from his proper End is slavery.

The proper End of Man is Happiness, which consists in the knowledge and fruition of God: *For this is life eternal, to know God, &c.* other Ends are improper, alien and foreign, as Honour, Wealth, &c. for these are neither his proper end, nor yet the proper means to it, they are neither happiness nor holiness.

For a man then to be restrained from true happiness, that he cannot or may not be happy, that he cannot or may not know or enjoy God, this is true slavery. For the disability to true happiness, to be made incapable of it is true misery, and true misery is true slavery.

Hence

Restraint
from proper
end,

Hence Bastardy is a misery, which bars the Child from all Inheritance, and makes him incapable of succession to his natural Father's Estate.

And Infamy is a misery, which bars a man from all Offices, and makes him incapable of all Honour and Power in the Republick. For, *Porta dignitatum non patent infamibus Personis*, The Gates of Honour are shut close against all Varlets and Sons of Belial.

These and the like Disabilities, rendring men incapable of Benefices, or diminutions or degradations of Promotions, are but civil kinds of Slavery, because they finally restrain or deprive the Parties from those humane Ends, which worldly men esteem happiness.

Restraint
from proper
Guide.

II. Restraint of Man from his proper Guide is true slavery.

The proper Guide of Man, that leads him to his proper End, and moves him to all actions mediating thereunto, is right Reason, or as the Scripture terms it, a right Spirit; whether natural from himself, or supernatural from God.

For right Reason, enlightned and quickned by Grace; becomes a right Spirit: And even that Holy Spirit which moves in the Saints, is but right Reason, sublimated above Nature and exalted into Grace.

This right Spirit should be the proper spring or plummet of Man, to move the strings and wheels of the Soul in her elicit or imperate acts.

All other guides, as the passions of Love, Fear and Anger, are improper unto him, for they are rather troublers than leaders, hangers on than furtherers; hence they are called Perturbations, disturbing and discomposing the fair Soul, as sickness and lameness the Body.

Now for a man to be restrained from his proper guide, that he cannot or may not follow a right Spirit, but must be forced after a forreign Leader, after that Spirit which Satan suggests, or those Lusts that the Flesh prescribes, to be at a beck to every Passion, and serve his own Servants, this is slavery.

Hence, when Subjects are governed by their own proper Prince, that hath a true right and title to the Crown, they account themselves Freemen; but when forced under an Usurper, that hath no true right or title to the Crown, they reckon themselves to be no less than slaves. Much more doth he make a slave of himself, that is led away by his own lust, and admits of a guide that hath no right to govern him at all.

Restraint
from proper
Act.

III. A Restraint of Man from his proper Act is true slavery.

The proper Act of Man, whereby he negotiates and performs the deeds of a man, is his Will: To chuse or refuse of his own will, to consent or dissent to the will of another, and afterwards to execute and perform his choice and consent.

Hence the acts of the Will are called by Divines, *Actus humani*, the proper Acts of man, whereby he stands in the rank of Man. All other Acts, as Appetites that flow not from the Will, or Errors and Mistakes that fall besides the Will, or Constraints that run against the Will, are improper and alien to Man, and common to him with Beasts.

Thus for a man to be restrained from his proper Act, that he cannot or may not chuse or refuse, that he cannot or may not consent or dissent, or that he can will or nill, but not execute at all, but is forced from his own

own will to act the will of another, this is true slavery. Of this St. Paul complains, that he had a Will of his own, but could not act it, but the contrary; *To will is present with me, but how to perform I find not; for the good that I would I do not, but the evil which I would not that I do, &c.* Ro. 7. 18.

By the Civil Law, the Slave can make no Will; *Servo nulla Testamenti factio*. The Slave also can be no Party to a Will, neither Testator, Executor, or so much as a Witness. Naturally he may write or speak his own mind, or testify the mind of another; but legally he cannot do it, he is dead in Law.

IV. A Restraint of Man from his proper Rule is true slavery.

The proper Rule of a man, to frame and steer his Actions by, is the Law, as the Law of God, which is alwaies just; or of Man, which is then alwaies just, when no Law of God declares it unlawful.

The Law, not Conscience, is the Sovereign rule of Man: For the Conscience must have a Law for the rule of it, or else it will be unruly; for where there is no Law, there can be no Conscience, seeing Conscience is but the dictate of the law of Equity; a law prescribing to the law of Justice, and overruling it. And Conscience pretended is but blindness of mind, or hardness of heart, unless it can see or feel it self in some Law.

All other Rules, as Favour and Fear, Humour, Fancy and Pleasure, are improper unto man, alien and forreign, for they are leaden and crooked Rules, that cause us to wander in crooked waies: So for a man to be restrained from his proper Rule, so that he cannot, or may not, live by the Law, but is forced to live contrary to Law, only at the will and pleasure of another, this is true slavery.

Hence, when Subjects are ruled by their own Municipal and National Laws, that are genuine and proper to them, they account themselves free men; but when ruled by forreign and strange Laws, or by the pleasure of the Prince in an arbitrary uncertain way, such subjection is called Slavery.

V. A Restraint of Man from his proper State is true slavery.

The proper State of Man, whereby he is ranked distinct and superiour to all other sublunary Creatures, is to be a person living in the condition of a Reasonable Soul.

All other Estates, whether they proceed from Titles, Degrees or Offices, are improper unto Man, alien and forreign to him, for none of these advance him to the rank of Man. Now for a man to be restrained from his proper State, that he cannot, or may not, live in the person of Man; but is forced to a state below Man in the condition of a Beast, or is yet farther forced to a state below a Beast, and to live in the condition of the Dead, alive in Nature, but dead in Law, this is true slavery.

Hence Slaves by the Civil Law are made equivalent to Beasts, such as we call Cattel, Horses, or Oxen, yea and to dead men; *Servitus mortis assimilatur. L. Intercidit. F. de Conditionibus*. And by the Common Law of England Monks and Friars were under a Civil slavery, as men dead in Law, and entering into their Order were to make their Wills, as men on their Death-beds; else they were held to die intestate, and the Ordinary thereupon was to grant away the Administration of their Goods, as if already dead. *Vide 2d. Book of Littleton, Inst. chap. Villenage.*

N

VI. Restraint

Restraint
from proper
Right.

VI. Restraint of a man from his proper Right is true slavery.

The proper Right of Man, whereby he claims any thing to be his own, is the right and claim of himself over himself, to have the propriety possession and government, as to be Master of himself, and have the use and fruit of himself.

This is his original Right, whereby he was not only morally righteous, but had a legal right over the Creatures; *Ergo*, much more over himself.

All other rights, whereby he enjoys Houses, Lands or Goods, are improper to Man, alien and foreign, not natural but positive, grounded upon humane Contracts.

Now for a man to be restrained from his proper Right, that he cannot or may not have propriety, possession or usufruct of himself, but is forced to become the propriety, possession and usufruct of another, by selling, or letting, or losing the free-hold of himself; this is true slavery.

Hence the Civil Law describes slavery to be subjection, *Contra naturam dominio alterius*, and, *Servus dicitur nullius Juris*: Against Nature for a man not to be his own, but another's man, and to have right to nothing, not so much as to himself.

When Subjects have not the property of their Goods, they count themselves slaves: If he be rightly stiled a slave that hath not property in any goods, much more is he a slave that hath no property of himself.

Constraint
to base Actions.

VII. Constraint of a man to vile and base Actions is true slavery.

For as Restraint from good makes slavery, so Constraint to evil makes slavery out of measure slavish.

Hence the *Israelites* were slaves in *Egypt*, constrained to make Bricks, and Pots of Clay. The Prodigal was a slave to the Citizen, to feed his Swine, and yet not to be fed with them. The Possessed in the Gospel were slaves to Satan, and forced often by him into the fire and water.

Put all these three together, and they shew the full Nature of slavery, that is, bondage of Spirit, restraining Man from his several properties, and constraining him to their several contraries. The use of all is, to shew thee thy Error. Thou complaineest of Temporal slavery, it is a false and counterfeit slavery, the Spiritual slavery is the true slavery: To feel the burthen of that, and complain of the misery, would argue a good increase of God's grace in thee; and if God's grace free thee from that slavery, then art thou free from all the World, which God grant.

The CONTENTS.

The Sinner habitual.

TITLE XI.

Of the subject of Slavery.

TH E subject of Slavery ; Who is a true slave ? the Sinner. *He that committeth sin is the servant of sin.* To commit sin is not to commit one single act of sin, for the godly have their falls and surprizes of sin : But habitually the course and practice of sin, such an one is termed a sinner. The Sinner habitual.

The extent of the Sinner is universal, whosoever he be, though otherwise never so free, by Birth, State, or Tenure, yet if he be an habitual sinner, he is the servant of Sin.

The *Jews* alledged their freedom by Birth, as they were the Children of *Abraham*, and never in bondage to any man, yet for their sins they were in spiritual bondage, saith Christ. *David* hinted this, saying, *Bring my Soul out of Prison, that I may praise thy Name:* What Prison could this be, but the spiritual prison of Sin ? Christ hinted this, saying, *The Spirit of the Lord hath sent me to preach deliverance to the poor, &c.* Psal. 143. 7. Luc. 4. 18. What poor ? how bound ? in what Fetters ? &c. even the Sinner fast bound in spiritual bonds. *St. Paul* tells the *Romans*, that they had formerly been slaves, voluntary slaves, by *yielding their Members as instruments of Unrighteousness* from sin to sin, and were very free from Righteousness, that is, slaves to sin ; for freedom from Righteousness is the true slavery. Rom. 6. 20.

Sin is a Captive to Satan, who is a Warrener, and layes snares for Vermin. What snares are Riches, but such whereby men *fall into divers foolish lusts, and drowned in perdition, and led captive by the Devil according to his will?*

The CONTENTS.

Restraint from proper End. Restraint from proper Guide. Restraint from proper Act. Restraint from proper Rule. Restraint from proper State. Restraint from proper Right. Captivity. Constraint to base Actions.

TITLE XII.

Of the Reasons of Slavery.

TH E Reasons why the Sinner is a Slave are according to the seven Cases of Slavery.

Restraint
from proper
End.

I. Because the Sinner is restrained from his proper end, which is True Happiness. For by the Law of God the sinner is deprived and disabled from all those priviledges of Eternal Joy, and Glory, whereof the Saints are capable.

For as it is the Glory of the Saints to enjoy the presence of God, to see his face, and know him as he is; So the Misery of a Sinner is to be an Exile, or out-cast from God, never to see his face, nor know him as he is.

Gal. 3. 21.

As by Man's Law a Bastard hath no Inheritance in Earthly Kingdoms; so the Sinner hath no inheritance in the Kingdom of Heaven. For they that do such things shall not inherit, &c. But the end of the sinner is Torment, his Wages Everlasting Death and Pain. *Go ye Cursed, &c.*

Restraint
from proper
Guide.

II. Because restrained from his proper Guide, which is a Right Spirit. The guide of the sinner is the Flesh, he is led by it, and a debtor to it, he is put on by it upon every beastly service. The Pride of the flesh, to dishonour Parents; Wrath, to murder; Lust, to commit Adultery, &c. So silly Men and Women are laden with sins, and led away with divers lusts.

The guide to the sinner is Satan, he leads his lust; as when he possesseth the Body, he carries it and moves it; so when he Masters the Soul, he leadeth it captive as he pleaseth. For the great and famous Master-pieces of Villany are acted by men led on by the instigation of the Devil. *Judas* was the guide to them that Crucified Christ, but Satan was his guide, for he entred into him twice, first for his resolution, when he bargained and sold his Master; secondly, the execution of the Treason, after the delivery of the sop. *Ananias* sells his estate, and keeps back part thereof, when *Satan* had first filled his heart.

Acts 5. 3.

The

The finner is made blind by Satan, that he might go for his God, and be his guide. *The God of this world hath blinded the eyes of them that believe not.* 2 Cor. 4. 4.

III. Because restrained from his proper Act; i. e. his Will.

The finner hath a Will, yet not a free Will, but a Captive Will. He hath the faculties of a Natural Will, but cannot aduate that faculty to perform the proper acts thereof, by choosing the good, and refusing the evil. But rather he acts quite contrary, by choosing the evil, and refusing the good, which is not Liberty and Will, but restraint and want of Will.

As to take Error for Truth; is not Understanding, but want of Understanding: so to choose evil for good, is not will, but want of will.

For because God is the proper object of the Will; that heart, that cannot choose the good, hath no will at all.

As because Light is the proper object of seeing, that Eye, that cannot see the light, hath no sight at all.

But as a blind man, whose eyes are covered with a Film, hath the faculty of seeing, for he hath a Soul and organs of sight; for he hath eyes, but not the sense of seeing, for he doth not see: so the finner hath the faculty of Will; for he hath a Soul and the organ of Will; for he hath a heart, but not the Act of will; he doth not will, for his heart is hard and strong, as the Scripture termeth it, *harder than the Neather Mill-stone.*

The Regenerate have the first Act of the will to good, but they fail in the second; they cannot perform it. *To will is present with me, but how to perform that which is good, I find not.* Rom. 7. 18. The finner hath neither the first Act, nor the second; not a will to do good, much less to perform it: for to will evil is not exactly evil, but an act contrary thereto, for which we have no name.

IV. Because Restrained from his own proper Rule, i. e. the Law of God.

The Law of God is no Rule to the finner, for he will not be ruled by it, nor can he enjoy the benefit of it; he opposeth the power of it, and will not have it. *The Carnal mind is enmity against God, for he is not subject to the Law of God, neither indeed can he;* Rom. 8. 7. he hath disabled himself from keeping it, by making the Law impossible to him, and himself impossible to the Law.

But the Sinner is over-ruled by the Will of the Flesh, which orders him at pleasure, and carries him captive to the Law of sin, and sin, being contrary to the Law of God, must needs be a Law of Slavery; for God's Law is a perfect Law of Liberty. God's Law is a Royal Law, but Sin's is a Tyrannical Law; and every Tyranny is Slavery.

V. Because Restrained from his proper State to be a Person.

Sin puts man from the Person of man.

When God formed him after his own Image, Sin transformed him after the Image of a Beast, and the Scripture brands him with the name of a beast, profane, a dog, *Cast not that which is holy unto dogs,---Beware of false Prophets, which come to you in Sheep's cloathing, but inwardly they are Raving Wolves.* Mat. 7. 6, 15. Herod called a Fox,---*Go tell that Fox &c.*---*I have fought with beasts at Ephesus after the manner of men, i. e. with railing Jews, Chryf. Theoph.* Antichrist termed a Beast with seven Heads, and ten Horns: Satan the Author of sin called a Serpent or Dragon. The

The Sinner in lower terms sunk to the dead, legally dead in sin; *Let the dead* (i.e. Sinners) *bury their dead*. As Sin is a dead work, that goes for no work; so Sinner a dead person, that goes for no person.

Restraint
from proper
Right.

VI. Because restrained from his proper Right; i.e. the propriety of himself: Is not Owner, Master of himself; Sin rules over him as a Lord over a slave.

Captivity.

Three waies a man loseth the Right over himself, and becomes a slave; by *Birth*, by *Captivity*, and by *Sale*.

Psal. 51.

1. By Birth in sin: *I was conceived in sin, and in iniquity did my Mother bring me forth*. For as the Rights of the Father, so his Losses are conveyed to his Children by birth.

Ro. 7. 23.

2. By Captivity: Captivity makes a slave; ——— of whom a man is overcome, of him he is brought in bondage, ——— carried captive to the law of Sin.

3. By Sale; he sells himself to sin. *Ahab sold himself to work wickedness in the sight of the Lord*. I am sold under sin: A sale made by Adam and all his Posterity.

Constraint to
base Actions.

VII. Because constrained to vile and base Actions.

As to be born in sin is true Bastardy, so to commit sin is an act so base, as it is all Baseness: For as true Nobility consists only in Vertue, so true Baseness consists in Vice.

Gen. 3. 14.

A Serpent is a base Creature, goes basely, *creeping on his belly*, fares basely, feeding on dust, God's Curse, An emblem of a Sinner: A base service to serve a Beast, to feed Swine, and not be suffered to eat with them: so is a Sinner. A menstruous cloth is a base rag, such is our righteousness stained with sin; How filthy then is our sinfulness? The vomit of a Dog is filthy: such is Sin, as when *the Dog returneth to his vomit, and the Swine that is washed to her wallowing in the mire*. The particular acts of Ambition, Avarice and Filthiness, such as that they must not be named, *Eph. 5. 3*.

The CONTENTS.

Sin. Satan.

TITLE XIII.

Of the Lord of Slavery.

THE Lord of Slavery is Sin; Servant of sin. Of which sin? not of that he commits, for that is actual sin, which is the Sinner's slavery, Sin. work; but the sinner is the servant of sin Original.

1. Because sin Original is the lord, and makes him a slave to work sin Actual.

Original sin is indeed in the godly, not as a lord; *Sin shall not have dominion over them, for they are not under the Law, but under Grace*: But that sin is in them as a slave, over whom they domineer. They mortifie and crucifie it, and make it a dying sin; *They that are Christs do crucifie the flesh, with the affections and lusts.*

But Original sin is in the sinner as a Lord, an Inmate that domineers, doth mortifie and crucifie the sinner till he be destroyed.

2. Because Original sin restrains him from all his several properties; from his proper end, Eternal happiness; from his proper guide, a right Spirit; from his proper act of choosing good and refusing evil; from his proper rule, the Law of God; from his proper state, a person after God's image; from his proper right, the propriety and possession of himself, and constrains him to actual sins, which are vile and base acts.

If the sinner be thus restrained to be a slave, then Original sin that restrains him is his Lord; because whatsoever restrains, is Lord and Master over him that is restrained.

3. Because Original sin reigns over the sinner. She is a Tyrant, usurping sovereignty, and hath her Laws whereby to command him; those laws are but several lusts, *i.e.* her arbitrary will and pleasure: *Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof.*

In the godly it reigns not, for they obey it not; But in the sinner it reigns, for he obeys it: *his servants ye are to whom ye obey, whether it be to Sin or Righteousness.* If then thou obey Righteousness, thou art a free servant; but if Sin, a bond-slave, and the more willingly thou obeyest, the more slave thou art.

II. But the Sinner's chief Lord is Satan; *The Prince of the Air, the Spirit that worketh in the Children of Disobedience.* Eph. 2. 2. Satan.

Satan is a warlike Prince, fights daily against the Saints. His Army consists of *Principalities and Powers, Rulers of darkness, Spiritual wickednesses in high places*; *i.e.* several Regiments of Devils. *We wrestle not with flesh and blood, but with principalities and powers, &c.* Eph. 6. 12.

All

All these Spirits are enemies to the godly, for he fights against them; but they are Commanders over the Sinner, for he serves under them. As the poor *Gadaren* had a Legion of Devils that possessed him, so the poor Sinner hath a Legion of Lords that command him.

This makes the slavery out of measure slavish, because the multitude of Lords doth multiply slavery.

For one Father to have many Children is an honour, but for one Child to have many Fathers, to be *Filius populi*, is true Baseness and Bastardy: So for one Lord to have many Slaves is a glory, but for one Slave to have many Lords, is extreme Baseness and Slavery.

The Use of all is to draw thee from Sin, because sin is true slavery. Thou detestest Slavery in the least degree, when it bars thee of the propriety of thy Goods, and wilt thou endure the slavery of Sin, the basest-slavery that is?

Wilt thou fear the highest degree of it, when it bars thee from the propriety of thy self, and forces thee to vile and base acts? Set thy Soul against this slavery, by striving to oppose it, and God give thee grace to be free from it, for Jesus Christ his sake. *Amen.*

THE CONTENTS.

Grace cannot deceive.

TITLE XIV.

Of the Innocency of the Law.

Transition,

Notwithstanding all that hath been said of the weakness and insufficiency of the Law, and of the deceit and bondage thereby, still the Law is holy, just and good, because God is so that made it: That must needs be Spiritual, because God is a Spirit. A thing therefore may be the occasion of sin, though in it self it be never so harmless: As all the good Creatures of God, which being abused groan again after their manner, and long to be delivered from their servitude. So the Law of God gives no occasion to Sin of it self, but Lust takes occasion from the Law, to stir up sin contrary to the Law: And therefore the Law retorts upon Sin again to condemn it so much the more, and to punish it so much the more. So that the effect of the Law through the sinfulness of sin is to work sin and wrath, deceit, fear and bondage, and to hold men down continually under this trembling condition all their life long through the horror of death.

And the Law of Morality, besides the penalty of scourging, or Death without mercy annexed thereunto to keep men from Transgressions, hath also a Ceremonial Yoke to put upon the Shoulders of such, as otherwise would fall to Idolatry, &c. which altogether could not do, but was a heavy

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vy Yoke too heavy for them to bear. And therefore the Law it self, for that part thereof which was Typical and Ritual, fell of it self, as altogether unprofitable, and that small part thereof, which was Moral, fell not, but longed for greater perfection, and Grace to be added above the Justice and Rigour, which was so ineffectual; and accordingly the Law was delivered from the Insufficiency thereof, as it was but the lowest part of Morality, and was fulfilled to the highest pitch of Spiritual Perfection by Christ, who came not to destroy the Law, but to fulfil it. And those that were under this Law, either written or not written, either *Jew* or *Gentile*, were delivered from this State of Bondage and Fear into the glorious liberty of the Children of God.

So the Law of Justice must needs be a just Law to direct, and a severe Law to punish; and when it had directed and punished, it did all it could do, but reformed none from Sin, at least inwardly, nor saved none from Punishment; so that still it left men sinful, as it found them, and more too, and left men miserable, as it found them, and more too: So that there is an Impossibility, that ever any man should be saved by the Law, and an Impossibility that any man can be saved by any thing but Grace.

II. In all God's Dispensations he giveth us to understand.

1. That the Law of nature was not sufficient to keep man in the Innocency, in which he was created, because he was deceived by his Lust, against which that Law gave him no strength; by the strength of his Will, he might have stood, but not by the strength of the Law: So he was deceived in that.

2. That when the Law of Nature came to be written, for him to read with his bodily eyes, as he might before with the eyes of his mind, yet still it would not do.

And when Poenal Laws were added, they might keep him in bondage and bodily fear of Death, as they did, but never secure him from offending, nor spare him, when he did offend, and still it would not do.

So Justice still shews us every way, and by the Law so much the more.

So the Law deceives us by shewing us the way, into which it had no power to put us, but left us to take that right way, and threatened us if we should offer to leave it.

So still alas! we are deceived by Law and Justice, which both intended us good, but our own Lust hindered it from coming upon us.

But as for Grace and Mercy, they can no way deceive us, nor will they suffer our Lust to deceive us: Law and Justice in themselves do not deceive us, but Lust does properly deceive us by them. Grace cannot deceive.

Grace and Mercy in themselves do our Work for us, and can no way deceive us directly nor indirectly. Law and Justice, though they did not directly deceive us, yet Lust did for all them, for they could not help it, though they stood by all the while, and looked on.

But Grace and Mercy, they do no ways deceive us, nor suffer us to be deceived.

So that there is more power in Grace and Mercy, than in Law and Justice: For what the Law could not do, in that it was weak through Lust, that Grace did do, in that it was strong through Faith: And not only condemned Sin in the flesh, as the Law did not, but destroyed Sin

in the flesh and out of the flesh, as the Law could not do, by Christ's taking in mercy our Flesh upon him.

See how God gives us wonderfully to understand the power of his Justice to humble us for sin, so much condemned and punished in us, and to know the greater power of his Mercy to raise us up from sin, so much pardoned and unpunished in us.

1. God put Mankind under the administration of the Law of Justice, to convince him of his sin, and of God's just wrath: That he might see there was no help for him in himself, nor from any Creature, nor from God's Law itself; that he might abhor himself, and bewail his sin, and look out for a farther remedy, than the Law could afford: That he might renounce and disclaim all beside God, and take him only for his helper, by flying from the Throne of his Law and Justice to the seat of his Grace and Mercy, admiring and praising the superexcellency of his Grace above all his Works, and for ever after deny any hope or comfort in any thing, save in the free Grace of God.

2. God put Man under the administration of the Gospel of Grace, to convince him of God's love and favour unsought for and undeserved: That he might see that there was help in the Creatour alone; that he might adore and praise his Redeemer, and rejoice in his Love, and enjoy his Rewards in full satisfaction to his Soul for ever.

O the riches of the glory of God's Grace, that hath done more than his Law or Justice could do! We should never have been undeceived, nor unpunished, without Grace, but had been for ever sinful and miserable without it; but now, if we will, we may be for ever holy and happy with it.

There was a spirit of Rule and Direction in the Law; there is a spirit of Help and Assistance in the Gospel.

There was a spirit of Anger and Wrath in the Law; there is a spirit of Love and Favour in the Gospel.

There was a spirit of Punishment and Death in the Law; there is a spirit of Pardon and Life in the Gospel.

So God attains to his ends and designs by Grace. His end and design is to save, and in order thereto to relinquish the rigour of his Justice, and draw them out of the fire that, run into it, by the offer of his Grace. To throw out a cord of Love to them that will catch hold of it, after they have plunged themselves into a gulf of wickedness. So much God delights in his best and greatest Works.

And now after all this, if we will not be saved, but sin wilfully, or trust to our own Righteousness, we can have no excuse.

Before men might say something, though not sufficient, that they had no strength to avoid sin, though they had sufficient from that dispensation of Grace that then was; and that the Law made them know and desire sin more, though not properly this last, to make them desire it; but because forbidden, therefore their Lust made them the more desire it.

But now, what can they say? They are sinful and therefore miserable. Here is Grace to make them holy and happy.

What shall they do to be saved? They must accept this Grace, and they shall be saved by it.

Will they accept, or will they not? If they will they may, nothing hinders them; *They are not under the Law, but under Grace.*

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The Lust in their Members strives to hinder them, but cannot without their consent. The World and the Devil tempt them, by their Lust to hinder them, but cannot without their consent.

This is the last and great Remedy of Sin and Misery; this will do, if men will take it, else nothing can do. How can a sick man be cured, that will not take his Medicine? How can any thing do any man good against his will? Salvation it self cannot save those that will not be saved.

Now every mouth must be stopped. God can, nor will do no more than he hath done: *What could I have done more for my Vineyard, which I have not done? &c.*

He hath given the World to understand his two great dispensations of the Law and Gospel.

1. How the Law was a Rule to direct and reward those that kept it, and punish them that broke it; but Lust by it deceived us into sin and misery.

2. How the Gospel is a Help, as well as a Rule, to save those that embrace it; and Lust cannot deceive us by it into sin or misery, but obstinacy and refusal may and will dam up all hope.

God therefore hath left off his Threats and Pœnal dispensations, to all faithful Souls. Though he do inflict some Judgments as he did before, yet not in that manner, nor for that end as formerly.

The Unbelieving are justly punished, but the Faithful are fatherly corrected: This is a dispensation of mercy even in Afflictions to them.

1. The assistances of the Spirit, and the comforts thereof, do abundantly recompense and moderate the pains of the flesh.

2. The hope of Rewards engages them against hope to believe in hope.

Still God draws by the cords of Love, by Perswasions and Entreaties, not by Threats or Compulsions. Understand therefore O Man, the work of God's grace toward thee.

Whereas by Law and the Righteousness thereof, thou art deceived in trusting to thy self, breaking the Law by Lust: By Grace and the Righteousness of God, thou art not deceived in trusting to Christ, fulfilling the Law by love.

A Covenant of Works by Law could not save thee, for they are external only: A Covenant of Faith by Grace can save thee by internal Righteousness.

So, no Salvation by Law or Covenant of Works for outward Righteousness: But by the Gospel or Covenant of Grace, by inward Righteousness. This is Faith, this is the Righteousness of Faith.

The CONTENTS.

Mystical Precepts. Mystical Providences.

TITLE XV.

Of the mystery of the Law.

Of the myste-
ry of the
Law.

GOD gave a Civil Law by *Moses* to the *Jews* for their own Government, and an Ecclesiastical Law for his own Worship;

1. That they might live by no other Laws than God's.
2. That they might not worship any other God in any other manner, than God had prescribed.

Upon performance of their obedience to this Law was the Land of *Canaan* given them; a figure at the same time of Heaven.

This Law had a double sense of Precepts, Literal or Carnal, and Spiritual or Mystical.

This Law had a double sense of Promises, Literal or Carnal, and Spiritual or Mystical.

Mystical
Precepts.

The Spiritual and Mystical Precepts and Promises for eternal Salvation were ordained before the Law and under the Law, not by the Law and after the Law, most fully by the Gospel.

The Sons of men before the Flood departed from these Precepts, but the Sons of God kept them; and therefore God made a special application to those of them that were of *Abraham's* stock, espousing them to himself, and separating them by his peculiar Promises and Commands from all the rest of the Sons of men that followed Idolatry.

Gen. 4. ult.

This separation from God began betimes; one of *Adam's* Sons followed the true Worship, the other departed from God, with his Posterity, after their own Will. Then did *Lamech* first violate that Law of Monogamie, which was given to Mankind in the state of Integrity; from whose Family the old Doctors of the *Jews* affirm that *Idolatry* first sprang: As Ferity, in eating live flesh with the blood thereof; and Barbarism, from those Mighty hunters, who would live for themselves, not for the common good of Mankind. These Sons of men lived by their own Wills, by Force, not by Law; but *Abel, Noah, Enoch, &c.* the Sons of God before and after the Flood, lived all by Faith.

Heb. 11.

Mystical
Providences.

In all which Dispensations, not only the Rites and Ceremonies of Worship, the words of the Law and Prophets, but the actions of God's Providence were Mystical; to represent the things of Faith; as Paradise, and the Trees of Life and of Knowledge; the marriage of *Adam* and *Eve*, the Calling of *Abraham*, the *Ark*, the Bondage of *Egypt*, and deliverance through the *Red Sea*, the Wilderness, the Land of *Canaan*, the Captivity of *Babylon, &c.*

Eph. 5. 32.

The

The Interpreters, that stick in Literal sense of the Old Testament, cleave close only to the outside and bark, but never come near the pith and marrow therein contained. The History and Letter is not to be neglected; but the truth of Faith, covered and veiled in the Law and the Prophets, and in the Transactions of God, is to be searched diligently: As the *Fathers* themselves, and *Prophets*, enquired after this Salvation and Grace which was to come unto them, *which things the Angels themselves desired to look into.* 1 Pet. 1. 10.

This is testified in the Scriptures; *God hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit: of the ministration of the Spirit and Life, and of Righteousness, much more glorious than that of the Flesh, and of Death, and Sin. The Fathers were under the Cloud, and all passed through the Sea, and were all baptized unto Moses in the Cloud and in the Sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ, &c.* 2 Cor. 3. 6, &c. Now what is it to be baptized unto *Moses*, in the Cloud and in the Sea, but to pass through the Sea, under the covering of a Cloud, submitting themselves to the conduct of *Moses*, as the Faithful do under the banner of Christ in Baptism? And what are the Meat, and Drink, and the spiritual Rock, but types of the spiritual Meat, and Drink, and Rock, of Christ? which the Apostle hints, saying, *Now all these things happened to them for our examples, and are written for our admonition, upon whom the ends of the World are come.* verse 11. And, *Jesus Christ is the same yesterday, to day, and for ever.* Heb. 13. 8. But most clearly speaks the Apostle in these words, *Now we have received, not the spirit of the World, but the Spirit which is of God, that we might know the things that are freely given us of God; which things also we speak not in the words which Man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.* 1 Cor. 2. 12, &c. What are these Spiritual things, but the Spiritual sense of *Moses* Law, and of the Prophets, compared with the more Spiritual things of the Gospel, and of Christ?

In this sense the Law is Spiritual, and *Moses* is said to have received *the living Oracles of God.* And the *Jew* and Circumcision openly, *in the Flesh and Letter*, is distinguished from the Circumcision of the heart, and the Judaism of the Spirit. This is *the Righteousness of God, revealed from Faith to Faith*, from the Law to the Gospel: Grace for Grace, the Grace of the Gospel revealed, for that which was concealed in the Law; *For the Law was given by Moses, but Grace and Truth came by Jesus Christ.* Ro. 7. 14. A&S 7. 38. And *they erre that know not the Scriptures* of the Old Testament in these senses, for in them there is Salvation contained through Faith, not the works of the Law, as appears by the whole Catalogue of Saints in the eleventh of the *Hebrews*. Ro. 2. 28, 29. Ro. 1. 17. Joh. 1. 16, 17. Luc. 24. 45.

Indeed the kingdom of Heaven is not expressed in the Letter, but in the Spirit of the Law, which all did not perceive, else how should the *Sadduces*, part of the most Learned, and many among the Priests and of the *Sanhedrin*, not discern it? *Vide Act. 4. 1, 6. and 5. 17. and 23. 6.*

The Promises of the Law are plainly extant, *Exod. 16. 27, 28. and 19. 5, 6. and 23. 25. Deut. 26. 16. and 27. 28, 29, 30. Lev. 25. per totum. Heb. 7. 19. and 8. 6. and 9. 15. and 7. 16. and 9. 9, 14. 2 Tim. 1. 9, 10. Math. 22. 36.*

Now

Now these Carnal Rewards were not proportionable to a Spiritual Law, therefore the Law was Carnal as the Promises were: For the Moral Precepts that are of perpetual right are in their office Carnal, if they be exerted no farther than the measures of a Carnal life. As the Precept of *loving our Neighbour* respected only the duty of a Civil life among the *Jews*, because the same offices of Civility were forbidden to be exercised by them towards the *Ammonites*, *Moabites*, *Idumeans*, and *Egyptians*, Deut. 23. 3, 6, 8. and 25. 17, 18, 19. Upon this account *Mordecai* is supposed to deny to give honour to *Haman*.

Esh. 2. 3.

These Precepts were given upon the account of hindering the infection of Idolatry, by too much familiarity of Consanguinity, Affinity, or intimacy of Conversation: And these very Enemies of God's People were figures of the Enemies of all Christians. And this sense of the Law in this case Christ himself does declare in the Parable of him that fell among Thieves.

Luk. 19. 29.

By this way and method, if due care were taken, the Scriptures might be understood, and the Word of Truth rightly divided, and things new and old exactly distinguished, and the difference between Judaism and Christianity exactly stated.

By this one distinction of a Mystical and Literal sense the Law of Works might be discerned from the Law of Grace, the Righteousness of the Law from the Righteousness of the Gospel.

By this we should understand, that all that was brought in by *Moses* is vanished and gone, and nothing is of force or virtue to remain, but that which was introduced by God of Christ from the beginning, to be promulgated, instaurated, and fully reformed in the fullness of the Gospel times, by Jesus Christ in the flesh. Only we must take heed, That although the reason of God's divine Counsel for the restoration of Man fallen in *Adam* is more clearly revealed by the Gospel, than it was before or under the Law; yet nevertheless, it is not to be expected, that out of the Scriptures we should define the same bounds of offices set by the preaching of the Gospel, which were known and received to them that understood the Spiritual Law under *Moses*, which was a Law that veiled a better Law. For what should hinder, but that while the same Reason of Salvation stands in force, at all times there should be some offices proper only for some of those times, according to the different manner of God's divine Revelation?

And therefore now all Carnal offices do cease, which never were in their own nature acceptable unto God, for they are infinitely unlike him, and disagreeable to his Spirit: And only the pure Spiritual offices do remain, which are in their own nature acceptable unto God, very like him, and agreeable to his Spirit. This is the dispensation of the Grace of God, *The Mystery which in other Ages was not made known to the Sons of men, as it is now revealed unto the holy Apostles and Prophets by the Spirit.*

Eph. 3. 2, 5.

The CONTENTS.

Writing in Tables. Law lost. Law found. Law lost again. Law restored. Septuagints Translation. Law burnt. Maccabes. Sects of Jews. Christ's coming. Law on Mount Sinai the same with that of Adam in Paradise. The Renewal of the Covenant of Works. The equivocal word Law.

TITLE XVI.

Of the History of the Law.

THE History of the Law is this :

1. Besides the universal Writing in the hearts of all men much obscured by evil Practice and Examples,

2. It was written by God briefly in two Tables Moral.

It was farther written by *Moses* in a Book Ceremonial, that it might be read by the King, and published by the Priest to all the People, in the solemnity of the *Feast of Tabernacles*. Writing in
Tables.
Deut. 17. 9.

3. After that by Malice or Negligence this Book was lost.

Law lost.

Then by chance found by *Hilkiah* the Priest, and brought to *Josiah* the King, and by him published. Law found.
2 Chr. 34. 12.
2 Kings 22. 8.

4. Few years after at the Captivity of *Babylon* it was lost, or at least corrupted.

Law lost
again.
Neh 8. 1.
Eccl. 9. 13.

At the Return from seventy years Captivity *Ezra*, the Scribe and Priest, either restored it or amended it, as it is now; who also expounded it: And hence came the Scribes and Doctors of the Law. Law restored.

5. This Book by *Ptolomeus Philadelphus* was translated by the Septuagint into Greek; which Original was burnt in the Temple of *Serapis* by the Souldiers of *Julius Caesar*, while he was dallying with *Cleopatra* the Egyptian Queen, brought to him in *Culcitro*; but by the Providence of God, there had been Copies thereof in several places, whereby it is preserved to this day. Septuagints
Translation,

6. Some

Law burnt.
1 Mac. 1.42.

6. Some years after *Antiochus Epiphanes* King of *Syria*, compelled the *Jews* to forsake and burn their Law.

Maccabees.

7. Little more than five years this mischief continued; then came *Judas Maccabaeus* and relieved the *Jews*.

Sects of *Jews*.

8. The *Assanoni* his Race coming to reign, the Law was retrieved, but many Heresies and Sects arose; as *Scribes*, *Pharises*, *Sadduces*, *Essens*, the Schools of *Shanai* and *Hillel*, &c. who falsely interpreting the Law, led the People into Errours by vain Traditions, Teaching for *Doctrines of God the Commandments of Men*.

Christ's coming.

9. Then came Christ in a corrupt Age, and restored the Truth, and confuted their vain Doctrines and Manners: And abolished the Ceremonial or Ecclesiastical Law of the Priesthood, and brought in a New Law, and a New Priesthood of his own, after the order of *Melchisedeck*.

And by this his New Law, Gospel, Covenant and Testament, he fulfilled the Old of Types, and perfected the Moral Law of Nature.

The Law on Mount *Sinai*, the same with that of *Adam* in Paradise.

The Law delivered by God to *Moses* on Mount *Sinai*, and written by him in two Tables of Stone, was the same Covenant of works with the Children of *Israel*, which he had made before with *Adam* in Paradise, before his Fall, writing it in his heart, *Do this and live*; and renewed to *Noah*, Gen. 8.21. Heb. 9.9. to *Melchisedeck*, Gen. 14.18. To *Abraham*, *David*, and all the Prophets.

Deut. 5.3.

And that this was the Covenant of Works, appears by that of *Moses*, *The Lord made not this Covenant with our Fathers, but with us*. These Fathers were the Patriarchs unto *Adam*, with whom he made the Covenant of Grace after his Fall.

The Renewal of the Covenant of Works.

The reason of the Repetition and renewal of this Covenant of Works, by writing it upon Tables of Stone, was, because that Law, which was written by God in *Adams* heart, was obliterated and defaced, by customes of Idolatry and all sorts of wickedness, which the Sons of men gave themselves unto; while the Sons of God, by keeping the Old Traditions, and the help of divine Revelations, retrieved the Impressions of God's Law. And yet the Posterity of *Abraham*, *Isaac* and *Jacob*, by conversation and example in *Egypt*, had much forgotten the Old Rules of Nature's Law, and the Instructions and Examples of their godly Parents: and imputed not their own sin unto themselves, because they saw no Law written against their Actions, and could not see the Law in their own hearts, neither heard of any punishment denounced against them for their wickedness, and would not hear the checks of their own Consciences.

Ro. 5.13, 20.

And therefore, because Sin was in them and increased, and death reigned over them for their sin; yet they being without a written Law to evidence this sin and death unto their Consciences, God saw it necessary, that there should be a New Edition and publication of the Law or Covenant of Works, to bring them to the knowledge of Sin and Punishment, and thereby to stop them in their career of Wickedness, by the fear of a Curse, and a Fleishly hope of a fruitful Land to dwell in, if they would observe his Laws: Reserving a greater Blessing if they would

would trust in his Promises, which was the Covenant of Grace, by which they were to be justified upon their Faith in those Promises, and not by the Works of the Law. So the Law was added because of Transgressions, till Justification should come by the Promise of Grace.

For the Law was weak and unprofitable to the purpose of Salvation, but helpful to the discovery and stopping of Sin and the Curse, that they might see the need they had of the Grace of God, by which they might be saved, and not by Works.

For as the Covenant of Grace made with *Adam*, and renewed to *Abraham*, had been needless, if the Covenant of Works could have given Life: So after the Promise or Covenant of Grace was once made, it had been needless to renew the Covenant of Works, to the end that Righteousness and Life should be had thereby. It was merely added because of Transgressions, that is, not set up as a solid thing in gross, sufficient of it self; but added, or put to the former Law given to *Adam*, which was most forgotten. Furthermore, this Law given on Mount *Sinai* was added by way of subserviency and attendance, the better to advance and make effectual the Covenant of Grace: so that although the same Covenant which was made with *Adam* was renewed on Mount *Sinai*; yet I say still, it was not for the same purpose, but it was given to *Adam* as a Rule of Salvation by it self, if he had kept it; but it was renewed only to help forward, and to introduce another and better Covenant, and so to be a Manuduction unto Christ.

Observe it then, that all this while there was no other way of life given either in whole, or in part, beside the Covenant of Grace.

And therefore there was no inconstancy, either in God's Will, or in his Acts; only such was his Mercy, that he subordinated the Covenant of Works, and made it subservient to the Covenant of Grace, and so to tend to Evangelical Perfection. And he that truly understands and considers what the Covenant of Works requires, and how unable he is to perform it, it being, though ordained for righteousness and life, an occasion of sin and death, must needs see just cause to flie from Mount *Sinai* unto Mount *Sion*, or from the Covenant of Works made with *Adam*, to the Covenant of Grace made with Christ, and to admire the unspeakable Wisdom and Mercy of God, in suffering the Law to enter in, that the offence might abound, that where Sin aboundeth, Grace might much more abound. That as sin hath reigned unto death, even so might Grace reign, through Righteousness unto Eternal Life, by Jesus Christ our Lord. The Law then which was good, was not made Death unto me, God forbid, But Sin that it might appear sin, working death in me by that which is good; that sin by the Commandment might become exceeding sinful. Is the Law then against the Promises of God? God forbid: For if there had been a Law given, which could have given life, verily Righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the Promise by Faith of Jesus Christ, might be given to them that believe. But before Faith came we were kept under the Law, shut up unto the Faith, which should afterward be revealed. Wherefore the Law was our School-master to bring us unto Christ, that we might be justified by Faith. But after that Faith is come, we are no longer under a School-master. For ye are the Children of God by Faith in Christ Jesus.

The obscurity of this Great Point of Theology, which I am forced to be so long upon (new Notions arising continually) is chiefly occasioned

as Origen imagineth, by the indistinct Æquivocation of the Word Law in the Epistle to the Romans; let that place be viewed, where it is said; Rom. 6. 2, 3. *The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death; for what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.*

May we not modestly say, that the Word Law ascribed to the Concupiscence of the Flesh is not properly, but abusively given? As it is also in another Place, where he saith, Rom. 7. 21, 23. *I find a Law, that when I would do good, evil is present with me; for I delight in the Law of God after the inward Man: But I see another Law in my members warring against the Law of my mind, and bringing me into Captivity to the Law of sin, which is in my Members.*

For if Lust be a Law, and do bind, it hath no Right so to do; because Lust is not of force by God's Prime Institution, from whence Law hath its virtue; but by the occasion of his Justice in punishing the Fall of our first Parents thereby.

And hence is this Original way of sinning from our Lusts, which we are led away with, and deceived by; though in themselves they are not naturally sinful, but became exorbitant against reason, and peccant upon forbidden objects, by our own consent of Will, and God's just Punishment therefore.

But when the Law of the Spirit of life is clearly meant to be the Gospel preached, and alone having the Promise of the Spirit; The Law that is weak because of the Flesh, that is condemned by the flesh of Christ, must needs be understood to be a carnal Law, from whence Salvation can never be hoped.

But that Law, by which Justification is had by them which walk after the Spirit, and not after the Flesh, is Spiritual; whether it be the same for the Law of Nature, perfected by Christ for the Covenant of Grace, or diverse, as commanded by Moses, for the Covenant of Works.

When these things are rightly distinguished, the difficulty, whereof St. ^{Paul} Peter, as well as Origen complains, is taken off: for when the Apostle saith, Rom. 2. 14. *That the Gentiles which have not a Law, are a Law unto themselves, doing by Nature the things contained in the Law, shew the Work of the Law written in their hearts;* It is manifest, that although we usurp the Appellation of the Law of Nature indifferently; St. Paul doth abstain from giving the Name of a Law to that Light that is in us, when he says the Gentiles had no Law, but were a Law to themselves: because the usurping of the Name Law, belongs to the solemn Imposition of that name in the Law of Moses, and to the Law of Nature and of sin but by Trope and Figure.

The Law of Moses is carnal in all men, the Covenant of Works. The Law of Christ is Spiritual in the Faithful, before, under, and after the Law, the Covenant of Grace. Therefore the Institutions of Nature in Moses's Law, are Scriptures and the Word of God, no less than the Gospel; but not binding as delivered by Moses, but by Christ, by whom they were made perfect. Neither doth a Believer receive the Moral Law at the hands of Moses, but altogether at the hands of Christ. Though it be the same Law for Matter and Substance, yet in the lowest grounds that was delivered by Moses; yet Believers are not to receive it as the Law
fo

of *Moses*, but of Christ in the highest perfections thereof. For when Christ the Son of God comes and speaks himself, *Moses* the Servant of God must hold his peace, as *Moses* himself foretold, *A Prophet shall the Lord your God raise up unto you of your Brethren like unto me, Him shall you hear in all things whatsoever he shall say unto you.* And therefore in the Mount *Tabor*, when *Moses* and *Elias* were departed and had given place, the voice from Heaven came and said, *This is my Well-beloved Son in whom I am well pleased, hear ye Him.* And though heretofore God hath spoken divers wayes and in sundry fashions to the World by his Servants the Prophets, yet now in these last dayes he hath spoken to us by his Son; and this is he that we must trust to. A&T. 3. 22.
Math. 17. 5.
Heb. 1. 2.

And they that believed in *Moses* must believe in Christ; and they that believed before *Moses* did believe in Christ; and they that believe after *Moses* must believe in Christ; and so to the World's end. For there never was, nor will be any other name by which the World can be saved, but only by the name of Christ; who is the same yesterday, to day, and for ever; in whom all the Promises of God are Yea and Amen. There have been different Dispensations, but the same Grace. Yet still I say, Believers were never under the Law, as it was the Covenant of Works, were allways under the Law, as it was the Covenant of Grace.

St. Chrysostom expounds the History of the two Twins, which *Thamar* brought forth by her Father in Law *Judah*, by the Mystery of Christians and Jews. By God's appointment he that first put forth his hand was last born; that thereby might be signified the entrance of the Law, which yielded unto Faith. Hom. 42. in
Gen.
Gen. 38. 30.

For, *Abel*, *Enoch*, *Noah*, *Melchisedec* and *Abraham* before the Law, pleased God, as Christians do after the Law. But that there might be some suppression of the over-flowings of sins in the world, the Law was given; which though it did not quite extinguish Sin, yet it restrained it much by Terrible Punishments; which in the last Place Faith utterly took away by most comfortable Mercies.

Come on therefore, thou Covenant of Grace, and we shall be saved by thee, that could not be saved by the Covenant of the Law. We have an holy boldness to appeal from the Throne of Justice unto the Mercy-Seat, from Works to Faith, from Law to Gospel, from Bondage to Liberty, from Death to Life. This is the height of all perfection; Behold I shew unto you the most excellent way. God demonstrating his great kindness to the Sons of men, he gave grace before more sparingly, but now most largely and generally; full measure, pressed down, and running over, Grace for Grace. This is the Standard of the Lord set up upon a hill; Flie to it, all ye Nations, that are heavy laden with the burden of your sins, and ye shall find rest for your Souls in the Dispensations of Righteousness, Grace and Glory. Why will ye groan under bondage, and never look out for freedom? Why will ye die, O ye Sons of Men? Come on, let us leave *Moses* behind us, and follow Christ.

Come, O come to my Soul, thou that art highly beloved of the Father, full of Grace and Truth; and of thy fullness we shall all receive grace for grace. Come Thou Fairest of ten thousand to the *Jew*, labouring under the costly Ceremonies, and deadly Injunctions, and relieve him into a spiritual Worship, and a lively Commandment: To the *Gentile*, groping under darkness, and stooping under Satan's load, and give light, and put thy easie burden upon his shoulders. Trust not, Thou *Jew*, in thy Flesh,

and in thy Law, for the Righteousness thereof; but trust to the Spirit, and to the Gospel, for the Righteousness thereof. Trust not, Thou *Gentile*, to thy Arts or Arms; but trust to the saving knowledge, and power of Christ, and to the lively Oracles of God. Let both *Jew* and *Gentile* come up to a better Rule, approach to a higher Sun; Ye were in *Plato's* care before, and saw nothing but shadows; Come forth now into the open Light, and see the Beauties of the Substances themselves: See what a Dispensation the Gospel is. Heretofore a little Grace, and a great deal of wrath; Now all Grace and no Wrath: Heretofore a little Rule, a Law, Form, a Temporal Law of Wrath; Now a vast Direction, a high Tribunal, an Eternal Law of Grace: Heretofore Cursing, now Blessing: Heretofore Threatnings and Fears, now Promises and Hopes: Heretofore a Law that could wound, now a Law that can cure: A Law that could kill, now a Law that can make alive: Never such a Dispensation as this! Nothing done by Judgments and Fears, but all by Mercies and Love that casteth out Fears.

Transition.

This is the Reformation that is so welcome to the World; that for so many Ages was longed for; The Consolation so long waited for; The Hope of all the Ends of the Earth, and of them that remain in the Broad Sea.

THE



The Fourth B O O K,
 O F T H E
 G O S P E L,
 O R
 New Testament.

The CONTENTS.

Law changed. Priesthood changed. Sacrifices. Gospel a Covenant of Faith. God may change the Law. Law advanced to Spirit. Types. Secret of Christ understood by degrees. Divine Dispensations. Creation. Fall. Promise. Faithful. Unfaithful. Gentiles feared God. Law written. Rites why commanded. Civil Law. Rule. Outward Service trusted in. Prophets sent. Christ sent. Jews Idolaters before Christ time. Jews destroyed. Gentiles called. Old Religion antiquated. Aaron's Priesthood. Christ's Priesthood. Typical Redemption from typical sins. Real Redemption from real sins. Salvation of all Men. No more Changes.

TITLE I.

Of the Reformation.



AND it was high time for a Reformation, and it brought mighty Changes with it, and all for the better :

1. Because the Priesthood was changed, there was a necessity of a change also of the Law ; for the Law made nothing perfect, but the bringing in of a better Covenant did.

Heb. 7. 12.
 Law
 changed.
 Priesthood
 changed.

Of

Of this the Prophets foretold; Behold the daies come saith the Lord, that I will make a New Covenant with the house of Israel and the house of Judah, not according to the Covenant that I made with their Fathers, in the day when I took them by the hand to bring them out of the Land of Egypt, which my Covenant they brake although I was a Husband unto them, saith the Lord: But this is the Covenant that I will make with the house of Israel; After those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my People: For they shall teach no more every man his Neighbour, and every man his Brother, saying, know the Lord, for they shall all know me from the least of them to the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more. I will not reprove thee for thy Sacrifices, or for thy burnt Offerings: I will take no Bullock out of thine house, nor Hee-goat out of thy fold, &c. Offer thy God thanksgiving, and pay thy vows to the most High, &c. For thou desirest not Sacrifice, else would I give it, thou delightest not in burnt Offerings. The Sacrifices of God are a troubled Spirit, a broken and contrite heart O God thou wilt not despise. Sacrifice and Burnt offering thou didst not desire, but mine eyes hast thou opened, Burnt offering and Sin offering hast thou not required. Then said I, Lo I come, in the volume of the Book it is written of me: I delight to do thy will, O my God, yea thy Law is within my heart. To what purpose is the multitude of your Sacrifices unto me? I am full of the Burnt offerings of Rams, and the fat of Beasts; and I delight not in the blood of Bulls, or of Lambs, or of Hee-goats. When ye come to appear before me, who hath required this at your hand to tread my Courts? Bring no more vain oblations, Incense is an abomination unto me, the New Moons and Sabbaths, the calling of Assemblies I cannot away with, it is iniquity, even the solemn Meetings; your New Moons and your appointed Feasts my soul hateth, they are a trouble unto me, I am weary of them. When you spread forth your hands, I will hide mine eyes from you, when ye make many prayers, I will not hear, your hands are full of blood. Wash ye, make ye clean, &c. For I spake not unto your Fathers, nor commanded them in the day that I brought them out of the Land of Egypt concerning Burnt offerings or Sacrifices; but this thing I commanded them, saying, Obey my voice, and I will be your God, and ye shall be my People; and walk ye in all the waies that I have commanded you, that it may be well with you. Jer. 7.22

Wherewith shall I come before the Lord, and bow my self before the High God? Shall I come before him with Burnt offerings, with Calves of a year old? Will the Lord be pleased with thousands of Rams, with ten thousands of Rivers of Oyl? shall I give the fruit of my Body for the sin of my Soul? He hath shewed thee, O Man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? And he shall confirm the Covenant with many for one week, and in the midst of the week he shall cause the Sacrifice and the Oblation to cease, and for the overspreading abominations he shall make it desolate even until the consummation. Mich. 6.6, &c.

Dan. 9.27.

Christ saith, the Law and the Prophets were till John and no longer, and since that time the Kingdom of heaven suffers violence, and every man rusheth into it, and the violent take it by force. We are not under the Law, but under Grace. We are dead to the Law, and the Law is dead unto us, by the Body of Christ, and free from the former Husband, that we should be married to another, even unto him who is raised from the dead, that we should bring

Ro. 6.14:

Ro. 7.4.

bring forth fruit unto God. The Law was added because of Transgressions till Gal. 3. 19. the Seed should come, to whom the Promise was made. When we were Children we were under the Elements of the World; but when the fulness of Gal. 4. 4. 36 time was come, God sent his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons.

Because the Gospel was a Covenant of Faith, quite contrary to the ^{2. Reaf.} Covenant of Works, as the Law was; *For the Law was given by Moses,* ^{Gospel a Co-} *but Grace and Truth came by Jesus Christ.* Christ is now made our King ^{venant of} Faith. and Lawgiver, and we are his Subjects till the day of Judgment, when he shall give up the Kingdom to God the Father.

No wonder if this change be made, For God is the Supreme Law- ^{3. Reaf.} giver, and therefore hath power over his own Law, as being Creatour ^{God may} he hath power over his own Creatures. God is immutable in himself, ^{change the} but his Works are changeable every day. He that commanded not to kill, ^{Law.} might command *Abraham* to kill his Son. And after he had to the *Jews* given a Law by *Moses*, he gave another Law to the World by Christ: *For finding fault with the first he established the second, which was a better* ^{Heb. 8.} *Covenant, and established upon better Promises.* The former grew old, and was ready to vanish away, and gave place to the Law of Faith, the ^{Jam. 2. 8, 12.} ^{Ro. 8, 12.} Royal law of Liberty, *The law of the Spirit of life, to make us free* *from the law of sin and death.* And as mens Wills are ambulatory till their last Will, which is established by death, so was God's Will, till the Gospel was given, as his last Will established by the death of Christ.

Because Christ advanced the Law and Worship of God from Carnal ^{4. Reaf.} to Spiritual, from childish and imperfect usages, to such as were natural, ^{Law advanced} ^{to Spirit;} manly, and perfective.

Christ also advanced the Rewards of God from *Canaan* to Heaven, from life Temporal to life Eternal, by bringing Life and Immortality to light through the Gospel.

A consideration of this Change, and of Christ that made it, was in respect of the Types and Figures of the Law, and of the Transactions and Dispensations of affairs in the Commonwealth of the *Jews* under the Law. *Vide* 1 Cor. 10. 1. Heb. 11. 26. and 13. 8. 1 Pet. 1. 10. 2 Cor. 1. 20. 1 Cor. 15. 22. Ro. 5. 12. to 19. Heb. 9. 15. Act. 13. 29. Rev. 13. 8. 1 Pet. 1. 19. Heb. 9. 25, 28. ^{5. Reaf.} ^{Types.}

SECTION I.

All did not know then how Christ was their Saviour as we do; but they understood it darkly and afar off, and longed to see that day, and waited for the Consolation of *Israel*: This they learned as they were able of their Superiours, the Prophets; and Judges, and Fathers of old, who being acquainted with this Secret, were to acquaint the People with it sparingly and by degrees, as they themselves were but able to do; for though great and knowing men in their several times, yet the least in the Kingdom of heaven is greater and more knowing than they. *Of which Salvation the Prophets enquired and searched diligently, who prophesied* ^{Secret of} ^{Christ under-} ^{stood by de-} ^{grees.} ^{Heb. 11.} ^{1 Pet. 1. 10.} ^{28.}

phesied of the Grace that should come, searching what, and in what manner of time, the Spirit of Christ which was in them did signifie, when it testified before hand the Sufferings of Christ, and the Glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from Heaven, which things the Angels desire to look into.

Divine Dispensations:

By all which passages it appears, how admirable the divine Dispensations have been in all Ages.

Creation.
Fall.

God made Man upright, and made a Covenant with him of Obedience for Life; which he brake by Disobedience to the heavenly Command, and had the wages of Death.

Promise.

Then God propounded and promised another Covenant to be confirmed by the promised Seed: And man repenting of his Disobedience, and believing, was restored and saved thereby.

Faithful.

After that the Sons of God that were faithful, and kept the worship of the true God, taught their Children what was revealed unto them of God, and delivered to them of their Fore-fathers.

Unfaithful.

The Sons of men that were unfaithful, were so far from walking after what was taught them, that they did not so much as follow the light of Nature, *the Law written in their hearts*, but turned to Idolatry, and all unnatural wickedness, becoming still more and more vain in their Imaginations.

Gentiles feared God.

Yet during the time of all this first wilful Ignorance, and then just obduration, many of the *Gentiles*, that used their Natural light well, and therefore had more given them, did truly fear God, and were rewarded by him.

Law written.

When the Law of Nature was thus obscured, partly by wilful neglect of the use of the Rational faculties, and partly by heedless following after the multitude of evil Examples of such, whose *imaginations* and deeds were only evil, and that continually: It pleased God, after many Revelations to the ancient Patriarchs, and more clearly by Promise to *Abraham* and to his Seed, to write that Law of Nature, which they also began to forget, as to the first rudiments and elements thereof, in Tables of Stone, that they might read what they should have read in their own hearts, because they were a very dull and carnal People.

Rites, why commanded.

And to this Law Natural or Moral he added a Law Ceremonial, to blisse them with the use of such Rites to the worship of the True God, as others used in the worship of false Gods, because he knew they were most prone to Idolatry out of fondness, wantonness and novelty, to be like unto other Nations. And to encourage them, he promised and performed real Rewards of a Land flowing with Milk and Honey.

And

And moreover, he gave them Civil Laws and Statutes proper for Civil Law. them at that time and in that place, the better to keep them in their obedience unto him. And engaged them over and above by many miraculous Deliverances.

And for the same purpose he Ruled them by men of Prophetical and Rule. Princely Spirits, such as he chose on purpose, as *Moses* and the rest of the Judges, to teach them, rule them, and fight for them; till they began to shake off that divine Rule by God their King, and to affect the Kingly Government after the manner of other Nations. To which humour God also condescended, still proving them, and striving to win them to their duty to him, who had done such great and signal things for them, and promised to be their God as he had been the God of their Fathers, settling them in the Promised Land.

But notwithstanding all these Endearments as of a tender Father, cherishing his Children in his bosom, and carrying them as a Nurse in his arms; yet still they observed not his Laws, Moral, Ceremonial, or Judicial, but went a whoring after their own Inventions, and did according to all the Abominations of the Heathens that were round about them.

And because, when they abstained from actual Idolatry, they either murmured and snuffed at the Service which God enjoined them, or trusted only in the outward performances thereof, though their deeds were never so wicked; or if not so, yet to the bare external Sacrifices, and other Ceremonies enjoyed them, thinking thereby to obtain God's favour, though in their hearts they continued wicked; and would have expressed it in their works if they durst, for God shook his Rod over them:

I say, because they thus degenerated from *Abraham, Isaac and Jacob*, Prophets and at the best trusted to a Carnal Ordinance, therefore God was not wanting to send them Prophets, rising up early and sending them, to call upon them to keep his Laws outwardly, and moreover to look to the inward sincerity of their hearts, and thereupon to expect more than a Land of Milk and Honey, and long Life, or any other Temporal Reward. Yet still they were dull of hearing, and a crooked, perverse and stiff-necked Generation.

At last, after all these Husbandmen and Servants slighted and abused by them, Christ the Son of God comes, and puts an end to the Carnal Services and Worship made but for a time, and enjoined them a Spiritual Worship, and declared an Eternal Reward to them and to all other Nations upon their Faith and Repentance only.

The *Jews*, notwithstanding Christ's own Presence, Miracles, Doctrine, Death and Resurrection, and the Preaching of the Apostles after his Ascension, still lingered after *Moses* his Law, and yet increased in all kind of wickedness; except that one sin of Idolatry, for which they had been so sorely swinged, by a never to be forgotten *Babylonish* seventy years Captivity, that they dreaded that Sin ever after, and do to this day.

Jews destroyed.

And still they deny Christ to be the True Messiah, though the Learned of them cannot deny, but that all the Prophecies concerning him are fulfilled, and dream of a Temporal Messiah to deliver them from the power of the *Romans* (and now from all other Powers wherever they are scattered) and for this their unbelief they were destroyed from being a Nation, and are become Vagabonds unto this day.

Gentiles called.

Then did God call in the *Gentiles* to supply their places, who accordingly did come in by the means of the preaching of the Gospel, by the Apostles and their Disciples.

This is the last and fullest Dispensation that ever God did make by his Son, whom he hath appointed *Heir of all things*.

Old Religion antiquated.

Thus the Old Religion of the Old Testament was antiquated and abolished, and the New Religion of the New Testament established and confirmed among all People for ever. *The middle wall of Partition, that was between the Jews and the Gentiles, being broken down, of twain making them one, having slain the Enmity thereby, blotting out the handwriting of Ordinances that was against us and was contrary unto us.*

Eph. 2. 14.

Tanta molis erat Divinam condere Gentem!

Such is that *πολυποίκιλος ὁπλά τῷ Θεῷ* so various and wonderful are God's Dispensations, and his waies past finding out.

Thus Christ is the end of the Law, continuing till *John*, the last of the old Prophets, and the first of the new. So *Aarons* Priesthood is turned from the Altar: So *Aarons* Priestly Law is vanished and gone; and a New Priesthood and a New Law appears to endure for ever.

Here is a manifest and famous change of Law and of Priesthood: Because,

Aarons Priesthood.

Heb. 7. 28.

I. In *Aaron's* Priesthood all things are weak and imperfect. As,
1. A Priest weak, a mortal man. *The Law maketh men high Priests which have infirmity.* One that was fain to offer for his own sins, and stood trembling in the Holy place, and sprinkling the Blood upon the Vessels, and upon himself, for fear the wrath of God should break forth upon him.

Heb. 9. 24.

2. A Tabernacle weak, *made with hands*, of wood and stone, and skins of Beasts, &c. in which were Cherubins and Candlesticks, &c.

Heb. 9. 9.

3. Sacrifices weak, that could not purifie the Conscience, and therefore reiterated.

Heb. 8. 13.

Heb. 7. 16.

4. A Covenant weak, old, and decaying, and ready to vanish away. A Commandment carnal and temporal.

Christ's Priesthood.

Gen. 24. 19, 20.

II. In *Christ's* Priesthood all things were strong and perfect. As,
1. A Priest strong: An immortal God, free from sin, without succession; *without Father, without Mother*, having the power of the eternal Spirit, and of an endless life.

2. A Tabernacle strong, *made without hands*, eternal in the heavens, for all the Elements shall melt with fervent heat, but the Holy of Holies, the Heaven of Heavens, higher than the highest, are Eternal.

3. Sacri-

3. Sacrifices strong, that did purifie the Conscience, and take away sin, and were never iterated.

4. *Aaron* stood in the midst of his Sacrifices of Lambs, and Bulls, and Calves, &c. before an Altar of Stone, or Wood; but *Christ* is the Sacrifice himself, and the Priest and Altar. *Not with the blood of Bulls, &c. but by his own Blood he entred into the Holy place. Through the eternal Spirit he offered up himself to God without spot, purging our Consciences from dead works, to serve the living God: One for all.* Heb. 9. 12, 26.
Heb. 9. 14.

1. No other hands could offer *Christ's* Blood but his own; they were too profane. No Priest in the Masse can or ought to offer up *Christ*, he is only worthy to offer up himself.

2. No Marble or Golden Altar pure or rich enough to offer *Christ* upon. He offers up himself upon the Altar of his eternal Spirit: *Through the eternal Spirit he offered up himself to God.*

3. No Temple stately enough to offer *Christ* in. The whole World is *God's* Temple: The lower World is the outward Court, and the higher is the Holy of Holies. *Christ is the Minister there, that sacrifices in that true Tabernacle which the Lord hath pitched and not man; and offers himself the True Sacrifice, the Lamb slain from the beginning of the World; He offered up himself once, by his own Blood he entred through the Veil, that is to say, his Flesh, into the true Holy place, the Throne and Mercy-Seat of God, there to appear in the presence of God for us for ever.* Heb. 8. 2.
Heb. 7. 27.

4. A Covenant strong and everlasting, made upon better Promises.

I. *Aaron's* Order tends to a Legal Typical Redemption from Legal and Typical Sins; as, To touch a dead Body, to eat Flesh unclean, to touch a Leper, &c. *Touch not, taste not, handle not, &c.* Typical Redemption from Typical Sins.

These were no Real sins, because these Touchings, and Tasting, &c. did not defile the Soul. *Not that which goeth into the mouth doth defile the man, but that which goeth out of the mouth, &c. Whether we eat or drink, we are not the better, or if we eat not, we are not the worse. The Kingdom of God consisteth not in Meats and Drinks. Call nothing Common or Unclean. To the Pure all things are pure in their own nature.*

These uncleannesses were in the Flesh only; not there really, but because of the Prohibition.

Now the Blood of Bulls and of Goats was sufficient to wash away such sins.

But as for Real sins, in their own nature sinful, that defile the Soul, such as Murther, Adultery, Theft, Rebellion, &c. There were no Sacrifices for these at all, they were not pardoned, the punishment was Death Temporal without Mercy, or Restitution, or Whipping, &c.

Now a Weak Priest was sufficient to offer for such Typical Sins.

And a weak Tabernacle of Skins, or a Temple of Stones was good enough for such Sacrifices as never pleased God in themselves, and

for such sins as never offended God in themselves, but only as forbidden for a time, to preserve the greater reverence in an irreverent People, and to keep them from Idolatry which they were so prone unto.

Real Redem-
ption from
Real Sins.

II. *Melchisedec's* order, it works a Real and Eternal Redemption from Real and Eternal Sins and Punishments, Sins of thought, word and deed, that pollute the Conscience; as Carelessness, VVilfulness, Presumption, Rebellion, Infidelity, Malice, &c. Punishments of a blind mind, a hard heart, a seared Conscience.

For these there is provided;

1. A Priest of Infinite Dignity.
2. A Sacrifice of Infinite Value.
3. A Tabernacle of Infinite Holiness.
4. A Law of Infinite Perfection.
5. An Oath of the Most high God to consecrate an Eternal King, Priest and Prophet, and to settle Eternity upon that Salvation which was for all men.

Salvation for
all Men.

1. For all men I say, whosoever will offer and give themselves up to this Great High Priest and Bishop of our Souls, that gave himself up for all.

2. For all that will partake of this Sacrifice and Altar, by eating the Flesh of Christ, and by drinking his Blood: *For they that offer the Sacrifices are partakers of the Sacrifices.*

3. For all that wait for the coming forth of this great High Priest out of his Tabernacle, the Holy of Holies, at the last day: For, *without the People waited for the High Priest, while he prayed for them within.* So we look for Christ's coming out again to bring us into that Holy place, which he is gone before into to prepare a place for us.

Now this offering up of our Selves in and through Christ unto Christ, is really by mortifying and crucifying our Corruptions and Lusts. This is to be crucified with Christ, to die with him, to be baptized with him, to be buried and rise again with him.

And this is the great Reformation that Christ made. Old things are done away, and all things are become New.

I. Old things are,

1. Imperfect Light of Nature, Carnal Righteousness.
2. Sin.
3. Punishment.
4. Sacrifices.
5. Old Testament.
6. Vain Philosophy.
7. Temporal Promises.
8. Old Man, Old Creation, Old Birth, Flesh.
9. Carnal VVorship, VVorks, &c.

II. New

II. New things are,

1. Perfect Light of Grace: Spiritual Righteousness.
2. Justification.
3. Reward.
4. Christ's Sacrifice.
5. New Testament.
6. Christian Wisdom.
7. Eternal Salvation.
8. New Man, New Creature, New Birth, Spirit.
9. Spiritual Worship, Grace.

SECTION II.

From henceforth no New Changes to be made :

1. In Doctrines; as to return to Judaism or Heathenism again.
2. In Worship; as to return to Sacrifices, or set up a system of Ceremonies in defiance, after God hath pulled down his own Rites.

No more
Changes.

From henceforth new Laws call for new Manners. Greater obedience due from Christians than from *Jews* or Heathens; and greater thankfulness to God for his wonderful wisdom and mercy in bringing us into this state of Grace and Salvation, and for the assistance of his Spirit in all these dispensations of Grace unto glory.

But stay, before we leave speaking of this wonderful Reformation, let us consider this great and eternal Change a little better.

What is all gone, say you? and nothing at all left, no not a hoof of all the Sacrifices and Services that were before? No Priest? no Law? no Sacrifice? no Temple? no Altar?

Yes, CHRIST is the Priest, Sacrifice, Temple, Altar, and his Gospel is the Law for ever. It is a Change for the better; Carnal things for Spiritual, Temporal things for Eternal. *A New Covenant established upon better Promises.*

1. And indeed here is the continuance of the same Priesthood, that ever was, but never so known before; and that ever will be, and be better understood.

2. And here is the continuance of the same spiritual Temple, Altar, and Sacrifice, that ever was, but never so known before; and that ever will be, and be better understood.

3. And here is the continuance of the same spiritual Law, that ever was, but never so known before; and that ever will be, and be better understood.

Christ is a Priest without beginning or end of daies: The Law of Nature began with nature, and God's worship therewith.

The Carnal Priesthood, Worship and Law, were Intermedial, Temporal and Typical, and by their intervention there was no interruption of the spiritual Priesthood, Worship or Law, which was the same for substance, not perfection, before, under, and after all the *Mosaical* Dispensation. *O the depths of the manifold wisdom of God! how unsearchable are his waies?*

Melchisedec

Melchisedec was greater than *Abraham*, *Moses*, *Aaron*, and all the Prophets; but behold a greater than *Melchisedec* is here!

1. The King and Prince of Righteousness and Peace indeed.

2. The Priest that truly blesteth and titheth all men, even the Blessers and Tithers themselves; and to him they offer their spiritual Offerings and Tithes in token of Subjection and Thankfulness.

Now is the Truth of all things, even the full Will of God revealed by this Great Prophet.

Look for no more Kings, Priests, nor Prophets; for CHRIST is all these.

Heb. 10. 19.
&c.

Having therefore boldness to enter into the Holiest by the Blood of Jesus, by a new and living way which he hath consecrated through the Vail, that is to say, his Flesh, and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil Conscience, and our bodies washed with pure water; let us hold fast the profession of our Faith without wavering (for he is faithful that promised) and let us consider one another, to provoke unto Love and to Good works; — for if we sin wilfully after we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of Judgment, and fiery indignation, which shall devour the Adversaries. He that despised Moses's Law died without mercy, — of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace. — It is a fearful thing to fall into the hands of the living God.

The CONTENTS.

Few Disciples in Christ's time. Resipiscence. True. Wisdom.

TITLE II.

Of the Nature of the Gospel.

THE New Testament contains the compleat Will of God *in toto & in solido*, for Duties to be done, and Trespases to be left undone, and for Rewards to be had, and Punishments to be avoided. And this Religion admits of no Intermixtures, but must be pure and free from all compliances with any other, especially from the two extreams of *Judaism* and *Gentilism*.

While Christ was alive, and preached this New Religion, he gained but few Disciples, who dared to confess him openly for fear of the *Jews*, Few Disciples in Christ's time. Joh. 9. 21. and 12. 42. But after his death, multitudes of all Ages, Sexes, Sects and Nations, believed and confessed him, though with the Cross: So true was that saying of Christ, *If I ascend up to Heaven, I will draw all men after me.* Joh. 12. 32.

Then *Joseph, Nicodemus*, the Centurion, and many of the Priests and Jews that crucified him made open Confession of him: But ten days after his Ascension Three thousand were converted by one Sermon of St. *Peter's*: The Reason was, because the Resurrection of Christ after all his Miracles made ample Demonstration to the World, that he was the Son of God, and the Saviour of the World. AR. 2. 41. Reason.

This Doctrine, Conversation, Miracles, Sufferings, Death, Resurrection and Ascension of Christ, and the Mission of the Holy Ghost, opened a wide door of Hope to all Sinners by Repentance to be saved from all Sins and Miseries, and admitted to all happiness, from which they could not be delivered, and unto which they could not be received, by any other means, or mediation whatsoever.

This Resipiscence or after-wisdom of blinded Souls, disclaiming their own seeming Excellencies, and relying upon the Grace of God, is divine, and coming from above, opposed to the earthly Wisdom, which is natural, sensual and carnal. Resipiscence.

This is the true Conversion and Transforming from the World unto God, from Darkness unto his marvellous Light, the Regeneration and new Creation, the putting off of the old Man with the Corruptions and Lusts, and the putting on of the New man, which after Christ is renewed in Righteousness and true Holiness. This is Justification, Sanctification,

on, Separating, Cleansing, Mortification, Self-denial, Circumcision of the Spirit, Crucifixion, taking up the Cross, Death unto sin, Life unto Righteousness, Planting into the likeness of Christ's Death, Burial with him in Baptism, the Power of his Death, the Fellowship of his Sufferings, and Vertue of his Resurrection.

All these, and such like precious things, are comprehended under the Notion of *Metanoia*, or Repentance of the Gospel for the Kingdom of Heaven, *Mat. 3. 2. Mat. 4. 17. Luc. 24. 47.*

True Wisdom,

This is the Foundation of all Christian Comforts.

No Jew by the Law written, nor Gentile without the Law, attained unto this Wisdom: All the Wisdom of the World was Foolishness unto it, the Gospel only effected this saving Reformation; and all other things were but Loss, and Dross, and Dung in comparison of the excellency of the Knowledge of Christ Jesus, in whom are hid all the Treasures of Wisdom and Knowledge.

This was the Day-spring from an High, that visited them that sat in Darkness, and in the shadow of Death, that made the Jew amazed at the insufficiency of all his Services, and the Gentiles confounded at their vain Philosophy and Worship. This confounds the Wisdom of the wise, and brings to nought all the imaginations of Mankind. This makes the proud and stubborn veil their high Conceits, and stoop to the Contrivances of the Great God. By this they see themselves outwitted, and their Freedom purchased by a way they could never have invented. Thus they are brought from their own Darkness into the marvellous Light of God, and translated from the power of darkness into the Kingdom of the dear Son of God.

Here they perfectly see and feel that Holiness and Blessedness, which before they groped after, but by no means could attain unto, till Christ who is the Way, the Truth and the Life, made demonstration of it to the World, in whom all the Nations of the World are blessed.

The

The CONTENTS.

What the Old Testament contains, What the New Testament contains. Gospel a Testament rather than a Covenant.

TITLE III.

Of the Gospel a Testament.

FOR contemplation of this New Estate, leaving the Wisdom of the *Gentiles*, take but a short view of the Glories of the Old Testament, so far out-shined by the lustre and brightness of the New.

The Old Testament held forth these things :

1. Legacies or Gifts devised thereby, which were earthly and temporal ; as *Ganaan's* Land, with plenty, peace, honour, and long life therein.

What the Old Testament contains.

2. Conditions, Precepts or Laws ; such as were the Rites or Moralities therein.

3. A Mediator or Executor, who was *Moses*, who dying before he had finished his office, *Jeshuah* succeeded him, and gave the People possession of the Promised Land, the People being first subdued by the Sword.

4. Legataries ; *Abraham*, and his Seed the *Israelites*.

5. Publishing by Angels, God's Representatives, declaring his Will, *Act. 7. 53. Gal. 3. 19.*

6. Proof, by Thunderings and Lightnings, and the sound of a Trumpet, with many Terrours upon the burning, smoaking and trembling Mount *Sinai*, to the heart-aking of all the Spectators and Hearers :

Exod. 19. 16. Heb. 12. 18.

7. Writing of the Moralities of that Testament upon Tables of Stone by God, *Ex. 32. 16.* The Ceremonies and Penalties in a Book by *Moses*, *Ex. 24. 4.*

8. Confirmation, to be of force by the death of Calves and Goats, *Exod. 24. 5. Heb. 9. 19.* For all Testaments are of force by the death of the Testator, or some body for them (if men should make such a Law) as God did by the substitution of the blood of Beasts for that purpose.

The New Testament comprehends these things :

1. Predestination or Purpose, or good Pleasure of Will in God, before the World, to make a just Disposition of things to be or done in time, and to be had and enjoyed to all Eternity.

What the New Testament contains.

R

2. Decla-

2. Declaration or Nuncupation to Jesus Christ the Son of God, and Heir apparent of all things, and sole Executor to his Father. This Will I say was first Nuncupative or by Word of mouth, declaring the full mind of the Testatour, as a Will Parol made to Christ, the Word and Wisdom of God, that came from the bosom of the Father, and revealed him. Afterwards it was written by some of Christ's Apostles, and other Divine Persons, to whom he taught it, on earth and from heaven, as he had received it; and they also preached what was revealed unto them, to all the World.

3. Legacy or Inheritance, which is Blessedness, and in order thereunto Forgiveness of sins, the Gift of the Spirit, and the Resurrection of the Body: Which said Blessedness is a firm Estate in Heaven, free from all Evil, and full of all Good, incorruptible, reserved for us in the Heavens.

4. Condition: Resipiscence, or Holiness, possible and accepted, though not perfect yet made perfect through Christ. I say possible, so made by God; or else if the Condition had been impossible, the Disposition had been void and unjust, as all Impossible Conditions are, and therefore such Testaments are null and void.

5. Executor, Jesus Christ, who is a Mediatour between God and Man: For every Executor mediates between the Testatour and the Legataries, because the Legacies came from the Testatour first to the Heir or Executor (as we now speak) and by the means of the Executor they are conveyed to the Legataries, who may not take them of their own accord with their own hands, but must demand or sue for them from the hands of the Executor, or otherwise they have no power, no right to receive or enjoy them.

6. Legataries instituted of God, are All Believers. In all Testaments for Pious causes, the Legataries are instituted by appellative or common and not by their proper Names, for then no Testament was able to contain them: As when a Benefactour bequeaths such or such gifts to all the honest and laborious Poor in such a Town, all that are honest and laborious Poor in that place may challenge their Legacies by virtue of that Devise; neither can any of them so qualified be excluded or denied their dues.

It is therefore to be noted, that this VWill of God is such a Will, and that therein there is no Dereliction or Præterition at all, but that it is like an Universal Pardon, proclaimed to all that will come in and accept thereof upon the Condition expressed.

Math. 12. 18. Gal. 3. 15. 7. Proof; by a Voice from heaven, saying, *This is my beloved Son in whom I am well pleased, Hear ye him*: Besides many and great Miracles.

Math. 26. 8. 8. Confirmation; by the Death of Christ, substituted to take Flesh and die for God who could not die. *This is my Blood of the New Testament.* v. Heb. 9. 15.

All which Dispensations afford just matter of wonder, adoration and praise, of the manifold Wisdom and Grace of God.

Gospel a Testament rather than a Covenant.

The Gospel therefore appears to be a Testament to all intents and purposes, much rather than a Covenant, or any other Deed, as may be demonstrated by these Testimonies and Reasons.

The

The very words used by Christ himself are a sufficient proof, if there were no more, which he uttered a little before his death; *This is my Blood of the New Testament, which was shed for many for the Remission of sins.* And the repetition of the sense of them by St. Paul; *This Cup is the New Testament in my Blood.* David in the Spirit; *Then said I, Lo, I come, In the volume of the Book it is written of me, that I should fulfil thy will, O God, I am consent to do it. Sacrifice and Burnt offering thou wouldest not have, but a Body hast thou prepared me. Then said I, Lo, I come to do thy will, O God; he taketh away the First [Covenant] that he may establish the second, v. 29. — That great Shepherd of the sheep, through the Blood of the Everlasting Covenant: *διαθήκη* is used all along, and the word *συνθήκη* never in the Old or New Testament. These are the two Covenants, the one from the Mount Sinai which gendeth to bondage, &c. This is the Covenant which I will make with the house of Israel, — I will put my Law, &c. In that he saith a New Covenant, he hath made the first Old; now that which decayeth and waxeth old is ready to vanish away. By so much was Jesus made Surety of a better Covenant, established upon better Promises. — The Mediatour of the New Testament, that by the means of Death for the redemption of the Transgressions that were under the first Testament, they which are called might receive the Promise of Eternal Inheritance. For where a Testament is, there must also of necessity be the Death of the Testatour: For a Testament is of force after men are dead, otherwise it is of no strength at all while the Testatour liveth. Whereupon neither the first Testament was dedicated without Blood; for when Moses had spoken every Precept to all the People according to the Law, he took the Blood of Calves and Goats with Water and Scarlet-wool and Hyssop, and sprinkled both the Book and the People, saying, *This is the Blood of the Testament, which God hath enjoyed unto you. Moreover he sprinkled with Blood both the Tabernacle and all the Vessels of the Ministry. And almost all things are by the Law purged with Blood, and without shedding of Blood there is no Remission, &c.* Where note, that here in this place, and in Math. 26. 28. 1 Cor. 11. 25. and 2 Cor. 3. 6. the Translators use the word *Testament* altogether; but in the other places where the same word *διαθήκη* is, they translate it *Covenant*: As for instance, — *But now he hath obtained a more excellent Ministry, by how much also he is the Mediatour of a better Covenant, which was established upon better Promises. Brethren, I speak after the manner of men, If it be but a Man's Covenant, yet if it be confirmed, no man disannulleth or addeth thereto. By the Blood of thy Covenant I have sent forth thy Prisoners out of the Pit wherein is no Water, v. Gen. 15. 9. We are Ministers of the New Testament and not of the Old, &c.**

In all which places, and many more of the Old Testament, the same word *διαθήκη* is constantly used by the Septuagint, and as constantly by Christ and his Apostles in the New Testament; which properly amongst all Authors signifies a Testament, Disposition, Law, Institution, but most properly a *Testament*, and most improperly a *Covenant*.

Yet I have used, and shall do all along the name of *Covenant*, because often so translated in our Bibles, and because the New Testament or Gospel doth manifestly contain in it a Covenant, as all Conditional Testaments do. So that I contend not about words, nor do I easily differ in substantial things, but readily take in every Truth that the

Analogy of Truth is able to bear, giving every thing its due, and fulfilling all Righteousness for Truth and Peace sake. So the Gospel is confessed to be a Testament and a Covenant both, that is, a Testamentary Covenant, and all is well.

THE CONTENTS.

Evidences. Promises. Earnest. Oath. Security. Donation. Testament a single Will. A Last Will. In force alone. Confirmed by Death. Testament the noblest Deed. Solemn. Nuncupative. Declarative. Witnesses. Plainness. Heir. Finishing by Hand and Seal. In giving all. In dying. Testament most solemn. Most liberal. Marriage. A near Union. Acquisition of Goods. Love of God. Love of Saints. Communion. Adoption. Heir the most Beloved. Definition of the Gospel. Definition of a Testament. Testator. Appellative name of Believers. Consent. Testament of Father to Children. Testamentum ad pias Causas. No Præterition. No inofficious Testament.

TITLE IV.

Of a Testament the best Deed.

BUT still a Testament is the best Deed rather than a Covenant for these Reasons:

Because a Testament is the greatest Settlement, and the strongest Deed for the Conveyance or Assurance of any Estate that can be made by God or Man.

Evidences: Other Evidences and Assurances there are and may be : As,

Promises. 1. By Promise. Thus the Inheritance is said to be by Promise, unto which they have a true Right that believe or accept it ; as it is in all Promises :

Promises; till which acceptation they have no effect to the Offered, neither is there any obligation upon the Offerer or Promiser.

2. By Earnest. Thus God gives the Earnest of his Holy Spirit for Earnest. the future Inheritance; *In whom also, after that ye believed, ye were sealed with that Holy Spirit of Promise, which is the Earnest of our Inheritance,* Eph. 1. 13. 14. *until the Redemption of the purchased Possession, unto the praise of his Glory. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of Redemption.* Eph 4. 30.

3. By Oath. When God made a Promise to Abraham, because he could not swear by a Greater, he swore by himself: And men verily swear by the Greater; and an Oath for confirmation is the end of all Strife. God willing more abundantly to shew unto the Heirs of Promise, the immutability of his Counsel confirmed it by an Oath; that by two immutable things in which it was impossible for God to lye, we might have a strong Consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an Anchor of the Soul, both sure and stedfast, &c. All the Promises of God in Christ are Yea and Amen. Oath. Heb. 6. 13. Sc. 1 Cor. 1. 20.

4. By Covenant or Convention between two Parties, a League or Pact, by mutual agreement upon terms.

5. By Security or Satisfaction, by Pledge or Power to engage for Security: the performance of Covenant.

6. By Donation or Gift, for Death's sake or otherwise.

Donation;

But still a Testament is the strongest Deed, and in particular of more force than any Covenant can be.

SECTION I.

1. Because a Testament is the single will and pleasure of one Person, who is *Dominus in solidum totius Patrimonii* absolute Lord of the whole Patrimony, who hath full right to convey, without any leave or confirmation from another, he being full Proprietary, and having *Jus Allodii*, dependent upon none. But a Covenant is a double Will of two at the least, whether Persons or Bodies Politick, that have Partial or Concurrent Rights to convey to each other. Testament a single Will.

SECTION II.

2. Because a Testament is a Last Will, and therefore presumed to be the best, and to be of most force. *Non quod ultimo placuit illud amplius displicere non potest.* The Last Will is the true will and never to be altered. So are not Covenants, for they are not Last Wills, but preceding Wills, and are changeable every day, and are as daily broken by them that made them; which a Testator cannot possibly do, because being once dead he cannot disanul his Last Will which he hath confirmed by his Death. A Last Will. Gal. 3. 15.

3. Because a Testament of all other Wills which were ambulatory doth only stand in force, and all others repugnant thereunto do vanish and come to nothing. Whereas Covenants, though they be many, yet all may remain in full force together. In force alone.

4. Because

SECTION III.

Confirmed
by Death.

4. Because a Testament is confirmed by death only of the Testatour, and no other way; whereas Covenants are ratified by signing and sealing only before Witnesses, and if Personal merely, are voided by death.

SECTION IV.

2. Real.
Testament
the noblest
Deed.
Solemn:

The Scriptures are a Testament rather than a Covenant; because a Testament is the most Noble of all Deeds or Conveyances. And that,

Because it is most Solemn:

Nuncupative.

1. For Nuncupation, if by word of mouth.

Declarative.

2. For Declaration, if it be written.

Witnesses.

3. For Witnesses; seven of old amongst the *Romans* at least, and those all rightly qualified Citizens, honest and of good report.

Plainness;

4. For clear expression of mind: For if at any time a Wise man will declare his meaning more than ordinary, it must be in his last Will before his death; because after that he can never interpret, if he have left any doubts or flaws therein.

Heir.

5. For Institution of an Heir to succeed the Testatour in all his Rights, and to fulfil all his Will, as if he himself were alive to do it.

Finishing by
Hand and
Seal.

6. For exact finishing, signing and sealing of his Will at the time of the Declaration thereof, to be his true last Will and Testament.

Death.

7. For Death sadly ensuing upon it, to ratifie all that was Willed:

Testament
most Graci-
ous.

Because it is most Gracious:

In giving all.

1. In giving all, *universitatem bonorum*: For the Heir succeeds into all the Rights and Priviledges of the Testator; all is the Heirs originally, as it was the Testator's, though some Legacies be taken out of the Inheritance, and sprinkled upon the Legataries, by the hand of the heir, as the Testator might have done, while he was alive: This is *delibatio Hereditatis*, but a Taste of the Inheritance, the main body is the Heirs.

In dying:

2. In leaving all by dying, Goods and Life together; greater Love than this can no Man shew, than to lay down his life, to give all to his Heir: And there can be no Person more dear, than he whom a Man doth make his sole Heir and Successor, to live, as it were, in his stead, and to enjoy use and act for him to all intents and purposes, as if he were still alive. The Form of old expressed this Love, *quando ego ex rebus humanis excessero, tunc tu, charissime, Hares meus esto*, Lo here I dye, and leave thee my most beloved Heir, to represent my person still, and to possess immediately after my decease, my Honour and Estate, and to do every thing therein, which I would, or should have done, and especially what I have enjoyed

ned to be done, according to my quality and degree, as if I were alive my self to do it.

And moreover, in particular it is the most noble and gracious Deed above a Covenant.

SECTION V.

Because a Covenant is not so solemn an Act as a Testament is: For Covenants may be made, and are made in Mirth and Jollity, at a Market or a Tavern, without any sad Consideration of Death ensuing: But a Testament is alwaies upon most serious Consideration, either in a Closet, or on a Man's Death-bed, or upon any dangerous Adventure or Travel, or *in acie*, or when a man is at the point to dye; and then is no dallying, when Death is before our face.

Reason 1:
Testament
most solemn.

Thus Christ a little before his Death declares his last Will to his Disciples, and took the solemn Symbols of Bread and Wine, that by them they might remember the last Will of their dying Saviour, *viz.* What gifts he gave unto them, *My Peace I leave with you, my Peace I give unto you, &c.* And what Duty he required at their hands, to do or suffer for the Gospel's sake, saying, *Take, eat, this is my Body*, which was given for you, do this in remembrance of me, and *this is my Blood* of the new Testament, which was shed for you, drink you all of this; and by this they were to shew the Lords Death, until his second coming for the full Performance of the Will of God, which then he dyed to confirm, when he shall give actual possession of the Inheritance of the Kingdom of Heaven to all Believers.

SECTION VI.

Because a Covenant is not so liberal as a Testament is: it is more penurious, strict and covetous, tying men up oftentimes to hard Conditions, and is without pure Love, the Parties covenanting not daring to trust one another without Bonds, and Securities double and treble, and desperate Forfeitures and Penalties: But a Testament is a bountiful Donation of all to the Heir, in whom he puts full trust and confidence, and whom he most dearly loves above all the World besides. And if he do require Conditions, they are sutable to the Love of him, that dyes to give him all, and to the condition of him to whom all is given, that he would no more hurt or dishonour him by these Conditions, than he would hurt or dishonour himself, if he were to live to perform them.

Reason 2:
Most Liberal.

SECTION VII.

I know, there are other Contracts and Covenants of great excellency and vertue, as between Man and Wife, Friend and Friend, of rare Endearments to each other, but nothing like this of a Testament.

Marriage.

In Marriages there are gifts mutual, the Wife brings her Dowry to her Husband, and he gives his gifts *ad sustinenda onera Matrimonii*, and settles a Joynture upon her, there is one for the other: yea there is a Communion of all things, divine and humane between them: yea they give their own Bodies to each other for life; and when the Husband dies, he leaves her part of his honour, and third Part of the Estate, and by the Imperial Law she goes away with her Dowry that she brought him.

SECTION VIII.

A near Union.

It is a very near and intimate Union, I do confess, both in Law making but one Person, and by Copulation but one Flesh, and a Man and Woman must forsake Father and Mother, and they two must cohabit and become one Flesh. And besides the resignation of Bodies to each other, so that they are not their own, but have power over each other, they may, and ought, to give their minds and affections mutually, and thereby they are not only one Flesh, which may be with Harlots, but one Spirit also: All which things agree most rarely well with the spiritual Mariage, which is between Christ and his Church.

But this Notion is not shut out of the Testament of God, but comes in very well under it: For we, that are by Faith the Sons and Heirs of God, are also his Allies and Friends, yea his Spouse and Wife, and all the intimate Relations that can be imagined.

Matrimonial Love is of great concernment as to Procreation, being the Fountain of all Societies, and the enlargement of Mankind, but still it makes but one Flesh, as it may be with Harlots; but the main thing is a harmony of Humours and Conditions, and this makes them more one Soul and one Spirit, as friends are, and they may not be.

Conjugal Benefits are great to Wives, for Honour and Estate; but Paternal Benefits are greater to Sons and Heirs, for Honour and Estate.

And for Law no Comparison: A man's Heir is himself in all Successions, and with himself still represented goes along the Possession of all his Honours and Goods for ever. A man's Wife is part of himself, and carrieth part of his Estate and Honour with her, as a Wife should do: But his Heir hath all himself, and his Estate and Honour too, as an Heir should have.

SECTION IX.

Acquisition of Goods.

Other ways of acquiring Goods there are, but only in part, as first Occupation, Invention, Accretion, Donation, &c. But this is in full to go away with all by right of Testamental Inheritance.

Let every comfortable and beneficial Relation therefore be taken in, especially that of a Father, which is Christ's own Relation by Nature, and ours by Grace and Adoption in Christ, the principal Son of God, and Heir of all things, this hinders not, but includes the Love-respects of Wife, Spouse, Sister, Brother, Friend or Allies.

Love of God.

All Love in God is great towards all his Creatures, but chiefly to Mankind, and more especially to his Church.

Love of Souls.

This Love of God to the Soul passeth all knowledge to express the height, and length, and depth, and breadth thereof: And again, the Love of the Soul to God is unexpressible; *Stay me with flagons, and comfort me with apples, for I am sick of Love.* It is the Soul's ravishment and admiration to an Extasie to see it self thus beloved of God, and not know how nor why, and to feel what she is not able to conceive or express. The blessed Cherubims and Seraphims burn with this Love. But for the description of God's Love, that kindles all other Love, we must draw

draw a Curtain: Silence best expresses what we are not able to understand.

The Communion and fellowship with God, proceeding from the mutual love between God and the Soul, and the influences of the Spirit, is the great mystery of Christ and his Church. Communion.

Behold what manner of Love this is, that we should be called the Sons of God! And we know that we are now the Sons of God, but we know not hereafter what we shall be; but this we know, that when he appeareth, we shall appear with him in glory; and of Carnal be made Spiritual, of Corruptible Incorruptible, of Mortal Immortal. Adoption.

A man may have many Friends very near and dear unto him, and which may bestow upon him many and great gifts, and to whom he may give many and great gifts also; but the Son and Heir of his Body lawfully begotten, or the Son and Heir of his Love lawfully adopted, receives most favour and profit by him, because he is himself represented and his Off-spring forever. So Christ is the beloved Son and Heir of God, in whom he is well pleased, and in whom we are the beloved Sons, and Heirs and Coheirs with Christ. The rest go away with their several gifts and honours from him, and set up several houses and families of their own; but the Son and Heir is full and continual Successor to his Father, in all his Honour and Estate, as Lord, Earl, or King, with all the Lands and Revenues for ever entailed upon him by his Father, who thus never dies. But a Wife after her Husband's departure is a Widow, free for another man, loses a great part of her Lustre and Priviledges, and enjoys only her Dowry which she had before from her Father, or her Joynture which she received from her Husband; so that her Widowhood by her Husband's death is a diminution to her head: But it is the augmentation of an Heir by his Father's decease. Heir the most Beloved.

And thus God would have it be in the manner of the conveyance of his Estate to us, by way of Testament, that we should be his Heirs.

Thus Love is contained in God's Promises, Laws, Constitutions, Decrees and Testaments at large, wherein is the Royal Charter of God's great Donation to his Church; and faithful People instituted to be his Heirs, and Co-heirs with Christ *in toto & solido*, every one of them, without any diminution of happiness though there be degrees thereof.

And under this Grant they claim their Right by their Faith or Promise, or Covenant with God to accept of his Love and to obey his Laws. An high honour to be the Friends and Allies of God, but a far higher to be his Sons and Heirs in all Honours and Inheritances entailed, and never to be cut off by God, but only by their own Refusal or Apostacy, else the Promise of God standeth sure, and they remain spiritual Prophets, Priests and Kings for evermore.

This is the only difference between earthly and heavenly Heirs, that the Earthly succeed in Flesh and Blood, Honour and Estate, and in all things but only Vertues and great Parts; but the Heirs of God succeed not only to the Inheritance of Glory, but to the Vertues, Gifts and Graces, and Likeness of God.

To conclude in a word, there are many and great acts of Grace in the World, but none of them, nor all together, are so gracious, as that of a Testament.

Testament : And such is the Gospel, the New Testament of God's Grace.

SECTION X.

Definition of
the Gospel.

This is a Definition of the Gospel, so large in extent that we can reach nothing beyond it to prove it by: Not because it is no true Definition, but because it is so highly true, that there is no cause or reason above it wherewith to prove it. A prime Verity, an Axiom, a Principle, *ἀξίωμα*, *Causa*, *Postulatum*, *ut Triangulum est rectilinum Trilaterum*: A Demonstration so of reason so true, that no body in his right wits can deny.

A Nominal or Grammatical Cause may be given for the words, *Gospel*, *Testament* or *Covenant*, but no Rational or Real Cause, because it is a Definition.

Nevertheless, though it cannot so properly be proved, because granted, and a Principle; yet it may well be illustrated or declared more to the understanding thereof.

Definition of
a Testament.

And so a Testament is a just Decree of things to be had or done after the Testators death, according to that of *Justinian*, *Testamentum est voluntatis iuxta Sententia, de eo quod quis post mortem suam fieri velit*: Called by the *Greeks* *διαθήκη*, or a Disposition or Decree of the Will, and by the *Latins*, *Testamentum*, or solemn Testation of witnessing of the Testator's mind declared to fit persons.

And in this the Wisdom and Goodness of God to us appears, in condescending to our shallow Capacities, by settling the Inheritance of Eternal life upon mortal Men by an Immutable Testament after the manner of Men, more impossible after the Death of Christ to be revoked, than all the Laws by the *Medes* and *Persians*; that by this way and means all Believers might be assured, that they are Instituted the Sons and Heirs of God by Jesus Christ in his last Will and Testament, because it is so ratified by the Death of him, that was substituted, as Man to die for God who could not die.

And thus we are made by the best of Testators, God himself; by the best of Testaments, the Gospel; the best of Heirs, next unto Christ, to the best of Inheritances, Everlasting Life; by the best of Mediators, Jesus Christ, to whom the Inheritance is first given, and in whom it is sure to all the Seed.

Therefore Believers are stiled God's Beloved, as Christ is God's Beloved, and with them God is well pleased, as with Christ he is well pleased, and they are partakers of the same priviledges with Christ for likeness and trueness, though not for degree and greatness.

Testator.

Amongst men a Testator is bound to institute his lawful children to be his Heirs, or to shew just Cause why he doth it not, and they must also be instituted or disinherited in his written Testament by Name.

SECTION XI.

Appellative
Name of Be-
lievers.

So doth God institute his Elect Children by the Appellative Name of Believers, which is sufficient in such kind of Wills, as God's is, and in good Men's Wills that are *ad pias causas*; and disinherits the Reprobate, by the common Name of Unbelievers, shewing the just Cause of their being

ing disinherited, because of their Unbelief. Thus all the Children of *Israel* were by the Will of God ordained to enter into the Rest of the Land of *Canaan*, by the common name of God's obedient People, but were disinherited and fell in the Wilderness, and could not enter into that Rest because of their Disobedience or Unbelief.

Amongst men Children, that are instituted Heirs, must *adire Hereditatem animo & voluntate, i.e.* enter upon the Inheritance willingly: So God's Children must consent and embrace the Promises, or else they can have no Right or Title to them, and so by refusing they make themselves incapable, and disinherit themselves. Consent;

And such a Testament is God's. *Testamentum Patris inter Liberos*; A Testament of a Father to his Children. A Testament of Father to Children.

A Testament for pious Causes, not inofficious or unkind in giving the Children's part unto strangers, without shewing a just Cause. *Testamentum ad pias causas:*

For can a Father forget his Child? Yes, he may; but God cannot forget his own, to make any disinheriting or Preterition of such, who of Right were capable to be his Heirs, if they did not refuse it; for in so doing they made themselves utterly incapable. No Preterition.

So that there is no Cause to find fault with God's Will, as unjust or unnatural; as is often amongst men, *Querela inofficiosi Testamenti*, a Complaint of an inofficious Testament, made unto the Prætor or Chancellor to relieve them with a Child's part, from which the Father had excluded them without shewing a just Cause or any Cause at all. No inofficious Testament.

No no, it is not so with God: O *Israel*, *thy destruction is from thy self, but in me is thy help.* God would have all men to be saved, and to come to the knowledge of the Truth: God's waies are alwaies equal, but our waies are unequal; for the Judge of the World must needs do right.

God's Will was rightly made, as a Father's Will should be, and rightly confirmed by the Death of Christ, in whom all the Promises of God are Yea and Amen; so that the foundation of the Lord standeth sure, more sure than Heaven and Earth, which shall pass away, but not the least title of God's Will shall ever fail. His Mercies are sure, in him there is no change nor shadow of turning, he hath done all that a Father should do. And to shew that the immutability of his Purpose according to Election must stand, he confirmed his Will by Death in the nature of a Testament; whereby he hath given us to understand after the manner of men, that he hath left himself no more power or possibility, than a Dead man hath to disannul or revoke his own last Will and Testament.

The CONTENTS.

Definition of Grace. Nature. Free-Grace. Right. Nature. Law. Throne of Grace. Wrath. Works. Free Grace. Rich Grace. Assurance. Jews loth to leave the Law.

TITLE V.

Of the Grace of the New Testament.

THE Gospel is the best of Testaments, as those are amongst Men, which are made by Fathers to their Children, or by Benefactors to miserable Persons, by Free Grace, without any Petition, Mediation or Merit from themselves or others: A Testament of Grace.

Definition of Grace. Grace therefore is the act of God's Will spontaneously, or *mero motu*, making us his Sons and Heirs in Christ Jesus.

Here is nothing of Nature, or Merit, or Mediation in the case, here is the mere Motion of the Adopter, and unto this to make it complete here is nothing required, but the full and free consent of the Adopted, to make them as perfect Sons and Heirs by Grace of Adoption, as if they had been made so by Nature or Generation.

Nature. 'Tis Nature makes us Men and Heirs of Earth, but 'tis Grace makes us Christians and Heirs of Heaven: 'Tis Nature makes us the Sons of Men, but 'tis Grace makes us the Sons of God.

Free Grace. Every Testament is an act of Grace; but this is the greatest Grace that ever was, even Grace for Grace, purely without any motive from the Object to whom it is directed, or from any other for him. It hath its rise wholly from the Will of the Donor, and not at all from the Will of the Receiver: So God gave *Abraham* the Land of *Canaan*, and the Kingdom of *Israel* to *Saul* and *David*. It is an independent and unlimited Grace solely issuing from his mere bounty, without all bounds of Law.

Right. This with God and Man creates *Jus pingue*, the best Right: A Paternal Grace to his Children, the Grace of a Patron to his Beneficiary. Such a Grace was fittest for God's Grace and Glory; fittest for God to give, and for his Children to receive.

Nature stands at a great distance and in a very low sphere from Grace, for it makes us no more but barely the Sons of Men; that which is born of

of the Flesh is but flesh: but it is Grace only that makes us the Sons of God; for that which is born of the Spirit is Spirit.

1. Hence Grace is opposed to Nature, whereby we are made Men, to have an Earthly Inheritance and Dominion after the Image and likeness of God, in our Creation; but Grace is that whereby we are made Christians, to an Heavenly Inheritance and Dominion after the Image and likeness of Christ, who was the Natural Son of God, born to that Inheritance, whereto we after his likeness are called by the Grace of Adoption. Nature;

2. So God's Grace is opposed to Law, not in extremes; Law gives just that good which is due and no more, Grace gives more good than is due, yea, Grace gives good where none at all is due, yea, Grace gives good where evil is due, yea, Grace gives much good when much evil is due. The Law is inexorable and spares none, but Grace is easie to be entreated and spares all: For Grace is a priviledge above Law, rather than extremely contrary to Law. An act of Super-justice, rather than contrary to Justice: For Mercy rejoiceth and triumpheth over Justice, as being the special and highest work of God, in which he most delighteth. Law.

This is the Trone of Grace, this is the Mercy-Seat, the great Court of Requests and of Chancery, *Ubi Jus fit, & Jus datur*, where Rights are made, and where Rights are bestowed; whereas in other Courts of Law Rights are only declared. Such Courts are much inferior, *Ubi Jus dicitur*, where Rights are declared upon Justice, to those higher ones, where they are created and granted upon Mercy and Bounty, and God's Mercies are above all his Works. Throne of Grace,

3. So God's Grace is opposed to Wrath in extremes. As Grace gives more good than is due by Law, so Wrath gives more evil than is due by Law. And this Wrath God executes by taking the Sword into his own hands, and punishing our sins himself beyond the ordinary way of the Law; as Kings by their Prerogatives may do, by Wrath to execute Vengeance more than the bare Law calls for upon some extraordinary offences, on some extraordinary occasions, which they themselves can best judge of; especially when the Inferior Judge is negligent of his duty, in not inflicting the Punishment which the Law required; and when sins have been done with a high hand in open defiance of Rule and Law to the endamagement of the Commonwealth. Wrath.

Unto this Wrath God's Grace is extremely opposed: For when Law and Anger were heavily against an obstinate Sinner, and the Sword of both threatens to devour in an extraordinary way; then steps in Mercy and stops the Flood-gate of Anger, and saves the dying Soul from the Pit of Ruine which was ready to swallow him up, because God sees remorse in him; though he have been notoriously wicked, yet it is the good will and pleasure of God for the Glory of his Grace to spare, as a Father spareth his Son that serveth him, to blot out iniquities transgressions and sins, and to remember them no more, but that they shall be as though they had never been, and now that Soul shall live, he shall not die.

SECTION I.

Works.

4. So God's Grace is opposed to Works; which are the Merit of the Creature, but this is the Grace of the Creatour. Works deserve wages, but Eternal life is the gift of God; Grace dignifies a Person that deserves it not. No man can deserve to be born of his Father, or after he is born, he cannot deserve to be made the Son and Heir of another man: But the only cause of a Son is Love, either by Nature or by Adoption; and therefore the only cause to be made the Son of God, is the Grace of God, not the Works of Man.

Free Grace.

Such love of God is the Grace of God, whereby the Receiver is honoured and profited, and yet he never deserved it. This is free Justification by Grace, Ro. 3. 24. of Faith, and therefore not of Works, that it might be by Grace only; otherwise Grace were no more Grace, and Works were no more Works. This is the Riches of God's Grace whereby we are accepted in the Beloved. The gift by Grace, the kindness and good will of God.

This Grace of God is without Cause; it is it self the supreme and high cause, having no other Cause above or beyond it to actuate and move it. Nor can any Works so much as concur with Grace, because Grace is the sole Cause: For if Salvation were of Works, it should be of Debt, and then it could not be of Grace. They are inconsistent and contrary the one to the other; *Now to him that worketh is the Reward reckoned, not of Grace, but of Debt*: But if it be of Grace it is of Gift, and then it cannot be of Works. And *if of Grace, then it is no more of Works, otherwise Grace is no more Grace. Not by Works of Righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and the renewing of the Holy Ghost.*

Ro. 4. 4.

Ro. 11. 6.

Tit. 35.

By this Grace I a poor miserable Sinner, attainted in the attainder of Adam's sin, and born to temporal and eternal Miseries, am looked upon with the eye of Mercy to be justified from all my Sin and Misery, and to be invested with Holiness and Happiness.

And the farther Love and Grace of God to me is, that all this should be done in a Testamentary way, whereby I should be the more sure of it: For such an Instrument as a Testament, requires all the favourable construction that can be imagined, that it may take effect according to the best meaning of the Testator.

Rich Grace.

And still the Exceeding riches of his Grace appears, that he did settle this his Testament by the Death of Christ, who was his own and only Son, whom he substituted to die in his stead: For God could have settled his Testament by means less chargeable, than was the precious Blood of his own Son; but he could not to shew the abundance of his Love, who so loved the World, as that he sent his only begotten Son into the same, and gave him over unto death, that whosoever believeth in him should not perish, but have everlasting life.

And lastly, all this is Grace for Grace, that is, freely and out of mere Grace, and only for the Thanks of the Receiver.

SECTION II.

I have enough then to uphold my Soul withal till I die, and when I ^{Assurance.} die, to lie down with my Body in hope of a glorious Resurrection: And after my death my Soul shall wait for it, and at last it will come; at which time my Saviour will come again, and call me from the Regions and Receptacles of Rest, to put my Soul and Body both into the full possession of the Inheritance, to which I have a present Right by Faith in the New Testament of my Lord and Saviour Jesus Christ.

Against this New Testament established by Jesus Christ the *Jews* did mightily stickle: Because the Old Testament was God's Testament written, and God had made a solemn Testimony thereof on Mount *Sinai*, where with terrible Lightning and Thunder, and the shrill sound of the Trumpet, and by the Fire and Smoak, and the quaking of the Mountain, and the voice of the Angel who represented God, it was testified in the sight and hearing of all the People: And also, because this Law and Testament had a long prescription of fifteen hundred years together, and in such cases men do use to struggle very hard, and are loth to part with their so ancient Laws, Customes and Priviledges, especially concerning their Religion and Worship, and a Change is commonly very grievous in such cases. *Jews loth to leave the Law.*

The

The CONTENTS.

*Writing. Testimony. Confirmation. Execution.
Christ the Executor. Executorship conditional.
Flesh and Blood. Christ's Assention. Spirit's
Mission.*

TITLE VI.

Of the Confirmation of the New Testament.

NOW the New Testament, though it were not written, as was the Old, with the finger of God upon Tables of Stone, but was Nuncupative; yet this Nuncupation was by God himself, not by any Angel, and that unto Christ himself only, to be published; and accordingly was published by him in his own Person, and by his Spirit in the persons of the Apostles, and their Disciples through the whole World, and afterwards committed to writing by the chief of the Apostles; and not only so, but written again after a better manner by the Spirit of God himself upon the Tables of Mens Hearts.

Writing.

Testimony.

And as for the Testimony given thereunto, to prove it to be the Will of God; Christ himself did testify thereof with such mighty miracles as never had been done before.

Mat. 27. 51.

Besides the unquestionable Holiness of his life, and the solemnity of his death: Which things were not done in a corner, but in the full view of a greater Congregation than was at Mount Sinai; for he preached in their Temple and Synagogues, and did wonders in all Judea, and suffered death upon Mount Calvary. At which time *the Vail of the Temple was rent in twain from the top to the bottom; the Earth did quake, and the Rocks rent, and the graves were opened, and many bodies of the Saints which slept arose:* The Sun also was darkened after an extraordinary manner, when the Moon was at the Full. And after all this, was added as the last, and greatest Proof of all, the glory of his Resurrection and Ascention into Heaven.

John 18. 37.

He saith therefore of himself, *To this end was I born, and for this cause I came into the world, that I should bear witness unto the truth.* And the Apostle said of him, *that before Pontius Pilate he witnessed a good Confession.*

1 Tim. 6. 13.

Rev. 3. 14.

Confirmation.

Hence he is called the *Amen*, the faithful and true Witness, the Martyr of the New Testament to testify it with his Blood. His death was not only a Testimony, but a Confirmation of the New Testament; because his death doth wholly, and for ever extinguish in him all will or power to revoke it; and evidence, that immediately from that Death God's Testament was *ipso facto* in force, and began to take effect for the Justification of Mankind,

Mankind, to all the Rights in that Testament contained by the Access of their Faith.

Thus the immortal God came as near to Death as he could, by the Death of his Son, in his Divine Nature immortal, but made a mortal man to dye in his Father's stead, and to demonstrate his own, and his Father's unconceivable Love, to lay down his Life for Sinners: Which thing deserves a perpetual Commemoration, so commanded by Christ in the Holy Eucharist, instituted by him for that purpose.

And as Wills are to be proved and confirmed, so they are to be executed, and performed, or else the Will it self is as dead, as he that made it, and so was made to no purpose. Execution;

The publick Wills of Legislators are to be put in Execution by sworn Magistrates, or else the Law is in vain and a dead Letter.

And the private Wills of Testators are to be put in Execution by their Heirs, or Executors, covenanting and swearing so to do; else the Will, or Law of the Testator is frustrated.

Now of this New Testament Christ is the Executor, or Mediator, between God the Testator, and the Legataries in the Will expressed, to convey unto them from God, as a Priest, the Expiation of their Sins, by his Sacerdotal offering up of himself to God in the Temple of Heaven, and the Mission of his Spirit to cleanse their hearts; and as a King sitting in the Throne of Heaven, to rule his Church, and protect them from their Enemies, and to raise them up from Death, and set them at his Right hand, and at his left in heavenly places, and as a Prophet to lead them into all Truth. Christ Executor.

And Christ, as an Executor and Mediator, received to himself this benefit, to be the universal Heir of God, who was so by Nature, and was so appointed by Grace to be *Heir of all things*: And for this purpose had *all Power given unto him, both in Heaven and Earth*, and universal honour also; wherefore God *also hath highly exalted him, and given him a name, which is above every name, That at the name of Jesus, every knee should bow, of Persons in Heaven, and Earth, and under the Earth: For let all the Angels of God worship him, and he hath spoiled Principalities and Powers, and triumphed over them openly, and hath put all his Enemies under his feet.* Heb. 1. 2. Mar. 28. 18. Phil. 2. 9. Heb. 1. 6. 1 Cor. 15. 27.

The Reason is, because Christ's Executorship was conditional, that is charged upon the Condition of his own Death, he must dye before he can enter upon it, and therefore dye, that he may perform it; because every Testament is a Decree of things to be done after Death; and this Testament of God, hath this strange Prerogative above the Testaments of men, that it is confirmed by the Death of a Man, who was God, and that the Executor, not the Testator, dyes; and that the Disposition of things to be had or done is made after the Death of the Executor, who for that purpose rose from the dead, that he might justify the faithful to the Inheritance of Heaven. A Cause quite contrary to the Testaments of men, wherein the Testator only dies to confirm his Testament, and the Executor surviving performs it. Reason 1. Executorship Conditional.

Therefore as Christ; the principal Heir, was fitted to receive his Inheritance, ordained for him in that Testament whereof he was Executor: So we that are Christ's Co-heirs, must be fitted to receive the same Inheritance, ordained for us in that Testament wherein we are Legataries.

Reaf. 2.
Flesh and
Blood.

1 Cor. 15. 5.

Joh. 1. 14.

1 Cor. 15. 45.

Heb. 2. 9.

Heb. 2. 10.

Joh. 3.

2. Because *Flesh and Blood cannot inherit the Kingdom of heaven*: And CHRIST, the Word, was made *Flesh*, but afterwards he was made Spirit; For the last Adam was made a quickning Spirit: And JESUS, who was made a little lower than the Angels, for (or by) they suffering of Death, was crowned with glory and Honour. And so Christ was made perfect; For it became him for whom are all things, and by whom are all things, in bringing many Sons unto glory, to make the Captain of their salvation perfect through sufferings. And though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect, he became the Author of Eternal Salvation unto all them that obey him.

And so Christians, they are first *Flesh*, For that which is born of the flesh is flesh; but afterwards they are made Spirit, For that which is born of the Spirit is Spirit: And except a man be born again, he cannot enter into the Kingdom of heaven; which is the first Resurrection. And again, Christians must first die, as all *Flesh* must do; and afterwards must live, as all Spirits must do.

And as the Soul is alwaies Spirit, but not fully sanctified, nor fully glorified till after the Bodie's Resurrection: so the *Flesh* is alwaies *Flesh*, but yet made spiritual by Regeneration, but not fully Spiritual till the full Regeneration of Glory after death, which is the second Resurrection. For this Mortal must put on Immortality, and this Corruptible must put on Incorruption; and this Earth must put on Heaven, and this *Flesh* must put on Spirit, and this Terrestrial must be made Cœlestial; for as we have born the Image of the Earthly, so we shall also bear the Image of the Heavenly. There are Natural Bodies, and there are Spiritual Bodies; but first that which is Natural, and then that which is Spiritual.

So, without Death Temporal we cannot be prepared for Life Eternal: For except we fall, we cannot rise; and except we rise from the Earth, we cannot ascend into Heaven; and except we ascend into Heaven, we cannot enter into the Inheritance of Glory.

SECTION I.

Christ's Ascension.

Eph. 4. 9.

Eph. 4. 8.

Christ therefore after his death and burial ascended in his own Person far above all Heavens, that he might as a King, Priest and Prophet, fully execute the Will of his Father and our Father which is in Heaven. Now he that ascended, what is it, but that he also descended first into the lower parts of the earth? And he that descended is the same also that ascended up far above all Heavens, that he might fill all things, or more truly, that he might fulfil all things, that is, by a Plenary Administration, and discharging all the Gifts and Legacies devised by God. For when he ascended up on high, he led Captivity captive, and gave gifts unto men.

And

And for the preparation of his Church Militant that they may be Tri-
 umphant, He from thence gave some to be Apostles, and some to be Pro-
 phets, and some Evangelists, and some Pastors and Teachers, for the perfect-
 ing of the Saints, for the work of the Ministry, for the edifying of the
 Body of Christ, till we all come in the unity of Faith, and of the knowledge
 of the Son of God, unto a perfect man, unto the measure of the stature of
 the fulness of Christ.

Spirit's Missi-
 on.
 Eph. 4. 11, 12.

Now to do these things is to execute and fulfil the Will of God.
 Wherefore it behoved him to be made like unto his Brethren, that he might
 be a merciful and faithful High Priest in things pertaining to God, to make
 Reconciliation for the sins of the People: For in that he himself hath suf-
 fered, being tempted, he is able to succour them that are tempted. Forasmuch
 then as the Children are partakers of flesh and blood, he also himself likewise
 took part of the same, that through death he might destroy him that had the
 power of death, that is, the Devil; and deliver them who through fear of
 death were all their life time subject to bondage. And for this cause he is the
 Mediator of the New Testament, that by means of death, for the redemption of
 the Transgressions that were under the first Testament, they which are called
 might receive the Promise (i.e. the Promised Possession) of Eternal Inhe-
 ritance.

Heb. 2. 14.

This Doctrine was taught by Christ himself. Nevertheless I tell you
 the truth, it is expedient for you that I go away; for if I go not away the
 Comforter will not come unto you, but if I depart I will send him unto you.
 And after his death he said, Thus it is written, and thus it behoved Christ
 to suffer, and to rise from the dead the third day: And that Repentance and
 Remission of sins should be preached in his Name among all Nations, begin-
 ning at Jerusalem.

Joh. 16. 7.

Luk. 24. 46.

Thus Christ died for the Testification, Confirmation and Execution
 of the New Testament, and consequently for the Remission of sins, Mor-
 tification, Justification, Sanctification, Resurrection and Glorification
 of all the Scripti haeredes, whose Names are written in the Book of Life.

Coroll.

The CONTENTS.

*Spiritual. Lively. In force for ever. Literal. Deadly.
Abrogated for ever. Consequences. Cautions. In-
structions. Exhortations.*

TITLE VII.

Of the Testaments compared.

THis last, and greatest, and best Disposition of God's Grace to all the World, called the *New Testament*, that we may yet the better understand, let us compare it with the former and lower way of God's Disposition to the *Jews* only, called the *Old Testament*, as it was established by the Law given upon Mount *Sinai*, in these two points.

The New Testament is Spiritual, lively, and in force for ever.

The Old Testament is Literal, deadly, and abrogated for ever.

SECTION I.

Spiritual.

I. The New Testament is Spiritual, lively, and in force for ever.

1. Spiritual.

1. Because it is perfect agreeing to the Spirit of God, which the other was not, being imperfect and Carnal.

2. Because it conveyeth Spiritual gifts and graces plentifully, which the other did not.

3. Because it was written by the Spirit in the Tables of the heart, whereas the other was only in Tables of Stone.

Lively.

2. Lively.

1. Because it creates the life of Grace and Glory.

In force for ever.

3. In force for ever.

Because it is God's last Will, and ratified by the Death of Christ, and therefore unalterable.

SECTION II.

Literal.

II. The Old Testament is Literal, deadly, and abrogated for ever.

1. Literal.

Because Carnal, rigorous, weak, rude and beggarly, as Rudiments and the lowest principles of Morality and Ritual worship.

2. Deadly.

2. Deadly.

Deadly.

Because working nothing but wrath and death, making sin appear to be exceeding sinful, and affording no Remedy against it.

3 Abrogated for ever.

Abrogated

Because ordained only for a time, as being shadowy and typical of Substances to come.

The Law made nothing perfect, but the coming in of a better Hope did. Heb. 7. 19.

The Gospel is the only true Service with which God is well pleased: For God is a Spirit, and they that worship him must worship him in Spirit and in Truth. God will now be served in the newness of the Spirit, not in the oldness of the Letter. Joh. 4. 24. Ro. 7. 6.

Say not in thine heart, Who shall ascend into Heaven to bring Christ down from thence, or who shall descend into the Deep to bring Christ again from the dead: For the word is nigh unto thee, even in thy mouth and in thy heart. The words that I speak unto you they are Spirit and Life: It is the Spirit that quickneth, the Flesh profiteth nothing: The Law of the Spirit of Life hath made me free from the Law of Sin and Death. And they that are in Christ walk not after the flesh, but after the Spirit, for to be carnally minded is death, but to be spiritually minded is life and peace; for they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. Ro. 7. 6. Ro. 10. 6. Joh. 6. 63. Ro. 8. 1, 2. Ro. 8. 5, 6.

The Gospel times therefore were prophesied to be searching times. The Lord shall suddenly come into his Temple, even the Messenger of the Covenant whom ye delight in: Behold he shall come, saith the Lord of Hosts; But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a Refiner's fire, and like Fuller's sope. And he shall sit as a Refiner and Purifier of silver, and he shall purifie the Sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an Offering in Righteousness. Then shall the Offerings of Judah and Jerusalem be pleasant unto the Lord, as in the daies of old, and as in former years. Consequent. Mal. 3. 1, 2. &c.

Thus the thoughts of many hearts will be discovered, and it shall be known who will follow the World, and who will follow Christ; who will live after the Flesh, and who will live after the Spirit: Who will enter into Covenant with God, and who with the Devil.

Thus the Letter of the Law killeth.

1. Because it only discovers sin.
2. Because it only condemneth sin.
3. Because it stirreth up sin the more.
4. Because it punisheth sin without mercy.

Thus the Spirit giveth life.

1. Because it offereth Life freely.
2. Because it justifieth them that accept it.
3. Because it saves them from Sin, Death, and Hell.
4. Because it giveth them Eternal Life and Glory.

SECTION III.

Digression.
Cautions.

Mistake not these words: Take heed well what you hear and read. He that hath ears to hear, let him hear, and he that hath a heart to understand, let him understand.

1. Some will not read the Scriptures, nor hear them read or preached by any study or pains, by any Art or Eloquence.

2. Some will not pray by any forms, at sett times or places, nor submit to any Discipline, nor preach by Meditation or helps of any Comments or Writing, nor hearken to any Counsels, Exhortations or Conferences, nor be ruled by any Laws or Orders of men.

These trust, they say, to the Light that is in them; and to the motions of the Spirit in their own Consciences, which is rather their humor, fancy and obstinacy.

These are above all Ordinances, in the letter of the Law of God or Man, and walk aloft by the revelations of the Spirit, which, if it were the true Spirit, would never be contrary to the true sense and Spirit of the Gospel written and preached.

The Spirit teacheth us to pray, preach, and live Spiritually, by the Means of the Word of God and wholesom Discipline of Men.

Therefore what is written in the Book, and preached by the Voice, and commanded by lawful Power, is the same with that which is the Mind of God, first predestinated and secret, then revealed and published to and by the Fathers, at last to and by Christ and his Apostles, and written in the heart by the Holy Ghost.

Therefore deceive not your selves,

1. With vain Fancies and new Revelations, for the Truth is old.
2. With feigned Words and canting Expressions, for the Truth is plain.
3. With framing a Law to your selves, as if infallible, contrary to Nature's Law, to the Laws of Nations, and to Christ his Law.

This must needs be a Spiritual cheat, tending to all mischief and confusion.

Take heed therefore,

1. Of Law-Preachers, of Curses, Hell, and Damnation.
2. Of Spirit-Preachers, of Evidences and Rapture, walking without and against all Law and Rule.

These sort of men are Rigid, Surly, Morose, Self-conceited, Opiniators, Malicious, Proud, Scoffers, Straitners of God's love to Mankind; therefore not of God, and having not the Spirit.

SECTION IV.

Leave of vain Disputes, and learn,

1. To hold all necessary and confessed Truths, and contend only for Instructions, the Faith and a good Conscience.
2. To submit to all Orders and Decencies, and to fulfil all Righteousness, which is the ornament of a meek and quiet Spirit, which is in the sight of God of great price.
3. To reverence and adore the Manifold Wisdom of God, admiring and praising, but not prying and searching into the Reasons of his Workings, whose waies are alwaies Just, but often hid from our eyes, because his paths are in the great Waters, and his foot-steps past our finding out.
4. To embrace the Promises of Forgiveness of sins, Adoption, Heaven and Happiness.

This will engage the Soul to live by the Spirit of the Gospel, and not merely by the Letter, much less by the Law, or by Sense.

This will sublimiate the Soul to the spiritual acts of Faith, Hope, Love, Prayer, Self-denial, against the Carnal acts of Sense, Lust, Drunkenness, &c.

Forbear ignorant and proud boasting of the Spirit, to be above Ordinances, and contrary to what is Revealed; it is most dangerous.

Let us not be Fools or Crofs;

1. In being too superstitiously Formal, and trusting to Outward worship.
2. In being too Profane and Licentious, in neglecting all Conscience and Inward worship.
3. In being too superstitiously precise in Inward worship only, without any regard to Decency and Order, calling it Jewish, Heathenish and Popish.
4. In being actually Rebellious thereupon, by separation from publick Assemblies; and rising up in Arms openly, and destroying the Powers of the Church and State.

There is a right way, if we could hit upon it as we may, without prejudice against any man's Person to take in all the Truths held by them, though we like not other things which they are mistaken in.

The way of Charity is excellent, *To suffer long and to be kind, not to envy or vaunt, not to be puffed up, not to behave our selves unseemly, not to seek our own, not to be easily provoked, to think no evil, not to rejoyce in iniquity; but to rejoyce in the Truth, to learn all things, to believe all things, hope all things, endure all things.* 1 Cor. 13. 4, 5, 6, 7.

There are that hold the Truth in Unrighteousness, which ceaseth not to be the Truth, because they hold it with other Errors.

There are that hold the Foundation of Gold, Silver, and Precious stones, though they unhappily build Wood, Hay and Stubble, and such unworthy matter thereupon.

There are that sit in *Moses's* Chair, and teach according to the Law, and their Disciples are bound to believe and do according as they say, though they say and do not.

There are that preach Christ out of Envy, and for Gain, and yet Christ is preached, and thereat they may rejoyce, and should rejoyce.

If

Phil. 4.3. If I find a Jewel upon a Dung-hill, I will stoop to take it up. I will reverence Wisdom in the poor, or blind, or lame, or otherwise deformed. In a word, *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any vertue, if there be any praise, we are bound to think on these things.*

SECTION V.

Exhortations. *Have not the Word of God in respect of Persons; have no man's person in too much admiration.* Aim directly at the plain Truth with a single eye, in simplicity of heart, not inventing objections, or making knots, nor yet willing to be cheated or captivated in your Judgments, by being magisterially imposed upon. Take no part nor side resolutely to pin your Faith upon all that they say or do. Count no man, or Society of men infallible. Be not biassed for favour or affection, gain or preferment to any Sect; nor from them, for malice or hatred, or fear of loss or punishment: but strive to be of an universal Spirit, free to embrace or shun, without bondage, or base love or fear. *Let every man be swift to hear, slow to speak, slow to wrath; because the wrath of Man worketh not the Righteousness of God.*

Thus it becometh us to fulfil all Righteousness, strive to take in all truth, walk humbly, honestly and warily, working out our Salvation with fear and trembling, and making our Calling and Election sure. Look alwaies well to the end, walk circumspectly as wise men, stand fast in your Christian liberty, quit your selves like men, pressing on still to the mark of the High calling which is laid up for you in Christ Jesus.

The Gospel promiseth great things to all Eternity, and having such a hope in you, so full of a glorious and blessed Immortality, be alwaies aspiring to perfect holiness in the fear of the Lord, that ye may obtain an Inheritance among them that are sanctified by faith, which is in Christ Jesus.

Let no Profane or Unclean Wretches expect any good; *Be not deceived, God is not mocked, No Whoremonger nor Adulterer, nor Fornicator, nor Covetous person which is an Idolater, shall ever enter into the Kingdom of God* or of Christ: They can have no part or share of the Inheritance with the Saints in Light, that walk on here in darkness. The hopes of Hypocrites must needs perish as the Spider's web.

Let the Faithful hope and pray for the Kingdom of heaven, let them be glad and rejoyce, for great is their Reward in heaven; yea, let them lift up their heads with joy, for their Redemption draweth nigh, and now is nearer than they are aware of. Let them remember, that their Saviour is their Judge, and most favourable to all that have honest hearts; he knows how to relieve the ignorant and weak, and such as are out of the way: He will resolve them in all their doubts, comfort them in all their sorrows, direct them in all their wandrings, heal them in all their maladies, strengthen them in all their weakneses, and do for them abundantly above all that they are able to ask or think. He will reject none that come unto him, he will admit all to the Legacies contained in his Father's Will and Testament, that shall be found capable to receive them *cum favore*. Believe, Love, Work, Hope, Desire, Persevere;

no matter what Men judge. Trust to the Word of Life, follow that blessed Rule and be happy; Live and die in Faith, and lie down in Hope to rise again to everlasting Life and Salvation.

Be thankful that ye are under the conduct of the Spirit of Life and Grace, plentiful and strong Helps brought home to the door of your hearts, waiting to be let in. These are within us. If we will receive them, there they be ready for us. Nothing of God wanting to us, if we be not wanting to our selves. There is a Voice behind us, saying, *This is the Way, walk in it*; turn from the waies of Wickedness, pass by them, come not near unto them, for fear Iniquity procure your ruine. The Spirit invites, perswades by all means; if our Spirits will hear, incline *or desire*, God will move and incline our desires to good. If honestly Uprightness and Meekness be in us, God will love us, and we shall love him, and Love shall cover a multitude of sins.

Having such precious Promises, and such gracious Encouragements, be bold with a holy boldness to challenge them from God, by the Mediation of Jesus Christ in whom they are made sure,

Claim therefore as your dues,
The Word and Sacraments.
The Liberty from the Law.
Access to the Throne of Grace.
Forgiveness of Sins.
The Gift of the Spirit.
The Resurrection of the Body.
The Life Everlasting.

For these things are fit for God to give, and for God's Children to receive; because Great is he that hath promised, and Great is he in whose Name and for whose sake he hath promised such great things; and therefore in, and by, and through him we have freedom of Access to the Throne of Grace, for Grace sufficient to help us in the times of all our need.

The CONTENTS.

Nature of Liberty. Form. Loosness from all Incumbrances. Largeness.

TITLE VIII.

Of Liberty.

BEsideth the two forementioned Properties of the two Testaments,

viz. { The New, Spiritual and Lively.
The Old, Literal and Deadly.

There may be added two more to distinguish them from each other ;

viz. { The New Testament begeth the Spirit of Freedom.
The Old Testament engendreth the Spirit of Bondage.

Between a Son and a Servant is great difference, chiefly in their state. The Son is free of his Father's house, and hath a Right of perpetuity to abide therein for ever ; but the Servant is at the will of his Lord, and hath no liberty to abide in the house for ever. The Son is *Herus minor, & quasi Dominus rerum paternarum.*

The Church is God's Family ; Christ is God's Son, therefore is free of the Church for his self, and hath power to make others free, not in word or shew, but in deed and truth. *If the Son shall make you free, ye shall be free indeed.*

Joh 8. 36.

Nature of Liberty.

Of *Liberty* there are two parts ; the Nature, the Subjects.

The Nature of *Liberty* consists in four Points ; the Form, the Seat, the Terms, and the Cases of it.

Form.

The Form is a Loosness, and clearness from all Impediments, Entanglements and Incumbrances.

Loosness from all Incumbrances.

The more Loose we be, the more free ; if fully loose, then fully free : termed Inalligation, opposit to obligation, an Independency. Therefore whatsoever is unbound, not hanging upon any thing, is properly loose, as *Psal. 2. 20. He looseth them that are appointed to die : that are fast bound in misery and Iron :* The shaking off of Shackles and Fetters. So the Woman whose Husband is dead, is loosed from the Law of her Husband.

Ro. 7. 2.

I. The

I. The first Reason is from the Contrariety of *Slavery*; which Reaf.1.
is,

1. Perpetual; an Inheritance to the Lord and his Heirs for ever:
So Liberty is perpetual to himself and his Heirs for ever.

2. Arbitrary; *Pro libitu Domini*: so is Liberty *Pro libitu sui ipsius*,
A man is lord of himself.

3. Unprofitable; no Reward of slavery, but pain, all Profits redound to the Lord. Whatsoever Slaves acquire they accrue to their Lord, because they themselves, and their Wives and Children, are their Lord's Goods and Possessions; therefore whatsoever they get by their Labours is their Lord's, for they have no Rights at all, but are dead in Law to all intents and purposes: But Liberty redounds to a Man's own self. Thus contrary things have contrary forms, as Gluttony is a vice, Temperance a vertue.

II. The second Reason is from the affinity which Liberty hath with Reaf.2.
Largeness. A Prisoner, when free, is set at large, being before confined Largeness.
to a narrow space. *Thou hast enlarged me when I was in trouble. Thou* Psal.4.1.
hast set my feet in a large room. When a man is free, he may walk abroad
at large whither he pleaseth, otherwise he is confined to the Will of Psal.18.19.
another.

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Soul.

TITLE IX.

Of the Seat of Liberty.

THE Seat of Liberty is the Spirit: The Soul and her Faculties.

That of the Body is a counterfeit and bastard Liberty, this of the Soul.
Soul is Liberty indeed.

David, though a King, wanted this liberty while he was under Murder and Adultery; therefore he prays, that God would bring his Soul out of Prison, and stablish him with a free Spirit. As *Mammon* is not the true Riches: so the Liberty of the Body is not a true Liberty. What greater bondage than that of the Mind, when the Judgment is captivated to believe the Magisterial dictates of the Pope, or perhaps an ignorant Confessor?

It is to be wondered, that brave men, otherwise Wise and of great Perfections, should suffer themselves to be such slaves and fools, as to be imposed upon in their Judgments, and not suffered, nor suffer themselves to use their own Reasons, nor question any thing, but do like fools all manner of absurd and intollerable Commands, to the macerating and hurting of their Bodies by Whippings, Pilgrimages, Sackcloths, and other Ridiculous fopperies.

Reaf. 1.

1. The first Reason is from the Contrariety of Slavery; Slavery is in the Spirit, therefore Liberty is in the Spirit. Because things contrary reside in the same seat, not concurrently, but successively.

As because the Eye is the seat of Blindness, therefore it is also the seat of Seeing. The Ear is the seat of Deafness, therefore of Hearing: So, because the Spirit is the seat of Slavery, it must needs be the seat of Liberty.

Reaf. 2.

2. The second Reason is from the Nature of the Spirit, which is naturally Free.

GOD the Father of Spirits is supremely Free, therefore Angels and Spirits of Men must be free under him.

The Soul is not properly united to the Body, but the Body to the Soul.

Death is a separation; but the Body departs not from the Soul, but the Soul from the Body. *There is no man hath power over the Spirit, to retain the Spirit, neither hath he power in the day of death.*

Ecclesi. 8. 8.

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Recess from Evil. Access to Good.

TITLE X.

Of the Terms of Liberty.

THE Terms of Liberty are Good and Evil. *Liberty* is a looseness from Evil to Good; held by no Evil, and withheld from no Good.

I. Recess from Evil, *i. e.* from the World, the Flesh, and the Devil, ^{Recess from Evil.} which three are Evils.

Remission of sins is true Liberty from the bonds of Death, Hell, and Satan.

II. Access to Good. Good is the proper and principal object of ^{Access to Good.} Liberty, the end and scope it aims at. When we are hindered from no good, but capable of all, then are we free indeed. As when all *Egypt* lay open to *Joseph*; when all *Canaan* lay open to the *Israelites*; When the Throne of Grace stands wide open, for all that have need, to fly thereunto for Grace sufficient to help them in the time of all their need. The first is a Vulgar Liberty, such as the Poor and Strangers have; the second is a Royal Liberty for Children and free Denizens.

The Reason is from the affinity it hath with Repentance. Liberty is a preparative to Repentance: Till the Soul be loose from Evil, it cannot turn unto God. As Repentance is a turning from sin to God, so Liberty is a turning from Evil to Good. As in Repentance, the Right turning is from Evil to Good, or else it is Apostacy: so in Liberty, the Right turning is from Evil to Good, or else it is Licentiousness. So looseness from the Law is slavery: To be free from Righteousness is to be the ^{Reason:} servant of sin.

The

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*Loosness to proper End. Loosness to proper Guide.
Loosness to proper Act. Loosness to proper Rule.
Loosness to proper State. Loosness to proper
Right.*

TITLE XI.

*Of the Cases of Liberty.**The Cases of Liberty.*

Loosness to
proper End.

I. **A** Loosness of Man to his proper End is Liberty.
The proper End of Man is Happiness: Restraint from that makes slavery or true Misery. When we are free from Worldly ends of Honour, &c. and clearly loose to heaven and heavenly things then are we free indeed.

As Bastardy bars from a temporal Inheritance. As Infamy bars from temporal Honour: so Liberty admits to Eternal Felicity. As Capacity of Temporal Honours makes a Freeman, so much more. Capacity to Eternal Honours.

Loosness to
proper
Guide.

II. A Loosness of Man to his Proper Guide is Liberty.

A Man's Proper Guide is a Right Spirit. As a Restraint from that is slavery: so a Loosness to that is Liberty.

Philo.
2 Cor. 3. pen.

All other Guides, as Satan, World, Passions of flesh, are Troublers rather than Leaders; but when we are free from all these, then are we free indeed. *Revera liber est qui solum Deum sequitur*, He is free indeed that follows God only. *Where the Spirit of the Lord is, there is Liberty.* Hence that great Question, how Free-will can consist with God's Grace, is easily decided; for where God's Grace works upon the Will, the more it works upon the Will to draw it, and the more the Will conforms to God's Grace to follow it, the more Free the Will is.

Grace then doth not destroy nor abolish Liberty, but beget and nourish it; for the more God's Grace doth loose the Will from evil, and lead it on to good, the more it frees the Will: And as till then the Will is not free, so then it is most free.

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III. A Loosness of Man to his Proper Act is Liberty.

The Proper Act of Man is his Will. And as a Restraint from that is Slavery: so a Loosness to that is Liberty. The *Stoicks* say, *Liber est qui vivit ut vult*, which thou may'st not construe as a School-boy, but

as a Christian. He is free that can act his own Will, *i.e.* after Resolution is not hindred from acting it, nor forced to act the contrary. Thus God doth act his own Will, and the Angels and glorified Saints act their own Wills; and this is Liberty.

IV. A Loosness of Man to his Proper Rule, is Liberty.

Loosness to
proper Rule.

The Proper Rule of Man is the Law. As a Restraint from that is Slavery, so a Loosness to it is Liberty.

All other Rules, as the Wisdom of the Flesh and the World, are strong, and impediments: When thou art clear from these, and loose to live by the Law, then thou art free to walk according to the *perfect Law of Liberty*. Not that the Law leaves us to our Liberty whether to keep it or no, much less gives Liberty to transgress it; but because the observing of it argues Liberty, freely to run in the waies of God's Commandments. Jam. 1. 15.

The Law, not Conscience is the Sovereign Rule of Man, *i.e.* God's Law, or Man's Law where no Law of God declares it unlawful; for the Conscience must have a Guide, *i.e.* a Law to rule it, or else it is unruly: For where there is no Law, there is no Conscience, seeing Conscience is but the dictate of the Law of Equity, which is a Law prescribing to the Law of Justice, and over-ruling it. And Conscience pretended is but blindness of mind, or hardness of heart, unless it can see or feel it self in some Law.

Therefore for a Man to be restrained from his proper Rule, that he cannot or may not live by the Law, but forced to live without or contrary to Law only at the will and pleasure of another, is slavery; but the contrary is true Liberty.

V. A Loosness of Man to his Proper State is Liberty.

Loosness to
proper State.

The Proper State of a Man is to be a person after God's own Image. And as a Restraint from that makes Slavery: so a Loosness to it is Liberty.

All other States, as of Sin and Corruption, are exotick and forreign, heterogeneous and troublesome; but when none of the Manacles restrain the Spirit, there is Freedom.

Hence Natural Corruption is a state of Slavery, because it deteriorates and depraves thy proper Person, diminisheth thy head, and defaces God's Image in thee: But thy Spiritual Regeneration is a state of Liberty, because it meliorates, advances thy head, and restores thee to the New Man after God and Christ, in Righteousness and Holiness. And that Spirit of God that doth Regenerate, doth thereby adopt, and therefore Enfranchise, *For if Children, then free*; the Spirit of Adoption is contrary to the Spirit of Bondage, and *the Law of the Spirit of Life makes us free from the Law of Sin and Death*. The state of Servitude is Death, for Slaves, as Dead men, have no Will, no more than Beasts to act any thing in Law.

VI. A Loosness of Man to his Proper Right is Liberty.

Loosness to
proper Right.

The Proper Right of a Man is the Propriety in himself and over himself. And as a Restraint from that is Slavery, so a Loosness from that is Liberty.

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All

All other Rights, as Lands, Goods, &c. are forreign and extraneous : When none of these are Clogs and Impediments to the Spirit, then there is Liberty.

Hence Liberty is called *Ἀνεξουσία* ; i. e. a Power over ones self, and such as have it are *Ἀσθενεῖς* , free to Rule over themselves.

A Man that hath a Dominion of a thing, doth dispose and use that thing to his own end : so he that hath Dominion of himself, doth dispose and use himself to his own end, and is Lord of himself, and therefore Free.

God's Dominion over Man doth not extinguish Man's Dominion over himself, no more than the Power of a Prince or Father doth extinguish the Liberty of a Subject or Son ; but rather the more God is thy Lord, the more free art thou his Servant ; The more God is thy Father, the more free art thou his Son : Because God's service and Sonship is the most perfect freedom, for it laies thee open to all his Favours and Rewards.

Thus the Form, Seat, Terms and Cases of Liberty, shew the true Nature of it, which is a Loosness of the Spirit from all Evil unto all Good, in all the Proprieties thereof.

The Use of all this is to confute the Vulgar opinion, *That Liberty is an Indifferency to do or not to do, this or the contrary.*

An Opinion which hath bred many intricate Questions, and hard Speeches against God. I have therefore laboured to overthrow it, not expressly by confuting the Absurdities of it, but tacitly and consequently, by shewing what is the Truth, and proving it so to be.

A way which though it be least practised, yet is of most dispatch and fullest of Charity ; for when the Truth shines out clearly, all Errors against it do quickly vanish, and no ill words pass upon it ; for they are sooner cut off with one dead stroke at the Root, than singly cropt each by it self in the Branches to grow again and increase much more : For otherwise there is no end of Disputes, and consequently of Sects, and so of Animosities, and so Pride and all Mischief, as woful Experience doth demonstrate in all places. But we have learned no such Custom, nor the Churches of God : VVe know better things, and labour to do them

And thou, Beloved Christian, learn thy Duty, to perceive those Truths that are evident to them that will use their Reason humbly, and to believe those that are not so evident. The saying is good if well taken, *In Necessariis Unitas, in Dubiis Libertas, in Omnibus Charitas* ; In Necessary Doctrines let there be an agreement of Unity, in those that are more obscure a Mutual Liberty, but in all things let there be Charity.

And this is for the Nature of True Freedom.

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*God. Christ. Faithful. Term of Recess, Bondage.
Term of Access, Sonship.*

TITLE XII.

Of the Subject of Liberty.

Secondly, The Subjects of Liberty are of three sorts:

- viz.* { 1. God is the Father of True Liberty;
2. Christ is the Son of it.
3. The Faithful are the Members of it.

SECTION I.

I. God is the Father of True Liberty, *Ἀυτῶν ὁ Θεός*, absolutely Free, GOD: holding from none, the Author, End, and Pattern of all Liberty in the Creature. As the Sun is the Fountain of Life, so God is the Fountain of Liberty, *Liber & Liberator*, Free, and making all Free that are free. As Liberty is the Privilege of the King, for where the King is, there is Freedom to himself and others, no Man may be affronted, arrested, or beaten in his presence: So where the Spirit of the Lord is there is Liberty. 2 Cor. 3. pen.

1. Because God is naturally Infinite, no Bounds upon him, Omniscient, Omnipotent, and Omnipresent, *Ergo*, Naturally Free. Reason.

2. Because God is naturally Loose, no Bonds upon him: So Mighty that he cannot, so Constant that he will not be let or hindered. Who shall say unto him, What dost thou? or, Who hath resisted his Will? God is Loose from doing or suffering any Evil. As by his Omnipotency he cannot die nor deny himself: so by his Liberty he cannot do nor suffer Evil. These Impossibilities do perfect his Omnipotency and Liberty. And God is Loose to do all Good, and to have all good, for all Good is from him and to him, *i. e.* from his Grace and to his Glory; and God enjoys all Happiness, because he enjoys himself, for he is all Happiness both to himself and others. Seeing then God is naturally Loose, *Ergo* he is naturally Free.

How stands God's Liberty with his Necessity? or, how can a Necessary Agent be Free? Obj.

Necessity is contrary to Contingency, not to Liberty. Necessity neither opposes nor diminishes Liberty, but consists with it, continues and advanceth it. The Necessity, that doth modifie God's Essence and his Attributes, makes God the more excellent, for God's Being is the greater and better by being necessary. Sol.

Our Liberty is contingent, and therefore mutable; we heretofore might have been, or hereafter may be not free: But God's Liberty is necessary, *ergo* immutable, he never could be, nor shall be otherwise than free.

God is a necessary Agent in respect of our Actions, because we cannot act without him; but in respect of his own Actions he is, though a necessary, yet a most free Agent, because both before, and in, and after his Action, he is most loose from all restraint, or constraint to enforce, or invalidate him, or any thing he does, but that still, though loose, yet he must and can do nothing, but what is good everlastingly; and because he is necessarily loose, therefore he is necessarily free, and so his freedom must be a necessary and everlasting Liberty, the Liberty of a God properly, and not of a Man.

Seeing then God's necessity doth advance all his Attributes to the full Perfection of God, *ergo* his Liberty is also necessary, according to the necessity of God, to speak after the manner of men with reverence and fear of the most High God.

SECTION II.

Christ:

II. Christ is the Son of Liberty.

The Church is the Kingdom of God, and Christ is a King of that Kingdom, the King of a free Kingdom is free: If Subject be free, much more the King, who hath Supremacy in all things, and therefore in freedom.

If therefore the faithful be free, Christ is free much more: The Church is the Family or House of God, Christ is the Head or Lord of that House, this Lord is free.

Moses was a Servant, Christ is a Master in God's House, and he built it, *ergo* more free than Moses or the Church. If he that buildeth the house hath more honour than the house; then Christ that built the Church hath more Liberty than the Church.

The Reasons are.

1. From the Office of Christ, because Christ is the general Mediator of all Liberty, which God vouchsafes to Man; God is the Fountain, and Christ the Conduit, God the Granter and Christ the Preacher and Herald of it. *God hath sent him to preach Deliverance to the Captives, and recovering of sight to the blind; to set at Liberty them that are bruised, to open the Prison doors to them that are fast bound in misery and Iron, and to preach the acceptable year of Jubilee of the Lord.* Christ is the Liberator, the Patron and Donor of Liberty, that hath the State of it in himself, and power to grant it to others.

Luk. 4. 18.

2. From the nature of Liberty.

1. Because Christ was loose from all Evil, impeccant and impeccable, our High Priest, *ergo* holy and harmless; our High-Sacrifice, *ergo* pure and spotless, loose from all misery, though he suffered much, yet he suffered it freely, he dyed, but freely: *He laid down his life, it was in his own power to take it up, and to lay it down* No man gave it to him, nor took it from him, and he laid it down but for three days, and then took it again.

Joh. 10. 18.

2. Because Christ was loose unto all good, loose to his proper end, Eternal Happiness: Christ was not *viator*, but *comprehensor*; no Expectant, but in Possession; no Candidate for, but actually installed in the Throne of Glory. Christ was personally united unto God, and the fulness of the Godhead

Godhead dwelt in him bodily : Christ is naturally free, not made free, but makes others free, free by Nature born, not by Grace given.

3. Because Christ is the Son of God. The immediate property of a Son is freedom. *Liberi* signifie Children and Free-men. Sons are Heirs, and all Heirs are Free, though Slaves before. Christ is Heir to his Father, *Ergo* to all his Father's Rights, *Ergo* to Liberty. If therefore Liberty be the Right of God the Father, then God the Son stands in succession to the same Right.

SECTION III.

III. The Faithful are the Members of Liberty.

The Faithful are all Free. As the Unfaithful are slaves: so the Faithful are free. Whosoever committeth sin in the state of Infidelity, is a servant of Sin, under the Power of darkness, and led captive by the Devil according to his will: But whosoever doth Righteousness in the state of Faith, is a servant of Righteousness, and under the Power of light, and translated into the Kingdom of the dear Son of God, and the glorious Liberty of all his Children.

Faithful.

The Church is the free Kingdom and City of God, Saints and Angels are fellow Citizens, all partakers of the same Cœlestial freedom. As *Isaac* was the Son of the Promise which was free, and the Son of the Free-woman: so the Faithful are Children of the Promise which was free in Christ the Promised Seed, and Children of the Free-woman, and of the Heavenly *Jerusalem* which is free and the Mother of us all.

This Liberty of the Faithful is a most excellent Estate, worth the standing for. *Stand fast therefore in the Liberty wherewith Christ hath made us free.* Gal. 5.1

Liberty is the Natural work of God, Man's natural Birth-right, a branch of Man's original Right, a Copy of Divine Liberty to have Dominion under God over all inferiour Creatures. *Libertas est Res inestimabilis*, a Divine Favour, a Condition supremely good, much to be contended for.

SECTION IV.

The Term of Recess from whence we are free is the state of Bondage to the Law, *i.e.* to all the positive and statute Laws of God, called *Ordinances*, ordained for matter of Policy or Ceremony.

Term of Recess, Bondage. Gal. 2.16, 21.

To this state of Liberty from these, follow two Rights.

1. Of Immunity from the Precepts, Services and burthens of those Laws, as of Circumcision, Sabbatisms, Purifications, Sacrifices, Meats, &c.

2. Of Impunity from the Judgments, Punishments, and Curses of those Laws, in case of Transgressions.

For where the obligation to the Precept ceaseth, there ceaseth also all obligation to the Judgment of the Law; because where there is no Law to be broken, there is no sin to be imputed; as saith the Apostle, *sin is not to be imputed where there is no Law.* Ro. 5.13.

In this Term of Recess there is some difference between the *Jewish* and the *Gentile* Christians: Because the *Jewish* Christians are free from being Children and Servants under God's Law; but the *Gentile* Christians are free from being Aliens and Strangers unto God's Kingdom, for they never served under that written Law.

SECTION V.

Term of Access,
Sons-ship,

The Term of Access whereto we are freed, is a state of Son-hood unto God, to be *Filiifamilias Deo*, Free-men of the Heavenly *Jernsalem*: Free in the Family and Policy of God.

To this state of Son-hood are consequent two Rights:

1. Of Maintenance; to be nourished and educated as the Sons of God by the Spirit of God, called the Comforter.
2. Of Inheritance; to be Heirs of all Blessings promised in their mystical, spiritual, and divine intendment to *Abraham*.

For though God be free to Adopt whom he will to be his Sons, yet after Adoption, he is bound by the Law of Adoption to justifie them, or give them a Right to Maintenance, and then to a Right of Inheritance.

Because by the Law of Nature both these are due to the Native Son, therefore by the Law of Adoption they are due also to the Adoptive Son.

But in this Term of Access, there is no difference between the *Jew* and the *Gentile* Christian, but both are equally the Sons of God in equal Right to Maintenance and Inheritance. No difference of Persons with God, *Jew* or *Gentile*, Bond or Free, Male or Female, all are alike to him.

Because the Manumission of the *Jew* from being a Servant, and the Denisation of the *Gentile* from being an Alien, concur into one and the same state of Christian Liberty. The Author whereof is God, the Mediator and Collator, Christ.

1. In all this Christian Liberty it is to be noted, that there is a Looseness from the Rigor, Bondage, and Curse of the Law, but not from the Rule of the Law of God; which is the Light of Nature and the Revealed Light of Grace in the Scripture, and from the Laws of Men derived from them both; it being the Nature of true Liberty alwaies to consist with true Obedience to Laws, and the more obedient, the more free, for the Service of God is perfect freedom: And when we are free only to good without Indifferency, then are we in the true resemblance of God and Angels, who will Good only without all reluctancy or inclination to Evil.

2. In this Christian Liberty also it is to be noted, that God's free Grace and Man's free Will, do very excellently well consist together: And the more Man's free Will follows God's free Grace, the more free it is; because God's free Grace doth free the Will by loosing it from all Evil, and leading it into all Good. In which condition, when the Will is so fixed, without hovering to and fro (trembling, as the Needle in the Compass) but freely and undoubtingly pointing in its first motion to God and all Goodness, then is our Absolute Perfection come upon us, which we aspire unto in this life.

In the mean time, till we attain to this full Freedom (as they that search for the Philosopher's Stone, which though they find not, yet they discover excellent Rarities so) we meet with admirable Experiences of breaking through the revocations of a sensitive Will, in the tendencies of the Rational desire to the Cœlestial Objects of Love

Most

Most things have their Counterfeits, and whatsoever is in deed, may be in outward shew. As there is Christianity in deed, and in shew: so there is Liberty in truth, and Liberty in appearance; Slavery in truth, and Slavery in appearance.

And these Counterfeits, that would seem to be the same with the Real, are quite Contraries. As the Devil appears to be an Angel of Light, but is the Prince of Darkness: so Licentiousness would be called Christian Liberty, but is Antichristian Bondage.

The True Freedom is from the Son of God, and the True Slavery is from the Devil.

THE CONTENTS.

Ismael. Isaac. But two Eminent Covenants. State of Christian Liberty.

TITLE XIII.

Of the Allegory of the two Covenants.

THE Bondage of the Law, and Liberty of the Gospel, whereby the Two Covenants are exactly distinguished one from the other, is accurately described by *St. Paul*, by the Allegory of the Two Mothers, *Agar* and *Sarah*, the Bond-woman and the Free-woman, and of their two Sons *Ismael* and *Isaac*: For these, saith he, are the Two Covenants. Gal. 4:24

By these two Women *Abraham* had two Sons principally, named *Ismael* and *Isaac*: For *Abraham* had took *Keturah*, and by her had six Sons after *Sarah's* death, when he was past ordinary Generation (at one hundred and forty years of age) for the abundant fulfilling of the Promise of a Numerous Offspring. Gen. 25.

SECTION I.

I. *Ismael*, the Eldest Son, was by a Bondmaid his Natural Son, not Legitimate: For *Agar* by Nation was an *Egyptian*, by State and Condition *Sarah's* Bondmaid, by Use and Service her Waiting-woman, or Hand-maid, probably bought by *Sarah* when she was in *Egypt*, and by an Act of Privilege, given by *Sarah* her Mistress to be *Abraham's* Concubine or Wife quasi and usually; for she had neither the Dower nor Power from *Abraham* in his house as a True Wife, but remained still a Bond-woman to her Master and Mistress, and when she had served both and done her work, was fairly turned out of doors. Ismael: Gen. 16.3.

SECT.

SECTION II.

Isaac.

II. *Isaac* the youngest Son was by a Free-woman, his Legitimate Son by a lawful Wife.

For *Sarah* was Free-born, and lived free a Matron, had the true Right of Bed and Board, of Dower and Power, dignity of Rule under *Abraham* over the Family: For, *Liber est qui Jus habet sui ipsius, Servus qui nullum Jus habet, sed est alterius*, He or she is free that hath Right, but a Servant hath none, but is another man's Right.

And as the two Mothers Conditions were contrary one to another, so were their two Sons: For *Partus sequitur ventrem*; the one therefore was a Bond-man as his Mother was a Bond-woman, and the other a Free-man as his Mother was a Free-woman. The one therefore had no Right to the Inheritance, because he was no Right Son, but a Bastard; and the other had Right, because he was a True Son and Legitimate.

So the Law and the Gospel are contrary the one to another, because their states and conditions are contrary. The Law is a Bond-woman, and the Gospel is a Free-woman; and the Sons of the Law and of the Gospel follow the state and condition of their Mothers, for the Sons of the Law are as *Ismael*, who though a Son, had neither the state of a Person, nor the Right of a Son, but was a Bastard and Bond-child, because he came from a Woman, who had not the state of a Woman nor the Right of a Wife, but was a Bond-maid and a Concubine: And the Sons of the Gospel are as *Isaac*, who was a True Son, and had the State of the Person and the Right of a Son, because he came from a Woman who had the state of a Woman and the Right of a Wife, and was no Bond-woman nor Concubine.

So it is plain from this way of Argumentation used by the Apostle, That the Sons of the Law, that trust to the Law only, shall be as little justified, or have as little Right to the Inheritance of heaven, as *Ismael* had to *Abraham's* Inheritance, which was none at all; because he was born of a Woman who had Works enough, for she was a Bond-maid, but those could create unto her no Right, nor to her Son to inherit. But the Sons of the Gospel, that trust to the Gospel only, shall be thereby as much justified, and have as much right to the Inheritance of heaven, as *Isaac* had to *Abraham's* Inheritance, which was a complete Right; because he was born of a Woman, who had Faith to conceive when past Child-bearing, which did create to her a full Right to be a Mother, and to her Son to be an Heir.

This was the first Difference between the two Mothers and the two Sons on the Mother's side.

The second Difference is between the two Sons only by the Father's side.

For though they had one and the same Father, yet they were begotten from different principles and operations in *Abraham*, enabling him to beget them.

Gen. 16. 2.

1. *Ismael* came from *Abraham* as from a natural Father, born after the flesh, by *Abraham's* natural power and strength of Generation; as also from *Agar's* natural force of Conception.

For

For *Abraham* was not restrained by Nature from begetting, being then but eighty five years old; though *Sarah* was restrained from bearing, though not by Nature, as being the younger, yet by God's will.

2. *Isaac* came from *Abraham* as from a supernatural Father, born after the Spirit by *Abraham's* supernatural power and strength of Generation from God, as also from *Sarah's* supernatural virtue of Conception by God.

For *Abraham* was restrained by Nature from begetting, being then Ninety nine years old, and *Sarah* had a double deadness, for besides that she was barren, she was Ninety years old, yet conceived by virtue of God's Promise, or by the Spirit and power of God upon her Faith. Ro. 10. 7. Ro. 9. 8, 9.

So they that will be under the Law, which is a Bond-woman, and engendering to Bondage, though thereby they be the Children of God, yet they are but his natural and carnal Children, because born after a more natural and carnal way by Works under the Law, consisting in carnal and fleshly Ordinances. Heb. 9. 10.

But they that are under Grace, or under the Gospel which is a Free-woman, and engendering to Liberty, they are the True Divine and Spiritual Sons of God, because they are born after a more supernatural and Spiritual way by Faith under the Gospel, consisting of Spiritual Precepts.

Thus that which is born of the Law or *Flesh* is *flesh*, according to the nature of the Law; but that which is born of the Gospel or *Spirit* is *Spirit*, according to the nature of the Gospel. And the Sons of God by Faith are Sons by Adoption and Grace, *Heirs of God, and Co-heirs with Christ Jesus, and are sealed with that Spirit of Promise which is the Earnest of their Inheritance.* Joh. 3. 3. Eph. 1. 13.

SECTION III.

Many more Covenants God made, but these two of the Law and Gospel were the most eminent. But two Eminent Covenants.

1. Because they were National. The Law was a Covenant with the Nation of the *Jews*, and the Gospel was a Covenant with all Nations.

The rest of the Covenants of God were Personal. God was one Party, and the Counterparty to him was some single Person, as *Adam, Noah, Abraham, David, &c.*

2. Because these two were Mediatory Covenants, made by the Intervention of two solemn Mediators *Moses* and *Christ*; the rest were immediately proposed by God, and had no Interlocutor or Mediator.

Yet though these two Covenants disagree from all the rest, yet are they different and contrary the one to the other. *Hagar* and *Sarah*, and the Children of the Covenant, as contrary the one to the other as *Ismael* and *Isaac*.

The Apostle addeth to the Nature of the two Covenants the adjuncts of Place and Effect.

1. For the Law, the Place it was from Mount *Sinai* in *Arabia*, the Country of *Hagar's* Posterity, called *Hagarens*, though they would be thought to be of *Sarah*, and called *Saracens*. And *Hagar* her self was originally of *Egypt, the house of Bondage.* Gal. 4. 29. Exod. 19. Gen. 29.

2. The

2. The Effect of the Law was Bondage engendred thereby.

For according to the Nature of the Law, so are the Spirits and Manners of men under it.

The Law of *Moses* burthensom for its Rites, and contains only outward Precepts, and Temporal Promises and Curses: And therefore it self begets a Spirit or Genius correspondent to it, of servile drudgery and slavish fear, under a Curst Mistress.

II. For the Gospel.

Gal. 4. 26.

Heb. 11. 10.

Heb. 11. 16.

Heb. 11. 22.

Apoc. 21. 2, 3.

1. The Place, it was from Mount *Sion* in *Jerusalem*, the Country of *Sarah* and her Posterity, which though free in comparifon of *Arabia*, yet is in bondage, being compared with the heavenly *Jerusalem* which is absolutely and truly free, and is the Mother of us all. *A City which hath foundations, whose builder and maker is God*; in a better Country than *Canaan*, that is, the *Heavenly Canaan*, where God hath prepared this City: *For we are come to Mount Sion, and to the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the General Assembly and Church of the First-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of Just men made perfect. This is the holy City, the New Jerusalem that comes down from God out of Heaven*, prepared as a Bride adorned for her Husband, The Tabernacle of God with Men.

So the Seat of the Gospel is above, whence it was delivered to Christ, and from whence Christ brought it to the World below.

2. The Effect of the Gospel is Liberty engendred thereby.

For according to the Nature of the Gospel, so are the Spirits and Manners of Men under it.

The Gospel of Christ is easie and light for its Rites, which are but two, Baptism and the Lord's Supper; and for its Precepts, and Promises, and Threatnings, pure, spiritual and eternal. And therefore it begets a Spirit or Genius correspondent to it self, of Son-like Diligence, and filial Love, under a kind and tender Mother.

The Mothers differ: so do the Children.

The Children resemble their several Mothers.

The Children of their several Mothers resemble one another, and are all in a like state of the same Spirit.

The Children of the Law are chiefly for the Letter: The Children of the Gospel are chiefly for the Spirit.

The Children of the Law are chiefly for Temporals: The Children of the Gospel are chiefly for Eternals.

The Children of the Law know darkly, and understand Spiritual and Eternal things afar off: The Children of the Gospel know clearly, and understand Spiritual and Eternal things as near at hand; Faith being the substance of things hoped for, and the evidence of things not seen.

Gal. 4. i, &c.

The Children of the Law are in their Minority, not only in their Father's, but in their Servants power, under Tutors and Governours as Servants, though they be Lords of all: But the Children of the Gospel are in their Majority, Adult and Manumitted.

Ro. 7. i, &c.

They that are under the Law are as a Wife under the Dominion and Power of her Husband: But they that are under the Gospel are as a Wife whose Husband is dead, and therefore loose from the hard Law of a severe Husband, and is now married to another more gentle and generous Husband, under whom she enjoys a noble Freedom.

The

The Law is the Mother of the *Jewish* Nation, and all that observe that Rule; but the Gospel is the Mother of all Nations for Grace, Mercy and Peace to them and to the *Israel* of God.

Isaac's Posterity was double to *Ismael's*.

The first Covenant of the Law lasted but for a time, but the second Covenant of the Gospel endures for ever.

Ismael Persecuted *Isaac*. He that was born after the Flesh persecuted him that was born after the Spirit. The *Jew* Persecuted, and still the Carnal *Jewish* Christian persecutes the Spiritual Christian indeed.

But as the Son of the Bond-woman was cast out with his Mother, because he should not inherit with the Son of the Free-woman: so the Son of the freedom is kept in and abides in the house of God for ever with his Mother, to inherit the Kingdom of the Father, unto which they of the Law cannot be justified by their works, but they of the Law by Faith only. So then, we that are of Faith are not the Children of the Bond-woman, but of the Free, and consequently are not under the Law, but under Grace.

SECTION IV.

By all this we are taught the Excellent state of Christian Liberty; by which, State of Christian Liberty.

1. The *Jews* are redeemed from the Ordinances of Policy and Ceremony which was a bondage, such as neither they nor their Fore-fathers were able to bear.

2. The *Gentiles* are redeemed from Idolatry under the kingdom of Satan to *Christ's* Kingdom.

The *Jews* were Children and Servants in their Minority: The *Gentiles* were Aliens and Strangers from God. Both are made the Sons of God adoptive by Grace.

Great Mistakes there are in the World about this Liberty.

1. Papists have quite lost it. They have no liberty to use their own Judgments, but are captivated in all things.

By the Infallibility and Supremacy of the Pope.

By an absolute Dictatorship of every Casuist or Confessor, though never so ignorant, to impose upon them that have more Learning and Judgment than themselves, if they would dare to use it.

The slavery of the Soul is the greatest of all others. I do not wonder at the Ignorant People, because they never knew better things; but I wonder at wise men that might know better, and doubtless do.

2. Papists have no Liberty of Practice.

No Liberty to read the Scriptures.

No Liberty to understand their own Prayers.

No Liberty to eat or drink.

Clergy, Monks and Nuns, no Liberty to marry.

Laity, no Liberty to the Cup.

No Liberty to go to God directly, but must go first to Saints and Angels.

No Liberty for Time of Feasts and Fasts.

No Liberty of Estates, Church must have all.

No Liberty of Speaking, scarce of Thinking.

I had rather be chained at an Oar, and tug in a Gally, or dig in a Mine, or draw in a Wagon like a Horse and be free in my Soul, than to be a

Y

Lord

Lord, and a slave in my Will, to the wills of others more ignorant and wicked than my self.

A Pope or Councel, or perhaps an Ignorant Frier shall domineer over my Conscience, and impose upon my Faith, or make me go bare-foot or bare-leg, or Whip my self, or kiss a rotten Relique of a dead man's Bone, or an Old-shoe.

Kings have been trod upon, or made to hold Stirrups, or kiss the feet of Popes.

2. Fanaticks have quite lost it, and turn Licentious.

Are allowed all due Christian Liberty, but abuse it to Licentiousness.

Are allowed Liberty of Judgments, and Liberty of Practice in safe things.

They have the Scriptures to use.

They have Prayers in a known Tongue.

They have Liberty to eat and drink.

The Clergy may marry.

All have Liberty to go to God directly, not to Saints or Angels at all.

They have Liberty of the Sacrament.

They have Liberty for Time.

They have Liberty of Estate.

They have Liberty to speak, and confer, and ask counsel.

O happy we of the Reformation, if we did but know our happiness, and make good use of it!

1. We are therefore justly to be rebuked for the Ignorance of our condition under the Gospel.

1. For the Purity of Doctrine, teaching to be pure in heart, poor in spirit, to hunger and thirst after Righteousness, to mourn, to be peace-makers, to suffer for Righteousness sake, to love our Enemies, &c.

2. For the Purity of Discipline and Spiritual worship in decency and order.

3. For the Pretious Promises of Grace, and of the Spirit, of Resurrection and Eternal Life.

4. For the greatest assistances and Assurances.

5. For Christian Liberty.

2. We deserve rebuke for our Ignorance of the Dignity of Christian Churches, and Gospel Dispensations therein.

A Purer Priesthood than Aaron's was.

A Purer Altar.

A Purer Sacrifice.

A more honourable Maintenance.

A Purer Law.

O that we were wise, that we would consider these things, and remember our Latter end, that we might not do amiss!

The CONTENTS.

Fulness of Time. Jews a childish People. Time of Minority. Redemption. Adoption. Plenage. Gentiles exempted from Minority. Popery. Administration of both Testaments. Idolatry. Remedy against Idolatry.

TITLE XIV.

Of the Minority and Majority of the Church.

BY the Bondage and Slavery under the Law, and the Liberty and Freedom under the Gospel, is understood the Minority of the Church under the same Law, and the Majority thereof under the Gospel.

SECTION I.

This is called the Fulness of time. *But when the Fulness of Time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.* Fulness of Time.

1. There is a Time of Pupillage in Persons till twelve and fourteen; and of Tutorage till twenty one and twenty five. Princes are privileged sooner, as *Josiah*, who in the twelfth year of his Age began to act as King: And others for the pregnancy of their Wit have the pardon of their years by favour allowed them. 2 Chr. 34. 3.

2. There is a Time of Minority in States, Kingdoms and Commonwealths, for Wealth, Arms and Laws: And also a Time of Majority for all these.

So the Church hath her Pupillage and Tutorage, and also her Majority and full Age.

However God revealed himself at sundry times, and after divers manners by his Servants to the infant Church in former Ages, yet in these last and riper daies he hath more fully revealed himself by his Son, *Who are kept by the power of God through Faith unto Salvation, ready to be revealed in the last time.* — of which Salvation the Prophets have enquired and searched diligently, who prophesied of the Grace that should come unto you, searching what or what manner of time the Spirit of Christ which was in them did signifie, when it testified before-hand the Sufferings of Christ, and the Glory that should follow; unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you, with the

Heb. 1. 2.

1 Pet. 1. 5, 10,
11, 12.

Holy Ghost sent down from heaven, which things the Angels desire to look into. And these all having obtained a good report through Faith, received not the Promise, God having provided some better thing for us, that they without us should not be made perfect.

SECTION II.

Jews a childish People.

The *Jews* are reckoned a childish People, who though they had perpetual Oracles, Miracles and Prophets among them, as evidences of God's Presence and Protection, yet they fell off shamefully to Idolatry. A Prodigy! G.O.D. being daily in their eye, and as it were handled by them; in *Egypt*, at the *Red-Sea* by a Pillar of Fire by night, and of Cloud by day; in the Wilderness, giving them the Law, and Manna from heaven, &c. in the Tabernacle, and in the Temple, when they came into the Land of *Canaan*: That all along they should distrust his Goodness and Rebel against him!

But after seventy years Captivity, that sore and lasting Calamity for all their Idolatries, they began to come to their Wits, arriving at some degree of maturity and growth: The Temple so destroyed, and now so proudly re-edified, and their Enemies still increasing upon them, and God withdrawing his visible presence from them by little and little, and no Angel nor Prophet appearing to comfort them, they were taught that there was some higher Worship, and more Spiritual happiness intended for them, than the Law did promise: And they began by degrees to elevate their minds to seek him in his proper dwelling place of Heaven, and to rely upon Cœlestial and Eternal Promises, as appeared by the constancy of their sufferings under *Antiochus* even to Martyrdom in the Hope that their Fathers the best of them had, *That they might obtain a better Resurrection.*

Heb. 11.35.

Thus their Affections were weaned by degrees, towards the dawning of the Gospel, and the Day-spring from on high which was shortly to visit them. All hopes of Temporal happiness failing them, being put under the *Roman* yoke also which they so much abhorred, the Wiser among them did look up higher than this World, and waited for the greater Consolation of *Israel*, who was to be the Hopes of all the ends of the Earth.

The Glory of the Scepter being at last departed from *Judah*, first ravished from them by one of the Limbs of the *Macedonian* Lion, and afterwards grasped by the Talons of the *Roman* Eagle; after this deadly gripe the Royal Stock was quite extinct, and the Office of *Aaron* perplexed, and all things in Church and State so blended contrary to their Original Institution, that they were at their wits end, as to any Temporal recovery, which made the Understanding Party look up higher; but the Generality were sorely abused by their Leaders and Teachers.

Then came *John the Baptist*, the Preacher of Repentance to the Poor people, and to the *Scribes* and *Pharisees* that generation of Vipers, warning them to flee from the Wrath, and to embrace the Mercy, that was to come; and to bring forth fruits worthy of Repentance, and not to say any more in their hearts, That they had *Abraham* to their Father, for God was able out of the Stones to raise up Children unto *Abraham*; not to trust in the Temple, for not a stone shall be left upon a stone; and

and the Axe was laid to the Root of the Tree, and every Tree that brought not forth good fruit was to be hewn down and cast into the fire. Also Christ was to come with his Fann in his hand, who would thoroughly purge his floor, and gather his Wheat into his Garner, and burn up the Chaff with unquenchable fire. And except men were born again, and except their Righteousness did exceed the Righteousness of the Scribes and Pharisees, they should never enter into the Kingdom of heaven; but must be baptized, not with Water, but with the Holy Ghost and with Fire. Many mighty Miracles were done by Jesus Christ and his Disciples in all the Regions round about, so as it was never heard of or seen before since the VWorld stood. At this hearing and seeing of these VVonders the People were amazed, and all sorts began to enquire, saying, *What shall we do?* *The Law and the Prophets were until John, since that time the Kingdom of heaven is taken by violence, and every man presseth into it.* Luk. 10. 16.

Thus was the way of the Lord prepared, and his paths made streight; *Every Valley was exalted, and every Mountain and Hill brought low, and the crooked paths made streight, and the rough waies made smooth,* and all flesh was to see the Salvation of God, And the Axe laid to the Root of the Tree, and every Tree that brought not forth good fruit was to be hewn down and cast into the fire. Luk. 3. 5, &c.

So the Jewish Church was in its Minority under the Law, as under a School master, which taught them Elements, and gave them Corrections, i. e. Elements of civil Conversation with others, and sobriety in their own persons, Principles of Morality, as forbidding of Murther, Adultery, Theft, &c. fitting them thereby for the prohibition of Anger, Malice, Lust, &c. in the New Law of Christ, who saith, *Whosoever looketh on a Woman to lust after her, hath committed adultery already with her in his heart.* And he that hateth his Brother is a Murtherer. And from Usury he teacheth to lend freely, looking for nothing again; and from Oaths, not to swear at all, but let their Yea be Yea, and their Nay, Nay; and from Shadows and Ceremonies, to bring them to Substantial and Spiritual worship; and from *Circumcision with hands in the Flesh, to Circumcision without hands in the Spirit, in putting off the Body of the Sins of the Flesh by the Circumcision of Christ.* Math. 5. 28. Coll. 2. 11.

All this Service was Servile; as,

1. To be subject to positive Laws against the Laws of Nature, and forced to Punishments for breaking of them.

An ignorance or neglect of a Statute was expiated by a Sacrifice or Sin offering; but a wilful breach by Presumption was capital, the Sinner became a Sacrifice for his own sin: As he that gathered sticks upon the Sabbath-day. Numb. 15. 32.

This Servility to the Command must be understood to the Literal sense, according to which many were blameless; *For Zechariah and Elizabeth were both righteous before God, walking in all the Commandments of the Lord blameless.* And the Apostle saith, *he was, touching the Righteousness which was in the Law, blameless.* Luk. 1. 6. Phil. 3. 6.

For if we construe Moses his Law so amply, as some do,

1. VVe make the Law and the Gospel all one.

2. The Church of the Jews must have died in their Minority.

For the Murtherer and Adulterer was to be put to death: If then wilful Anger and Lust had been so punished, what Jew could have escaped with his life.

When

VWhen therefore this VVardship ceased, then the Law expired, as Tutors went off from Children when they were free. *Tutores, qui dantur ad certum tempus, finito Tempore, deponunt Tutelam*, saith the Law: *¶ Quibus modis, &c. §. præterea.*

SECTION III.

Time of Minority.

The time of this Minority was, from the publishing of the Law by Moses till the publishing of the Gospel by Jesus Christ, one thousand five hundred and thirty years.

Gal. 4. 4, 5.

Then did God send his Son, *made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.*

I. *Made of a Woman, i. e.* a Mortal Man, an Hebraism, born Truly, though singularly of a Virgin.

1f 33-3.

Heb. 2. 17.

1. To shew his great Compassion: For, Naturally men are Compassionate, but especially Sufferers, and such was he, *Despised and rejected of men, a Man of sorrows and acquainted with grief, &c.* It behoved him to be made like unto his Brethren, that he might be a merciful High Priest in things pertaining to God, to make Reconciliation for the sins of the People.

Redemption.

2. To Redeem Mortals, 1. *Jews* from the Law, 2. *Gentiles* from Satan.

II. *Made under the Law, i. e.* Born under the Jurisdiction of the Law; Circumcised and being obedient to the Law.

III. *To Redeem them that were under the Law, i. e.* To put an end to the Law.

Luc. 16. 16.

Gal. 3. 13.

During Christ's Privacy the Law was of force, and Christ was under the Law; but when he shewed himself a publick Person, and entred upon his Ministry by Preaching, then the Law began to expire, and Men pressed into the Gospel to live by its rules: *For the Law and the Prophets were till John, and since that time the Kingdom of heaven suffereth violence, and every man presseth into it.*

Ἐξαργαζόν, *Eximere*, signifies to Exempt, he hath redeemed us, *i. e.* exempted us from the Curse of the Law. Exemption is a genus to Redemption, Emancipation and Manumission.

Exemption is from God's Statute Law, or Positive Law, contained in Judgments and Ceremonies; not from the Laws of Nature, which were in force before Moses, and shall be in force for ever; for not the least title of the Law shall ever fail, because Christ came not to destroy this Law, but to fulfil it.

Adoption.

IV. *That we might receive the Adoption of Sons.* Ἀποδοῖν signifies Emancipation really, not Grammatically: Because the *Jews* were the Adopted Sons of God before, but not Emancipated, because not of full Age; therefore not free, but in a middle estate betwixt two Extremes,

1. Children compared to Servants are free,

2. But compared to Free-men they are Servants, even to their Servants, as Tutors are though Lords of all.

SECTION IV.

But when they are Adult and of *Plenage*, they understand their Estate, *Plenage*. know their Father's Will, and learn to manage his Affairs, and are capable to enter upon the Inheritance, and to be *Sui Juris*.

The Adult have a Right of Impunity from Servile fear,

1. Of Correction for Ignorance or Neglect, as Servants.
2. Of Disinheritance, unless for Grand Crimes: so are not Servants, who have no Right to abide in the house for ever, but Sons may abide for ever.

As in a Son adult it is an unworthy and shameful thing to commit a Malicious and Wilful offence against his Father: so it is unseemly in the Father not to remit that sin to the Son humbling himself and repenting, as the Prodigal did.

By the Laws of Nature Heirs adult are free from Tutors and Curators at man's Estate & *Toga donati*.

The *Jews*, though Sons and Heirs, yet could not be emancipated, till they had served an hard Apprenticeship under the Law, as God would have it; but the *Gentiles* immediately after their Faith are adopted, and exempted without this Service, who never were under the Law, nor were to be under it, as God would have it. *And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, whereby ye cry Abba, Father.*

SECTION V.

The *Gentiles* were wholly excused and exempted from Bondage at the End of the *Jews* Childhood: Their Law ended to them, and to the *Gentiles* their state of Childhood is remitted, and they presently upon their Conversion enjoy their Liberty. *Gentiles exempted from Minority.*

As in a Society, he that is elected Fellow, is the same day admitted to the full Fellowship, and the years of his Probation are remitted to him: so the *Gentiles* being Elected, were at the same time admitted to the full Privileges of the *Jews*, and the time of their Servitude was remitted unto them.

Thus the Believing *Gentiles*, who all the time of the day stood idle in the Market, and laboured not in the Vineyard till towards the Evening, were made equal with the Believing *Jews*, who bore the burthen and heat of the day.

And what is that to the *Jews*? If God's eye be good, why should their eye be evil? He may do what he will with his own; and he will give unto these last even as unto them.

The *Jews* had the Spirit of Servitude under the Law, because they were Minors, and after their Majority had the Spirit of Freedom; but the *Gentiles* were delivered from a worse servitude under Satan, and translated by Faith from the Power of Satan into the glorious Liberty of the Children of God.

To the *Jews* pertained the Adoption, and the Glory (of the Ark and Temple,) and the Covenant, and the giving of the Law, and the Service of God, and the Promises: But unto Christians belong better Promises, better Precepts, a greater Spirit, a greater Liberty, and a more glorious Worship; and by degrees they aspire towards perfection, till they come to a perfect Man, *to the measure of the stature of the Fullness of Christ.* *Ro. 9: 4. Eph. 4: 3.*

SECT.

SECTION VI.

This last and best Dispensation of the Gospel, in the last times and Adult age of the Church, being so highly Spiritual as it is, flies in the face of all Superstition and Idolatry, and laies them all dead at her foot with one blow.

Popery.

We need say no more against Popery than this, It is diametrically opposite to the Institution of the Pure Doctrine and Spiritual Worship of Christ, when all shall be taught of God, and worship him in Spirit and Truth: For,

If God Almighty therefore hath abolished that Covenant which was established upon weak and Temporal Promises, and hath utterly taken away those rude and beggarly Elements of the World, which he himself was pleased to set up for a Time, and Place, and People, who then shall dare? what man or Society of men can with safety and honour to Christianity, frame or set up a system and body of Ceremonies and Rites; partly *Jewish* and partly *Paganish*, more numerous, and costly, and insignificant, yea, and Profane? O the Patience of God! O *Tempora! O Mores!*

I may boldly stand upon this Rock, and bid defiance to all Superstitious Doctrine and Worship by Authority from Christ, and dare the World to tell me, what other Rites or Forms Christ hath ordained in his Gospel, save only these two, Baptism, and the Lord's Supper. Those which the Wisest Reformation have introduced are but few, and very significant and freely to be used, for order and decency, and for Conscience sake; the Church that commands them, declaring them not to be of the Essence or Substance of Religion, but still shewing unto us a more excellent way.

And all might end in peace and quietness, If

1. Some did not destroy all Christian Liberty.

2. And others did not use their Liberty for a cloak of Maliciousness and Disobedience against all Ecclesiastical and Civil Laws; and Interest, and Policy, and Pride countermines all.

SECTION VII.

Administrations of both Testaments.

That therefore the two Testaments or Covenants are exactly distinguished one from the other, besides the Arguments already used, may be plainly demonstrated from the vastly different and contrary Administrations of God under each of them; the one Carnal and Temporal; the other Spiritual and Eternal.

Adam and *Eve* after the Creation having received a Law from God, began quickly to aspire to be Gods themselves, and hearkned to the persuasion of the Devil, in hopes of greater Knowledge and Immortality. and they stooped so low, that even Sensual pleasures of Sight and Taste drew down their noble Souls, contrary to their own Reason and the Commands of God, not enduring to be restrained by his Power, though it were but to one forbidden Tree, when they had the Liberty of the whole World beside. But alas! they soon saw their Error, and repented, and were pardoned by the Grace of God, through the Seed of the Woman, from whence the Transgression first sprung, breaking the Serpents head that tempted her thereunto.

Then

Then did they teach their Children to fear that God, whom they had offended, and by whom they were so graciously pardoned. But the very First-born *Cain* rebelled, and his Posterity took after him, called therefore the Sons of Men; but *Seth* and his Race trod in the steps of their Father, and were called the Sons of God.

SECTION VIII.

To these God farther revealed himself, and they obeyed his Voice; Idolatry. But the rest because they could not see God, who is invisible, believed not in him, but looked upon the Sun and Moon and Stars, and all the pleasant and useful things of the Earth, and adored them for their Gods, and the Demons by their guiles bewitched them, and taught them to serve the Creatures by Superstitious Rites of Sacrifices and Idolatries; promising them for so doing the favour of their Gods, and the enjoyment of those good things plentifully according to their hearts desire; otherwise if they neglected those Services, they threatned them with their displeasure, and the Punishment of Plagues, Famines, Slavery, Sterility, and untimely Death. The hopes of the one, and the fears of the other made them so diligent in Idolatrous Worship, to which the greatest part of the World, through their Sensuality and Sottishness were led away.

SECTION IX.

To the rooting out of which original Error, the Source of all Idolatry; God by his great Servant *Moses* declared it was in his Power alone to bind the Influences of the Sun, Moon and Stars, and to *make the Heaven as Brass, and the Earth as Iron* under their feet; and that he would so bring it to pass, if they forsook not their Idols to turn to the true God that made Heaven and Earth: And then if they took God for their King, he promised them the *first and the latter Rain to drop fatness* upon them, to glad their hearts with Fruitful seasons, Health, and Long life, Progeny, Honour and Peace, and Victory over all their Enemies. Remedy against Idolatry.

This was the way which God took to deal with that stupid and carnal Generation. And not only with those profest Idolaters, that forsook that God that gave Testimony all that while of his Goodness, *in giving them Rain from Heaven, and Fruitful Seasons, filling their hearts with Food and Gladness*; but with the *Hebrews* his chosen People, and profest Worshippers, who too much hankered after the Customes of the World, and were ever tottering towards their Superstitious vanities. Lev. 26. 3, &c. A. 14. 17.

Therefore God sent them Angels sometimes in the shapes of Men, and sometimes Prophets working Divine miracles: Sometimes he afforded them visible Testimonies of his Presence, by Clouds and Fire, and Thunderings and Lightnings, and a Mountain burning and quaking, and the sound of a Trumpet, and the Voice of God: In the Wilderness, a Travelling Tabernacle; in *Canaan*, a standing Temple, with Altars, Cherubins, and a Mercy-Seat; a Fire that came down from heaven, constantly burning; a Table of Shew-bread, the Ark of the Covenant, the Oracle of the *Urim* and *Thummim*, &c.

Besides his favourable Presence with them, he manifested his nearness to punish them, by those apparent Judgments of breaking upon particular Offenders, upon whole Armies and Nations, by Fire from heaven,

by Plagues, and Famines, &c. and foretelling their dreadful Ruines by prodigious Signs in the Heavens.

This was all along the manner of God's Dispensations in those daies, by Threatnings of Judgments, and Promises of Blessings, so to lead and drive that gross, dull, and stiff-necked Generation, who would be perswaded by no other Arguments, that God was present among them, nor be reformed by any other inducements from their corrupt Manners which they had contracted in that Sink of *Egypt*; and even in the Land of *Canaan*, from the Abominations of all the Nations that were round about them.

But when the Fulness of Time, and the Adult age of the Church was come, then did Christ the Son of God visit them from heaven; long before whose coming they had neither Angel nor Prophet to work any Sign or Wonder, or to comfort them at all, to teach them the more to long for the *Messiah*, the great Angel of the Covenant, and the great Prophet of God, who taught them a higher Law, and did greater Wonders than *Moses* and all the Prophets; and after he had shewed them his last Sign of Rising from the dead, and had given power to his Apostles to work Wonders; when they left the World, he sent no more Angels nor Prophets, nor did no more Signs or Wonders, nor left no more Oracles, but the Scriptures and minds of the Faithful enlightned by his Spirit, to lead them into all Truth, and to be with them to the end of the World.

Therefore we may not expect any Angel or Prophet, nor any Thundrings or Lightnings, Sword, Famine or Pestilence, Peace, Plenty, Health or Prosperity, particular or general Judgments, or signal Deliverances, upon any such account as formerly, to manifest thereby God's special favour or wrath to particular Persons, or Nations in general, as to their Spiritual or Eternal condition. For God goes another way to work, more free, easie, natural, and rational to the Souls of men, and made sweetly convincing and attracting to a more sublime and holy Worship, suitable and pleasing to the Majesty of Heaven; and therefore we are not to be frighted by Judgments, nor allured by Prosperities into Religion, as Children, but informed, convinced and perswaded like men, by sound reason and understanding, through any good or bad condition in this life, unto the hopes of a glorious and blessed Immortality.

It becometh not Christians adult, that know their Fathers Will, to be in fear and bondage all their life long, because of temporal Plagues, nor to be ravished with temporal Joys; but to live above them all, by faith and not by sight, as Pilgrims and Strangers here, declaring by their Conversation, that *they have no abiding City below, but that they seek one that is above, whose builder and maker is God, Eternal in the Heavens.*



The Fifth BOOK,
OF A
MEDIATOR.

The CONTENTS.

Transition. Mediator. Reconciliation. Moses.

TITLE I.

Of the Name and Thing.



THE Dispositions of the Will and Estate in God's Transition.
Testament are to pass through the hands of the
Mediators or Executors of them both, who are
Moses and *Christ*.

The word MEDIATOR is rarely, if at all Mediator.
found in any Heathen Author, being proper to the
Holy Scriptures, only *Philo* the *Jew* uses it, whose
form of writing resembles the Old Testament, so familiar to that Nation.

The said *Philo* calls the High Priest Μεσσίτης ἀμφοῖν, ἵνα διὰ μέσου πρὸς ἀν-
θρώπου καὶ ἑαυτοῦ Θεοῦ, οὗτος ὁ πρὸς ἑαυτοῦ ἀνθρώπου καὶ ἀπὸ διακόνου πρὸς χρομή-
ειρήνην καὶ χάριτα: The *Jews* had a High-Priest as a Mediator between two,
that by some middle Person they might appease God; God dispenses his
Graces to Men, using as it were the Ministry and Subserviency of some
certain Person.

Reconcilia-
tion.

Rom 5. 10.

2 Cor. 5. 18,
19.

Job 42. 8.

Eph. 1. 10, 11.

Moses.

Gal. 3. 19, 20.

Exod. 22.
Exod. 25. 9.
Deut. 5. 5.
Act. 6. 11.

CHRIST first obtained of God, that to Mankind fallen into heinous Sins God would neither shut up the door of Repentance, nor refuse to grant pardon to the Penitent, which is that first Conciliation that was procured for all Mankind. *When we were Enemies, we were reconciled to God by the death of his Son. All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation, to wit, that God was in Christ, reconciling the World unto himself, not imputing their trespasses unto them, &c.* So Job was a Mediator to God for his two Friends, *My Servant Job shall pray for you, for him will I accept.*

The great Benefits that accrue to the World by Christ are not only obtained by his Prayers, but by his vast obedience unto death, who gave himself a Ransom for all, to be testified in due time, *That in the Dispensation of the fulness of time, he might gather together in one all things, in Christ, — In whom also we have obtained an Inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will.*

A Mediator therefore is an Arbiter, Herald or Messenger, that intervenes between two Persons, to relate their mutual minds and meanings to each other, and to propound Articles of peace and agreement between them that are at variance, or to propose and declare Rules and Laws for both Parties to consent unto.

Moses was the Mediator or Intercessor between God and the *Israelites*, to make and finish up a Covenant between them; and this Covenant was the Law, *Ordained by Angels in the hand of this Mediator. Now a Mediator is not a Mediator of one, but God is one.*

Note, that though the Law was ordained by Angels, yet it was not immediately delivered by them to the People, but by the intervention or means of the Mediator *Moses*, who passed between the Angels and the People.

God gave the inheritance of *Canaan* to *Abraham* immediately by Promise; but the Law that was added because of Transgressions four hundred and thirty years after, till the Seed should come to whom the Promise was made, was delivered by the ordination of Angels, and the Mediation of *Moses*.

1. Because Law was a Terror, but the Inheritance was a matter of Grace; As is the manner of great Princes to bestow their Graces and Favours by themselves, but to execute matter of Law and Justice by their Officers and Judges. *Moses* was the Receiver of the Law from the Angels, and the Repeater of it to the People, three daies together for the Commandments thereof; but the Judgments were published by *Moses* only upon the Peoples request, because of the terror of the Angels voice, who first wrote them in a Book, and afterward read them openly to all the Congregation.

So for the Ceremonies; *Moses* had a Pattern delivered unto him in the Mount, called therefore the *Law of Moses*, and *Moses*. *We have heard blasphemous words against Moses, — ye have one that accuseth you, even Moses, in whom ye trust.* So the Archangel was the Minister of God to the People, not the Mediator.

2. Because

2. Because the Archangel sustained the very Person and Majesty of God, and therefore spake not as an Ambassador or Messenger; for every Embassadour distinguisheth his own Person from the Person of his Master that sent him, and speaketh not in his own name, but in the name of the Prince or State that imploied him, whom he also represents; But the Archangel spake, as if God himself were present without other Angels to attend him.

Whereas it is said, that the Commandments were delivered by the hand of *Moses*, it is as much as to say, by his *Ministry*, because the Hand is the greatest Instrument of working: So the two Tables are said to be written by the Finger of God, and were delivered into *Moses's* Exod. 32. 15, and 34. 29. hand. But the Judgments and Ceremonies, which made up the greater bulk of the Law, so passed through *Moses's* hand, as that he wrote them in a Book. *The hand-writing of Ordinances which was against us, and contrary unto us, was nailed to the Cross of Christ.* Exod. 24. 4. Heb. 9. 19. Deut. 31. 9, 10. Col. 2. 14. So they were written by *Moses* the Mediator of the first Testament, and cancelled by *Christ* the Mediator of the second Testament: For finding fault with them, he saith, *Behold the daies come, saith the Lord, when I will make a New Covenant with the house of Israel, and the house of Judah: In that he saith a New Covenant, he hath made the first Old; now that which decayeth and waxeth Old is ready to vanish away, for if the first Covenant had been faultless, there should have been no place sought for the second.* Heb. 8. 8. Heb. 13. 7.

The first Testament therefore being made void by the death of *Christ*, *Moses* is no longer a Mediator of that which is not; but the New and last Testament succeeding in the room of the first, *Christ* is become the Mediator thereof. And this is the True Testament, and this is the True Mediator, whereof the Law and *Moses* were but the Figures and Types. *Moses* but a Man, though a Man of God, and *Christ* both God and Man.

The CONTENTS.

Two Natures. Union, Incarnation.

TITLE II.

Of the Person of Christ.

IN the first place therefore, being come to so great a Mediator of so great a Covenant, let us describe with all reverence who this Mediator is, by whom all these great and everlasting Blessings are dispensed.

Two Na-
tures.

There are in Christ Two Natures,

1. A Divine Nature: *Quis ille qui venit? quis novus Hercules?* A strange Person; Who can declare his Generation, whose goings forth were before all Eternity? The Son of God, God of God, Light of Light, very God of very God, being of the substance of the Father, by whom all things were made.

Joh. 1.

1 Joh. 1. 1.

2. A Humane Nature: The Son of Man. *The Word was made flesh, and dwelt among us; Θεὸς ἐν ἡμῖν, ἐν ἀνθρώποις, Homo de Matre. We have seen him with our eyes, we have heard him, and our hands have handled of the Word of Life:* Thus we may safely speak what the Scriptures speak. *De Deo vel serio loqui periculosum, ne forte Deo indigna loquamur;* It is dangerous to speak of God, though we endeavour to speak as seriously as we can, lest peradventure we should speak unworthily of him. Christians, I fear, have been too bold to speak so much more, and so far different from what is written. *He was a Man of sorrows, and acquainted with griefs;* and a Worm and no Man, rejected of men, and they hid as it were their faces from him, because there was no beauty in him, for which they should desire him. In the form of a Servant; *Like unto us in all things, Sin only excepted.* Never yet any Heretick blasted him with Sin.

Heb. 4. 15.

Union.

3. A Union of two Natures. *Nestorium*, denying communication of Idioms, divided Christ.

Psal. 40. 16.

Homo Christus nascitur & Deus, Christ is born God and Man. Mary was Θεῶν; That Holy Thing which shall be born of thee shall be called the Son of God. Corpus aptasti mihi, A Body hast thou prepared me. Ἐν ἀνθρώποις καὶ πάντα, Like unto Man in all things; Flesh of our Flesh, and Bone of our Bone. Perfect God and Perfect Man, of a reasonable Soul and human Flesh subsisting; no Confusion of Substance, but Unity of Person: As the Sun and Light are one; as the Grass and the Plant: ὡς τὸ πῦρ ἐν σιδήρῳ, A fiery Sword; two Natures, fire and steel; two Acts, cut and burn, to cut burning, and burn cutting.

Basil.

Sic liceat magnis componere parva.

Alas,

Alas we do but stammer! In all our expressions there is τὸ ὁμοίωμα καὶ τὸ ἑτερόμοιον, some likeness, and some disproportion. The whole Mystery is ὑπὲρ τὴν νῦν, ὑπὲρ τὸ λόγον, ὑπὲρ κατανόησιν καὶ κλίσεως οὐσίας: above our understanding, above our expression, above the apprehension of a Created Nature. A dark glimmering we have of it, a spark. *The Angels stoop down to look* 1 Pet. i. 12. *into this Abyss*, but cannot fathom it. Great Wits have been too bold; εὐσεβὴς δερμαὶ καὶ μεγάλοι. *Arrius* was διαλεκτικώτατος, too subtil a Disputant; Naz. *Nestorius* had γλωσσάν δεινάν, a Tongue too well hung. The manner of these things is unconceivable. *Tu disputa, ego credam*, Let who so will dispute, it is safest to believe; ἡ πίστις λόγος: Faith is the best Founda- Just. tion.

It is to be believed, that God and Man are mutually each others Sons, and of this great Subject, with reverence, I thus, as a weak man, declare my sentiments without School-Terms, begging pardon for all failings.

When our Work is wrought out of us, in nature it is our own, because it is our nature and like our selves; as a Son is wrought out of his Father, in nature he is his Fathers, because he is his Nature, and like his Father. Incarnation)

When our Work is wrought out of us in our Fancy or Judgment, it is our own, because it is our fancy, and like our minds; as a volume or structure is the Idæa of our Imagination, and is our Imagination, and the Child of our Imagination, because it is like its Father.

Now as it is with Man, so after the model of our apprehension it is with God.

When God's Actions are like himself, then the genuine Effects are his Sons: As *Adam*, God's Creature, was the Son of God; and *Christ*, the Emanation of himself, *the Brightness of his Glory*, and *the Express Image of his Person*, is the Son of God.

There are but four Relations, I humbly conceive, of Sonship between God and Man: As thus,

1. Either God is the Son of God.
2. Or Man is the Son of God.
3. Or Man is the Son of Man.
4. Or God is the Son of Man.

1. Because when God bringeth forth a Son, that Son is either God or Reason; Man.

And when Man bringeth forth a Son, that Son is either Man or God.

For besides God or Man no other Thing can have Sons; Angels and Beasts have none.

The Reason is,

To produce a Son these two Properties are required;

1. In the Parent a faculty of Reason.
2. A power to Generate.

Now none but God and Man can have these two Properties concurring.

Angels and Beasts have but each of them one, and want the other.

Angels have Reason, but not Generation; and Beasts have Generation, but not Reason.

Therefore,

Therefore,

1. When God bringeth forth God according to God's Image, then God is the Son of God.
2. When God bringeth forth Man according to God's Image, then Man is the Son of God.
3. When Man bringeth forth Man according to Man's Image, then Man is the Son of Man.
4. When Man bringeth forth God according to Man's Image, then God is the Son of Man.

Though in all these Relations, Man as Man is not the Son of God, nor God as God is the Son of Man.

Pardon, O thou Great GOD, the faint conceptions and expressions of a Worm! and help the understanding and utterance of thy poor Creature, and teach me to believe what I am not able to express.

All these four Generations of Fathers and subordinate Productions of Sons, have already passed and had their Being.

SECTION I.

I. When the First Person brought forth the Second, the Second Person was God the Son.

He was of God, because he proceeded from God the Father; *God of God, Light of Light, very God of very God.*

Heb. 1.2.
Col. 1.15.

He was the Son of God, because he was begotten of the Father; *The Brightness of his Glory, and the Express Image of his Person. The Image of the invisible God, the first Born of every Creature.*

SECTION II.

Luk. 3. ult.

II. When the whole Trinity brought forth *Adam*, then Man was the Son of God; as *Adam* is called *the Son of God*.

Gen. 1.26.
Gen. 5.1.

1. Because God created him.
2. Because he was after God's own likeness.

SECTION III.

III. When *Adam* brought forth his Sons, and they bring forth their Sons to this day, and shall to the Worlds end; then Man is the Son of Man.

Gen. 5.3.

1. Because Man begets him.
2. Because he is after Man's own Likeness.

SECTION IV.

IV. When the Blessed Virgin *Mary* brought forth our Blessed Saviour, then God was the Son of Man.

Phil. 2.7.

Rom. 8.3.

1. Because conceived and born of a Woman.
2. Because he is after her own Likeness.

He was made in the Likeness of Man. God sent his own Son in the Likeness of Sinful flesh. In all things like unto Man, Sin only excepted. The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee, therefore that Holy thing which shall be born of thee, shall be called the Son of God.

Thus

Thus it pleased God to interchange himself with Man, and each to beget the other. As the Plant first brings forth the Seed, and then that Seed brings forth the Plant: so God first brought forth Man, and after Man brought forth God.

Sim.

Thus God and Man are each others Father and Son, Man the Son and Father of God, and God the Father and Son of Man.

By two of these four Generations our Saviour was a Son, *viz.* by the first and the last.

When God brought forth God, Christ was the Son of God. And

When Man brought forth God, Christ was the Son of Man.

So Christ is the *First and the Last*; the First, Son of God, and the Last, Son of Man: The First by whom Man had his beginning; and the Last in whom he hath his ending. *I am Alpha and Omega, the Beginning and the Ending.* But especially of his Church, whose Beginning is Election, and End Salvation: For in him our Election begins, and in him our Salvation ends. Rev. 1. 17.
Rev. 1. 8.

Note, that though our Saviour had these two Births and two Fathers; yet he is not two Sons, no more than he that hath two Sons is two Fathers,

A Curious Picture being first drawn out in Colours, and after put into Frame, hath two works done unto it, yet it is but one Picture: so the Son of God, who was first the Picture of his Father's Image, and the brightness of his Glory, is after put into a Frame of Flesh, hath thereby two Births, yet is but one Son. Sim.

The Reason is, because these two Births had but one Person to sustain them; for the Person of the Godhead supported both. *The Fulness of the Godhead dwelt in him bodily.*

Therefore these two Births being after several Images, Christ must needs have two several Natures,

The Nature of a God, as he was the Son and of God; and the Nature of a Man, as he was the Son of Man.

1. As God he was a Son, only Begotten, not made.

2. As Man he was a Son, only Made, and not begotten:

The Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only Begotten Son of the Father, full of Grace and Truth. Joh. 1. 14.

As he was the Son of Man no Man begat him, but the Woman conceived him by the Power of the Holy Ghost overshadowing her a Virgin, yet he was not the Son of the Holy Ghost.

Lord, help me in this deep Mystery, and save me from sin all this while.

Because he was not begotten from the substance of the Holy Ghost, as Natural Sons are generated from their Fathers substance, but by the Power of the Holy Ghost. Reason.

And being born Man, he had not the Image of the Holy Ghost, therefore was not his Son; seeing every Son must be like his Father in Nature and Essence.

But he was properly the Son of the Virgin, therefore the True Son of Mankind with indifferency to either Sex.

In the Virgins Womb he was conceived and cherished, essentiated with the Parts of a Man, Body and Soul perfectly united: Had Infirmities natural to all Mankind; not Personal, of this or that Man, nor Pœnal, for this or that Sin, but for all sins.

A a

And

If. 53. 6.

And these defects did Man him most. A Passive, Mortal Man, *Vir dolorum, A Man of Sorrows, and acquainted with Griefs.* Man in all things, except Man's Sin; yet he bore the Punishment of that, *For the Lord laid upon him the Iniquity of us all.*

But why the Son of God all this?

VVhy Christ became the Son of Man rather than the Father, or the Holy Ghost? A Mediator.

The Father or the Holy Ghost might either have been the Son of Man, had they been so pleased; but had either of them been the Son of Man, then the name of *Son* would have belonged to two Persons of the Trinity: Therefore it was most convenient for that Person that was the Son to become the Son of Man.

Reasons.

1. In respect of the whole Trinity.
2. On the Father's Part.
3. On the Son's Part.
4. On Man's Part.

SECTION V.

I. In respect of the whole Trinity.

Sim.

VVhen things of a different Nature are united, they are best combined by a Third Mean, that is of a middle Complexion to them both: so the Body and Soul are combined by the Spirits, that are of a middle Nature between both.

VVhen Man and VVife are at odds, the best way to reconcile them is their Son:

Because he is a Middle Party between both; the one is his Father, the other is his Mother.

From all Eternity God loved us in his Son; He (before our Fall) was, as the Spirits, to maintain our Union with God: But when we were fallen at odds, and God would be reconciled, God mediated between Himself and Us by his Son.

Because he being the Middle Person of the Trinity, and being both God and Man, was the fitter to make a Mediator between God and Man.

2 Cor. 5. 18.

That having God to his Father, and Man to his Mother, he might make a full Reconciliation between God and his Spouse, as the Son doth between Man and VVife. *God hath reconciled us to himself by Jesus Christ, and hath given unto us the Ministry of Reconciliation, to wit, That God was in Christ, reconciling the World to himself, not imputing their Trespases unto them, and hath committed unto us the Word of Reconciliation. For he is our peace, who hath made both one, and hath broken down the Middle Wall of Partition between us, — to reconcile both unto God, &c. For there is one God, and one Mediator between God and Men, the Man Christ Jesus.*

Eph. 2. 14.

SECTION VI.

II. On God the Father's Part.

VVe see in all Arts and Crafts, that by what Art and Cunning a thing is made at first, by the same it is repaired when fallen to decay: As a Ruinous house is repaired best by the Carpenter that built it.

At

At the first Creation God was the Carpenter of the World, the Workman that wrought Man out of the Earth, as the Potter worketh his Clay. God the Son was the *Wisdom of his Father*, the Art whereby the World was made: *All things were made by him, and without him was not any thing made, that was made.* Joh. 1.3, 1e.

For by him were all things created, that are in Heaven, and that are in Earth, visible and invisible, *Whether they be Thrones or Dominions, or Principalities or Powers, all things were created by him and for him.* And he is before all things, and by him all things consist. And he is the head of the Body the Church, who is the Beginning, the First-born from the dead, that in all things he might have the Preheminence; for it pleased the Father, that in him should all fulness dwell. And (having made peace through the blood of his Cross) by him to reconcile all things unto himself; by him, I say, whether they be things in Earth, or things in Heaven. Col. 1.16, &c.

SECTION VII.

III. On the Son's Part.

When we repair a thing, we do but reduce it to the form which it had at first.

As when our Plate is battered or broken, we re-fashion it according to the first Mold.

Man was first made according to the Image of God; by Sin that Image was decayed; God repaired by his Son, who was his Image: So being made conformable to the Image of the Son, we are thereby made conformable to the Image of the Father.

So that as Creation came, when Man was fashioned after the Image of God: so Re-creation and Redemption came, when the Image of God was fashioned into Man, to fashion Man again after the Image of God.

SECTION VIII.

IV. On Man's Part,

1. In respect of his First Transgression.

2. In respect of his Redemption.

1. In respect of his First Transgression.

If ye will eat of the Tree of Knowledge (saith Satan) ye shall be as Gods: he meant not in Nature, but in Wisdom; for *the Tree was to be desired to make one wise.* Gen. 3.6.

Now see the Wit of Man; he reacheth at this Wisdom, eats of the Fruit, and thereupon is sick to death.

Now the Rule in Physick is to cure by Contraries.

So then, as Death came, when the Folly of Man exalted himself to the likeness of God: so to bring Life, the Wisdom of God humbled himself to the Likeness of Man.

2. In respect of Man's Redemption.

The End of Man's Redemption was, that Man should be made the Son of God.

When we would alter any thing from some Quality that it hath already to a more noble nature, we apply it to an Agent, which actually enjoyeth that noble form which we desire should be transferred to our matter. As when one would induce the quality of heat into Water,

we oppose it to the Fire, which hath that innate quality more noble than any other thing : so Man being to be made the Son of God, it was fittest that the Son of God should qualifie him for that dignity ; because the Son of God hath that Prerogative already, and on whomsoever he works, he must needs transform them to the Sons of God : As the Fire turns all things to its self.

God being best pleased with his own Son, might best by him become pleased with Man ; for who could better convey God's Love, than the Son who was God's best beloved ?

Gen. 3. 21.

Now the Woman hath her longing, and so hath the Man : It was their Ambition to be like God, *The Man is become like one of us.* These words (in story then spoken) become a Truth now.

Man is become as God, as one of the Trinity, because one of the Trinity is become as Man. If God becomes like Man, then Man becomes like God, even as every true Copy is like the Original. If the Saints be like the Angels, then the Angels are like them. If my Picture be like me, then am I like my Picture ; and it is more than like, it is the very same : Man is as verily the Son of God, as the Son of God is very Man. The change on God's side makes the like on Man's.

Joh. 1. 12.

The Son of God being made Man, makes Man the Son of God. God gave his Son to be Man's Son, and took Man's Son to be his Son.

This *St. Paul* calls our Adoption, whereby *we are translated from the Family and Power of Satan into the Liberty of the Children of God.*

As the Adopted Son changeth his Family, being exempted from the Power of his Natural Father, and made Son to him that adopted him.

Re. 8. 17.

And hereby our Right and Estate in Heaven is equal with our Saviour's, who is the Natural Son of God, as the Adopted Son hath the same Title to his Father's Inheritance with the Natural Son. *And if Children, then Heirs, Heirs of God, and Joynt-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together.*

And here I will stop and take breath, being tired with speculation of such Wonderful Dispensations: not as though I had already attained unto the depth of these Mysteries, or could attain unto it ; but I admire, and aspire to comprehend with all Saints, what is the height, and depth, and length, and breadth of this Love of God which passeth all knowledge.

The CONTENTS.

Christ sole Mediator. God is one. All Nations Sinners. Jews and Gentiles made one. Christ a Sovereign Mediator. Testament includes a Covenant. Wherein Christ's Mediatorship consists. Mediator and Testator, how concurring.

TITLE III.

Of the Mediatorship of Christ.

THIS is that most Excellent Divine and Humane Person, that Transition. was only worthy and willing, and accordingly did take upon Christ sole Mediator. him that transcendent Office and Dignity, to be more than any Men or Angels could be, even the sole and sovereign Mediator between God and Man.

1. *Because God is one*, Gal. 3. 20. God is said to be one for his Nature and Subsistence, for his Duration or Eternity, for his Fidelity of Promise and Performance: But in this sense He is one in the New Testament, because he is one and the same God to the Jews and to the Gentiles, with whom he hath made this one Everlasting Testament. He is to them a Father, who is the Father of our Lord Jesus Christ; he is a Justifier of them by one Faith. *Is God the God of the Jews only? is he not also of the Gentiles? yes, of the Gentiles also: Seeing he is one God, which shall justify the Circumcision by Faith, and Uncircumcision through Faith. There is one Body and one Spirit, even as ye are called in one Hope of your Calling: One Lord, one Faith, one Baptism, one God and Father of all; who is above all, and through all, and in you all. God will have all men to be saved, and to come to the knowledge of the Truth; For there is one God, and one Mediator between God and Men, even the Man Christ Jesus, who gave himself a Ransom for all to be testified in due time. Remember that ye, being in time past Gentiles in the Flesh, who are called Uncircumcision by that which is called Circumcision in the Flesh, made by hands: That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers to the Covenants of Promise, having no hope, and without God in the World: But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the Blood of Christ; for he is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us: Having abolished in his flesh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himself* Reasons of it. God is one. Ro. 3. 29, 30. Eph. 4. 4, 5. 1 Tim. 2. 4, 5, 6. Eph. 2. 11, &c.

Gal. 3. 8. self of twain one new Man, so making Peace. And that he might reconcile both unto God in one Body by the Cross, having slain the Enmity thereby. And came and preached Peace to you which were afar off, and to them that were nigh; for through him we both have an access by one Spirit unto the Father. Now therefore ye are no more Strangers and Forreigners, but Fellow-Citizens with the Saints, and of the Household of God. And ye are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner-stone: In whom all the Building fully framed together, groweth unto an holy Temple in the Lord; in whom you also are builded together, for an habitation of God through the Spirit. And the Scripture fore-seeing that God would justify the Heathen through Faith, preached before the Gospel unto Abraham, saying, In thee shall all Nations be blessed: and all the Families, which are parts that constitute the Nations, shall be blessed in Abraham, i. e. in Christ whose Seed he is: so the Faithful are said to be accepted, in Christ in whom God is well pleased, and beloved in God, who is God's well-beloved. That the Blessing of Abraham might come on the Gentiles, that we might receive the Promise of the Spirit through Faith. Neither Jew, ——— all are one in Christ Jesus.

Gal. 3. 14.

Gal. 3. 28.

2. Reason.
All Nations
Sinners.
Gal. 3. 22.

2. Because all Nations have sinned. The Scripture hath concluded all under Sin, that the Promise by Faith of Jesus Christ might be given to them that believe: For before Faith came we were kept under the Law, shut up unto the Faith, which should afterwards be revealed. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also might obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.

Ro. 11. 30, &c.

3. Reason.
Jews and
Gentiles
made one.

3. Because Christ also is a Mediator between men and men, i. e. between Jew and Gentile, who are now united and made all one: To worship one God in all places after one manner in Spirit and in Truth. All are united by Christ into one among themselves, and all unto God, with whom they are one in Communion, and God with them by the Spirit, the unity whereof they keep together in one Body in the Bond of Peace.

Christ a So-
veraign Me-
diator.
Heb. 9. 15.

But Christ is most eminently the Sovereign Mediator of the New Testament, because he hath made it, and sealed it with his Blood.

Testament in-
cludes a Co-
venant.

And here the Word *Testament* must signifie a Testament, and not a Covenant (though elsewhere it may denote a Covenant): For to speak accurately Testament and Covenant differ but alternly, as *Genus* and *Species*: For every Testament, though it have no expresse Conditions for the Heir or Legataries to perform, yet tacitly it implies a Covenant, which is the consent of the Heir to receive the Inheritance: And though the Heir doth not covenant with the Testator at the making of the Testament, because that may be done altogether without his knowledg, which is necessarily required in him that covenanteth: Yet he covenants at the validity of the Testament; for when the Covenant takes effect by his acceptance of, and entering upon the Inheritance *animo & voluntate*, with mind and will, then (though before he were free) he covenants or leagues to be his Heir, and further to perform the Will of the Testator in what he hath required him

to

to do. So that every Testament at least when it is consummate and valid, is a kind of Covenant: And the best of Covenants,

1. Because the Testator covenanteth with him, whom he most of all loveth, even so as to give and leave all to him, and his own life, that he may enjoy all that he hath given him.

2. Because it is more solemnly testified than any other Covenant.

3. Because it is most ^{gr}pretiously confirmed by the death of him that made it, who establisheth his own Deed by his own Death.

4. Because it proceeds with the greatest freedom in leaving the Heir to his Liberty, whether he will accept of the Inheritance or no.

Christ's Mediatorship consisted chiefly in these Acts.

1. In declaring and publishing the New Testament.

2. In dying to confirm it.

3. Interpreting, electing and judging *cum favore* at the last day, who are by right of Faith to receive the Inheritance, and rejecting or reprobating those that have none.

4. In putting the Elect into the full Possession of the Inheritance, and condemning the Reprobate to have their Portion with the Devil and his Angels.

But how can Christ confirm that Testament by his Death, who is but the Mediator or Heir, and not the Testator himself?

I answer, the solemn Act of any Person that hath right to make a Will, testified by witnesses, and confirmed by his Death, is properly a Testament, and he is the Testator of it amongst men.

Wherein
Christ's Me-
diatorship
consists.

Ob.

Sol.

For by the Civil Law Testament and Testator do commonly concur in one and the same Person, yet not necessarily but accidentally: For when a witness shall testify upon his Death the verity and certainty of another man's Will and Testament; such an one, though he be not the Author, yet he may be called the Testator to that Testament: And by his Mediation to insinuate and prove that Testament so far, as by his Death he is both a Mediator and Testator of that Testament: so that a Mediator and Testator, in respect of the same Testament, are not functions inconsistent and incompatible, but may easily, though not usually, concur in the same Person.

Mediator and
Testator how
concurring.

But this of Christ his Confirmation of his Father's Testament, is an act extraordinary (as may be amongst some men by Priviledge) because of his Substitution to die in God's stead, that could not die, to Confirm that Testament of God, whereof he was Mediator and Heir; and therein to confirm God's League or Covenant with Mankind, whereof he was the Agitator and Mediator also.

Christ therefore may be called the Testator, though he was not the Author of the New Testament, because he was the main Instrument and Witness to spread it in his Father's Name, who appointed him to die in his stead: For we commonly attribute the same Action both to the Agent, who is the pure Cause of it, and to the Instrument, who is the Means of it.

But really and truly, what is done by the order and appointment of another, is done by him that appointed him; as in Acts of Proxies, Deputies;

Deputies, Vicegerents, and Procurators or Attorneys of all sorts, as to Marriages, Livery and Seisin, Instalments, Inductions, &c. For it is a most true Rule in Law, *Quod quis facit per alium videtur facere per se*: VVhat a man does by another it is his own Act and Deed. So God is the Testator, and Christ is in God's stead, as his Deputy and Vicegerent in the place of his Father, in that sense is the Testator also.

THE CONTENTS.

Christ's Offering. One God to Mediate to. One Man to Mediate for. One God and Man to Mediate. One Ransom to Mediate by. Christ a Man. Christ the greatest and truest High-Priest. Christ offered Self.

TITLE IV.

Of Christ's Priesthood.

CH R I S T Mediates the Business of Man's Salvation, not only by Dying for God (which may be done for a Man; *for even for a Righteous man some would even dare to die*) for the Confirmation of his Testament. But also,

Christ's Offering.

By offering up himself in the same Death, as an High-Priest, to be a Sacrifice for the sins of the VVorld, and to bring his own Blood into the Holie of Holies in heaven, as an High-Priest to offer it unto God, and thereby to make way for us to the Mercy-Seat, through the Veil of his Flesh by that new and living way, for access unto God by him for Grace sufficient to help us in the time of all our need. And also as an High-Priest, continually to make Intercession for us at the Right hand of his Father.

In this Great Subject therefore of *Christ's Mediatorship* for further illustration and proof I consider these four Points:

1. One God to Mediate to.
2. One Man to Mediate for.
3. One God and Man to Mediate
4. One Ransom to Mediate by.

One God to Mediate to.

I. Because, though many are called Gods, and Lords many, yet there is but one Most High God blessed for evermore: One Prime Cause of all Causes; *Tū ēi ōlou*, One Being of all Beings,

2. Be-

2. Because one God is offended by all;
3. Because one God is able to punish;
4. Because one God able to forgive;
5. Because one God able to reward.

II. One Man to Mediate for, *i.e.* One Mankind, made after God's likeness, Male and Female, all of one Flesh. *Verily, he took not upon him the Nature of Angels, but the Seed of Abraham.* So only Man is capable of Reconciliation with God. One Man to mediate for. Heb. 2. 16.

III. One God and Man to Mediate.

Many Mediators and Intercessors there are and may be, but there is but one Mediator and Intercessor between God and Man. One God and Man to mediate.

1. Because it is most requisite for a mixt Person, that is both God and Man, to interpose betwixt God and Man.

2. Because in Christ only God is absolutely well pleased, and therefore whatsoever he doth or suffereth it is absolutely satisfactory. And there is no other Name under heaven by which we can be saved, but only by the Name of *J E S U S*. *I am the Way, and the Truth, and the Life, and no man cometh to the Father but by me; and he that entred in any other way is a Thief and a Robber. I am the door of the Sheep, &c.* A. 4. 12. Joh. 14. 6. Joh. 10. 7, 9.

If Christ were like God only, he should be too far from Man; if like Man only, he should be too far from God. Therefore no Saints nor Angels must come into this work. Aug.

IV. One Ransom to Mediate by.

Because one Sacrifice, once offered, was All-sufficient for ever, and no other could be accepted. One Ransom to mediate by.

Socinus ventures hardly upon this Rock which shivers him in pieces, degrading the dignity of Christ's Mediatorship, in making him

1. Only a Teacher of the Perfect rules of Righteousness.
2. Only a Guide and Example of Holiness and Sufferings.

But the Scriptures teach, that Christ's Mediation consists in these Particulars.

1. In consenting to accept of this great Office.
2. In actually taking our Nature upon him for that purpose.
3. In fulfilling the Law.
4. In Suffering to Death.
5. In Preaching Repentance.
6. In Rising from the Dead.
7. In Ascending into Heaven.
8. In entering into the True Sanctuary.
9. In offering himself there unto God.
10. In sending his Holy Spirit.
11. In the Ministry of Reconciliation.
12. In Intercession at God's Right hand.
13. In coming to Judgment.

Thus Christ expiates and propitiates for Sin by one offering up of himself once offered, he perfecteth for ever them that are sanctified, being the Captain and finisher of their Salvation through Sufferings.

Christ a Man. This Great Captain, High-Priest and Bishop of our Souls, that he might more aptly mediate on our behalf, was made a little Lower, as we are, than the Angels, and as our Brother took part of our Flesh and Blood, that through his Death he might destroy Death, and Sin, and the Devil that had the Power of Death, to keep us under it by the Law; and deliver them, who through fear of Death were all their life time subject unto Bondage. *Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a Merciful and Faithful High-Priest to make reconciliation for the Sins of the People: For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.*

Heb. 2. 7, 18.

A Man therefore Christ must be, that must die for Man, and not an Angel. *For every High-Priest is taken from among Men, and ordained for Men in things pertaining unto God, that he might offer both gifts and sacrifices for Sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself is compassed with Infirmity; and by reason hereof, he ought as for the People, so also for himself to offer for Sins. And no Man taketh this honour to himself, but he that is called of God as was Aaron: So also Christ glorified not himself to be made an High-Priest, but he that said unto him, Thou art my Son, to day have I begotten thee.*

Heb. 5. 1, 2, 3, 4, 5.

Christ the
Great and
True High-
Priest.
Reason.
Heb. 5. 1.

Christ therefore is the Great and True High-Priest in all Respects.

1. Because he is Man, in all things like unto Man, Sin only excepted, and therefore ordained and separated from other men; and most holy, that we might be made holy; and therefore Compassionate of the Infirmities of Men, as of their Ignorances and Errors, not only in respect of Fact but of Law also, because of weak capacities, and slippery memories, and weak performances; having respect to their Wills, which, if earnest, and honest to do what they can, shall be accepted according to what abilities of knowledge, and remembrance, and doing they have, and not according to what they have not.

As Man also he is compassed with Infirmity. The Infirmity of the Legal High-Priest, as of all men, was Sin, and therefore might and did fall into Ignorances and Errors, frail Actions like other men: But Christ's Infirmity is his Sufferings, and not his Sin; for he knew not sin.

He was subject to Afflictions and Trials as other men. The Legal High-Priest therefore was fain to offer often for his own Infirmities, in falling into Ignorance, and Error, and frail Actions often; as also for the frequent failings of the People much more, *Lev. 16. 6, &c.* So Christ in the daies of his Flesh, Heb. 5. 7. which is the subject of his Infirmity and Sufferings, *offered up for himself Prayers and Supplications unto him that was able to save him from death.*

This Christ in his Agony chiefly requested, to have *that bitter Cup removed from him*: And when he was upon the Cross, he lamentably complained, saying, *My God, my God, why hast thou forsaken me?* He prayed therefore, that, because he must die, he might be delivered from death; and therefore in dying commended his Spirit to God, to receive it into his hands, and keep it for him, and restore it to him, who would not leave his Soul in Hell, nor suffer his Holy One to see Corruption. And these were strong Cries, accompanied with many Tears, in so great extremities.

Seeing

Seeing then that Christ was exercised with the experience of unexpressible Pains, he cannot but be moved at the Miseries and Pains of his Servants, and must needs readily bow down his ear to hear their doleful Cries, and stretch out his hand to save them, before the Pit of ruine shut her mouth upon them.

Thus did Christ offer his Prayers for himself, while he was on Earth, that he might save himself from death; for when he was restored to life, and had so overcome Death as to die no more, He then being in heaven, offered himself immaculate and immortal, as he was; not for himself as before, when he bore our Sins and carried our Sorrows, for he hath no need to offer for himself there. Christ offered Self.

Christ therefore offered up his Prayers on Earth for himself, but he offered up himself in Heaven for us. For himself he offered, when he was mortal in the daies of his Flesh; for us he offered, when he was an immortal and eternal Spirit.

And in all his Prayers our great High-Priest is heard; first for himself on Earth, that he might be saved from the Death which he feared, that is, out of Death unto Eternal life: and secondly for us in Heaven, that we might be saved from the power of Death, and brought to Eternal life, as he was.

In the daies of his Flesh Christ was not yet perfect, had not finished his work, was not gone to his Father; but when he had overcome Death, and Ascended into Heaven, and sat on the Throne of the Majesty on high, he being made perfect through Sufferings, became the Author and Minister of Eternal Salvation. Then was he fully invested and installed into his Royal Priesthood; there he presented himself to God for us, in the Temple of God eternal in the Heavens.

2. Because CHRIST is the Great and True High-Priest, because he is called to that Office by God after the order of *Melchisedec*; *Who was King of Salem, and Priest of the most High God. The Lord hath sworn and will not repent, thou art a Priest for ever after the order of Melchisedec*: That is, a King and a Priest both, for so were Kings of old, as springing from the Princes of Families, who were all Priests; who afterwards being called to Rule many Families, or a City, were the Priests as well as the Princes of that City or Commonwealth, Praying and Sacrificing for the People, as well as Ruling them. The most honourable Person was fittest to minister in the most honourable Service. Reason 2.
Heb. 5. 10.
Gen. 14. 18.
Psal. 110. 4.

THE CONTENTS.

A Priest. A Singular Priest. A Perpetual Priest. Greater than Abraham. Abraham paid Tithes to Melchisedec. Melchisedec not of Aaron's Tribe. Abraham blessed of Melchisedec. Sacerdotal Blessing. Levi paid Tithes to Melchisedec. Actions of Fathers transmitted to Children. Levi Blessed of Melchisedec. Melchisedec Immortal.

TITLE V.

Of the Dignity of Melchisedec,

MELCHISEDEC was a Priest of greatest Dignity:
 Gen. 14. 18. 1. Because he Blessed men Sacerdotally, as he did *Abraham*, saying, *Blessed be Abraham of the Most High God, Possessor of Heaven and Earth.*

A Priest. 2. Because he received Tithes of *Abraham*, i. e. A Tenth part of the Spoils.

Melchisedec was a Singular Priest.

A singular Priest. 1. Because there were no more Priests of his Order, no Predecessor nor Successor in the Priesthood; as other Priests had, who must be of the Family of *Aaron*, and of the Tribe of *Levi*, to whom the Priesthood was designed.

A perpetual Priest. 2. Because he was a perpetual High-Priest, having neither beginning nor end of life, remaining a Priest as Christ doth, so long as there is need of any Priest. And there shall be no need of a Priest, when the People of God have their sins thoroughly expiated, and are translated to Heaven.

SECTION I.

Melchisedec was greater than *Abraham*.

Greater than Abraham. 1. Because *Abraham* gave him Tithes; a Token of subjection, as Tribute is from Subjects to Princes.

2. Because

2. Because *Abraham* was blessed by him; a Token of subjection also: for the Inferior praies a Blessing of the Superior, not of the Equal or Inferior, for he is not able to do it.

3. Because he was in a manner an Eternal Person, so was not *Abraham*.

SECTION II.

The Dignity therefore of *Melchisedec* appears in that,

i. Even *Abraham*, so great a Patriarch as he was, was his Subject, and acknowledged himself so to be;

By paying him a Tenth, which was no Vulgar Present, but a Present for a Priest; a solemn and sacred Portion, not to be enjoyed but by the Priest alone, as God's part, whom the Priest represented. And this did even *Abraham* do, so great a Man, so great a Patriarch, yea, the Prince of Patriarchs, the very Root and foundation of God's People. *Abraham paid Tithes to Melchisedec.*

Now he that receiveth Tithes is greater than he that give them, as he that receiveth Tribute or Taxes is greater than he that paies them; and he that receiveth Rents is greater than he that paies them.

This was the Dignity and Prerogative of the Title of *Levi*; that all the other Tribes, who, though his Brethren, yet were to pay Tithes of all to him, and in special to the Priests of the Line of *Aaron* that came from him; which Family only had right to the Priesthood, and the rest of that Tribe did minister unto them in and about the Holy things of the Ark and Temple of the Lord. *Numb. 3. Numb. 18.*

And first the People must give Tithes to the *Levites*, *Numb. 18. 21.* then the *Levites* must give Tithes of their Tithes to the Priests, *Numb. 18. 28.* which declares the Dignity of the Priests above the *Levites*; as the Clergy receive Tithes of the People of *England*, and then pay the Tithes of their Tithes to the King: which shews the Dignity of the King above the Clergy.

SECTION III.

2. And yet farther is demonstrated the Dignity of *Melchisedec* above the *Levitical* Priests, in that *Melchisedec* came not from their Tribe, nor from the stock of *Aaron* at all; yet he received Tithes, and that from *Abraham* too, of whose Loyns *Levi* was. So that *Abraham* himself became Tributary, and therefore subject to *Melchisedec*, which is Christ; which is much more honour, than for those only to pay Tribute who came from the loyns of *Abraham*. *Melchisedec not of Aaron's Tribe.*

Therefore the *Levitical* Priests have no cause to boast, as that their Line alone had the Priviledge and Prerogative above the rest to take Tithe of the People, seeing here is one here greater than they, that takes Tithes of them themselves, who were then in the loyns of their Father *Abraham*; and yet he neither belongs to their Line, nor accounts himself of their stock at all, and is bold to Decimate even *Abraham* himself, the Prince and Father of them, and of their whole Nation.

SECTION IV.

Abraham Bless-
ed of Mel-
chisedec.
Gen. 12. 23.

Secondly, *Abraham* acknowledgeth himself subject to *Melchisedec*.
2. By Receiving a Blessing from *Melchisedec*; For he blessed him that had the Promises, i.e. *Melchisedec* blessed him, whom God had promised to Bless so eminently and comprehensively, that in him, and by him all the Nations of the Earth should be blessed. A greater Blessing than this could not be; and yet he that had this great Blessing was blessed of *Melchisedec*, and therefore Inferior unto him. What honour is this to Bless such a Man? Surely, a Greater than *Abraham* is here! For without all contradiction the Less is blessed of the Greater.

Sacerdotal
Blessing.

Every kind of Blessing cannot here be understood, for even the least and meanest Persons may humbly wish and pray for a Blessing upon the greatest that are;

But this must be a Singular and Royal Sacerdotal Blessing, which is of great Efficacy and Power, and those that are blessed therewith, shall be Blessed.

God seconds the Blessing of the Priest, to whom he hath given Authority to Bless in his Name. Thus we read, *Numb. 6. 27.* that God commanded *Aaron* and his Sons to Bless the People, and prescribed them a Form for that Blessing on this wise, *The Lord bless thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his Countenance upon thee, and give thee peace.*

After all this, the Lord professes there, that He will second the Blessing, and confirm it upon the People, saying, *They shall put my Name upon the Children of Israel, and I will bless them.* And elsewhere, *In Blessing I will bless:* And the Son of *Syrach* praises God to hear the Prayers of his Servants, according to the Blessing of *Aaron* over his People.

Ecclus 36. 17.

SECTION V.

Levi paid
Tithes to
Melchisedec.

III. The Dignity of *Melchisedec* appears, in that *Melchisedec* was Greater than *Levi* and *Aaron*;

Heb. 7. 9.

Because *Levi* paid Tithes to *Melchisedec*: For in tithing *Abraham*, he tithed *Levi* who then was in *Abraham's* loyns; and so *Aaron*, so great a Priest as he was, the Prince of Priests, of whose Loyns the Priests were all descended, payeth Tithes himself to a Greater Priest than he; And as I may say, *Levi also who receiveth Tithes, paid Tithes in Abraham.* For when *Melchisedec* took Tithes of *Abraham*, he tithed *Levi* also, and all the Priests.

Abraham took not Tithes, but *Levi* did, and yet *Melchisedec* took Tithes of him.

Levi did not receive Tithes in his own Person, because he was not then, but in his Posterity; neither did he give Tithes to *Melchisedec* in his own Person, but in his Father's Person.

If at that time *Levi* had been a Person separated from *Abraham*, and had enjoyed his Estate apart by himself, then this act of *Abraham* in paying Tithes to *Melchisedec* had nothing concerned him; but because *Levi* was then so united and joyned with *Abraham*, that he was one Person

Person with him lying conched in *Abraham's* Loyns ; (so the Embrio in the Womb, is part of the Mother.) therefore also he is justly accounted to have given Tithes to *Melchisedec* in or through *Abraham* his Father.

SECTION VI.

Yet all the Actions of a Father's Will, with the regularities or irregularities thereof, must not be transferred or imputed to be the Actions of the Childrens Will: But only those Acts which properly concern the Augmentation or Diminution of the Father's estate, which is of right to descend to his Children, do, as they descend from him by way of Inheritance, still the Father or his enjoying what was his outwardly in Estate, as they do inwardly in Flesh and Blood.

Actions of
Fathers trans-
mitted to
Children.

And the payment of Tithes is such an Action ; for as to a Tenth part it decreaseth the Father's Estate, which therefore is properly but nine Parts of Ten: For the Tithes are paid out of the Father's Goods, though they are not his Goods, but his to whom they are due ; which Goods of the Fathers are thus far already the Childrens, in that the right of Inheritance of what is their Father's belongs unto the Children, when their Father dies: Who in the mean time are Lords, though Servants, even lesser Lords in Reversion to their Father's Estate when it falls.

For as the Son and Heir after his Father's Decease doth in a manner represent his Father's Person, being Flesh of his Flesh, and of his Form and Resemblance, and by his Succession, and Possession of all that was his Father's honour and Estate : So likewise the Father before his Children spring from his Loyns, and become distinct persons from himself, having right to dispose of his Goods as their own, doth in a manner also represent the Person of his Son and Heir, and of the Children that descend from him ; and what he then ordereth or doth, as concerning his Goods, the same in a manner his Heirs are accounted to do, and may be bound to do, as his Heirs, Executors, Administrators or Assigns.

Hence may easily be understood, that which together with the Author of the *Hebrews* we affirm, That such external Acts of the Parents concerning their Honours or Estates (not their Manners or Conversation, good or evil) must be extended or imputed to their Children (whether by Nature, Law or Adoption, it is all one) or Posterity that succeed in their Estates or Honours ; otherwise if the Estate or Honour be spent or forfeited, or the Children disinherited ; or otherwise that the Inheritance fall, and is not conveyed as in a stream or line of Succession: Then whatsoever any man orders or disposes, as to his Estate, and all that belongs thereunto, cannot be attributed or imputed at all to his Posterity.

SECT.

SECTION VII.

*Levi Blessed
of Melchise-
dec.*

Because *Levi* received a Blessing from *Melchisedec*, *Levi* was a Blessor of others; but here *Levi* himself is Blessed by another.

Levi did not Bless others in his own Person, because he was not then in being, but in his Posterity; neither did he receive a Blessing properly in his own Person, because he was not subsisting, but in his Father's Person.

If at that time *Levi* had been a Person separated from *Abraham* his Father, then he had been capable by the consent of his own Will to have received the Blessings from another's Will, and so this Act of *Abraham's* Reception of the Blessing from *Melchisedec* had been nothing to him: But because *Levi* was so united and joyned to *Abraham*, as that he was part of him, and one Person with him, as fast asleep in his Causes, and close locked up in his Loyns; therefore also he is justly reckoned or imputed to have received a Blessing from *Melchisedec*, in, or from, or through *Abraham* his Father.

*Melchisedec
Immortal.*

3. Because *Levi* was Mortal, but *Melchisedec* Immortal.

He that blesteth and receiveth Tithes dieth, and another comes in his place and dies also; and so the Priests still die one after another: But *Melchisedec* both Blesteth and receiveth Tithes, and never dies, having no Successor, but abideth for ever; *Thou art a Priest for ever after the order of Melchisedec*, *Psal.* 110. 4.

Heb. 7. 8.

The

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TITLE VI.

Of the Order of Melchisedec.

CH R I S T a Priest of the Order of *Melchisedec*; Christ was not Christ of that Order.
a Priest after the Order of *Aaron*,

Because Christ came of the Princely Tribe of *Judah*, which by Law Christ's Pedigree.
had no right to the Priesthood, nor never gave any attendance on the
Altar as Priests: *For it is evident that our Lord sprang out of Judah, of* Heb. 7. 14.
which Moses spake nothing concerning Priesthood. Judah was the Tribe
Royal, the Kings of that Tribe were called the Kings of *Judah*; of this
Tribe was the Virgin Mother of Christ, and by Family of the House
of *David*, the Family Royal; for the Kings of *Judah* were all of that Luk. 1. 24, &c.
Family.

Joseph also was of the same Tribe and Family, but in Line different
from *Maries*:

G c

For

Joseph's
Pedigree.
Luk. 3.

For *Joseph* descended from *David* by his Son *Solomon*, in whom ran the Line of the Kings who ruled before the Captivity;

Maries
Pedigree.

But the Virgin descended from *David* by his Son *Nathan*, from whom ran the Line of the Dukes who ruled after the Captivity.

1 Chr. 3. 16.
Jer. 22. 30.

So *Joseph* came from the Line of the Kings, and *Mary* from the Line of the Dukes, who were the Princes of the Blood, and possessed the Government, when the Line of the Kings failed in the Issue of *Jechoniah*, *Math. 1. 11. Luk. 3. 31.*

Luk. 3. 23.

St. Luke describes this Pedigree of *Mary* from the Tribe of *Judah* and Family of *David*, descending by his Son *Nathan* to her natural Father *Eli*, or *Eliakim*, the Father-in-law of *Joseph*.

Heb. 7. 14.

The Author of the Epistle to the *Hebrews* supposes this for granted, because he wrote to the *Jews* that believed, that *Jesus* was the Christ, who by the Scriptures was to come from *David*, *Judah* and *Abraham*, and did come accordingly by being born of the Virgin *Mary* (the Wife of *Joseph*) who was of the Seed of *David*, *Judah* and *Abraham*.

For any Son that is born of the Body of a Man's Wife (whose Body is accounted the Husband's Body) though he be not begotten by the Husband, so it be not begotten by another Man that is not her Husband, is, and must be his Son, who is the true Husband to the Woman.

Because God hath free Power to give a man a Son which way he pleaseth, that is, either naturally by generation of the Husband, or supernaturally without the generation of the Husband (or Wife either,) as in the case of *Isaac* by *Abraham* and *Sarah*, both dead as to Generation.

So by the Law of God it was ordained, that when the Husband died without Issue, his Brother should marry the Widow, and if he had any Child by her, it should be called the Seed of the Husband that was deceased, to whom his Brother was to raise up Seed by his Widow.

With how much more reason may Christ be called the Son of *Joseph*, and therefore of *David*, *Judah*, or *Abraham*, though conceived and begotten of the Holy Ghost upon *Mary* the espoused Wife of *Joseph* after a supernatural manner.

SECTION I.

Christ no
Priest by
Birth.

2. Because not a Priest by Carnal Law or Birth, as *Aaron* and his Sons were. For,

The Priesthood was bound to the Tribe of *Levi*, and to the Family of *Aaron* in that Tribe; but Christ's Priesthood was clear another thing, not after a Carnal Commandment, but after the Power of an endless Life.

Christ made
a Priest by
Oath.
Heb. 7. 10.

3. Because Christ was made with an Oath to make his Priesthood immutable, but *Aaron* without an Oath.

An Oath declares the truth and strength of a thing. Now the things which God will have to be firm, strong and unchangeable, must needs be better, than those that are weak and mutable, such as the things are to which no Oath is added, but God will have them to depend only upon his will and pleasure, to retain or remove as it shall seem good unto him.

him. For those Priests were made without an Oath, but this with an Oath, Heb. 7. 21.
 by him that said unto him, The Lord swear and will not repent, thou art a
 Priest for ever. This Oath proves the Matter sworn to be great and
 immutable, as very good and acceptable to God; so that the thing must
 not be altered or undone, both in regard of the Oath, and of the good-
 ness of it.

The Priests of Aaron's Order were many and changeable, but Christ's Heb. 7. 23, 24.
 Priesthood is of one, Himself, unchangeable: For he is in a Divine and
 blessed Estate in Heaven, God blessed for evermore.

Christ is a Priest after the Order of Melchisedec.

Heb. 7. 1.

Because Christ is a Royal Priest, and a Singular and Eternal Priest, as Christ a Roy-
al Priest.
 Melchisedec was, and a Prophet; and I dare not say, Melchisedec was
 not so.

Christ offered up himself in his own Person, being both the Priest and Christ, Priest
and Sacrifice.
Heb. 8. 1.
 the Sacrifice; and by this oblation of Himself once offered he expiated
 or purged away our sins, and the guilt and punishment of them. The
 slaughter of this Sacrifice was made on Earth, upon the Cross; but the
 offering of the Sacrifice was made in Heaven, at his appearance in the
 presence of God for us: As the Levitical Priest, after the Sacrifice was
 slain without, entered into the Sanctuary to offer the blood of it.

The Levitical Priest, when he went into the Oracle where God was
 said to dwell, and sit between the Cherubims, did not sit down with
 God between the Cherubims, but stood as a Minister or Waiter, with
 great reverence of the Divine Majesty, offering and sprinkling that blood
 wherewith he entred: But Christ ascending up on high, and entring
 into Heaven, did not stand before the Throne of God as a Minister or
 Suppliant, but sat himself down at the Right-hand of God's Majesty;
 not as by way of an Assistant to God, as Nobles and Counsellors do to
 Earthly Princes, but as a Co-regnant to reign with him, having an abso-
 lute Kingship over all things.

2. Because Christ ministers in the true heavenly Sanctuary, where God Christ mini-
sters in Hea-
ven.
 himself doth really and truly dwell. There doth Christ minister, by ex-
 ecuting God's Decrees, by ordering heavenly things, and whatsoever per-
 tains to God's heavenly worship and service commanded in the New Co-
 venant. If Christ were on earth, he should not be a Priest at all; for there Heb. 8. 4.
 he could not finish his offering, because out of his proper Sanctuary,
 which is Heaven: For on Earth there are Priests already, which Terrene
 Priests do offer according to the Law there, the shadows of Heavenly
 things, the pattern or sample of them which was shewed to Moses in the
 Mount.

SECTION II.

The Tabernacle under the first Covenant was imperfect.

Tabernacle.
Imperfect.

1. Because the Sanctuary, where these services were acted, was a world-
 ly Manufacture, and the Vessels therein were Handy-works, as the Can-
 dlestick, and the Table, and the Shew-bread in the first Vail; and in the
 second or Holiest of all was the Golden Censer, and the Ark of the
 Covenant,

Covenant, and the Golden-pot of Manna, and Aaron's Rod that budded, and the Tables of the Covenant, and the Cherubims of Glory shadowing the Mercy-Seat.

Ordinances
Arbitrary.

2. Because the Ordinances or Institutions of Divine Service therein were Arbitrary and Positive, depending on the sole will and pleasure of the Law-maker, in themselves indifferent; and might be done any other way; but all Services must be performed not after the Servant's pleasure, but after the Lord's good-will and liking, to whom the Services are done.

The Priests therefore went into this first Tabernacle to accomplish the daily Service; as to burn Incense on the Golden Censer, to order the Shew-bread, and light up and mend the Lamps, &c. But into the second went the High-Priest alone once every year at the solemn Fast of Expiation, *Lev. 16*. Not without blood, yea, with blood only: So that the offering was in the Holy of Holies, as Christ his offering was in Heaven. This offering he made for his own and the Peoples Errors, which must needs be many in such variety of Ceremonies, and multitudes of other Laws.

Way to Holiest
not made.

In that no Man might enter into the Most holy place, but the High-Priest, and he but once a year, we may observe hereby the Imperfection of this Old Covenant, and the Infelicity of those Times: For the Holy Ghost, by whose instinct all these things were ordered, did hereby signify, That the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing; but when this Tabernacle was taken down, then the Way to the heavenly Tabernacle lay open, and all men rush into it, and *the Kingdom of heaven suffers violence, and the violent take it by force*. Hence at Christ's Death *the Vail of the Temple was rent in twain from the top to the bottom*, to shew that now no man might be kept out from entering into the Holy place.

Christ first
enters the
Holy place.

But first Christ our High-Priest must enter in, and hath entered in, and thereby opened the Kingdom of Heaven to all Believers.

Faithful enter
at the
Last day.

Into this Heavenly Sanctuary none are actually entered but Christ; but all the Faithful have a Right to enter in, when they have first put off the rags of their Mortal nature, and waited in the Receptacles of Rest appointed for their Souls and Bodies, till the Mediator and High Priest call them forth at the Day of Judgment to take possession of that Inheritance, which he hath purchased for them, saying, *Come ye Blessed of my Father, receive the Kingdom prepared for you*.

SECTION III.

services imperfect.
Heb. 9. 9.

And that these Services were imperfect appears, *in that they could not make them that did the Services perfect, as pertaining to their Consciences*, to purge away their Sins, which polluted their hearts, and made them guilty of temporal and eternal Death; but served only to purge away those Sins which defiled the Flesh, and made the party unclean and liable to Death temporal.

There

There wanted therefore a Reformation, when all things concerning the true Worship and Service of God should be revealed, for the clearing of all Sins and Punishments in this World, and that which is to come.

When this Time came, then Christ shewed himself an High-Priest of good things to come, *i.e.* a perfect expiation of all Sins, and eternal Redemption for us. *For if the Blood of Bulls and Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your Consciences from dead works, to serve the living God?* And all this was done in Heaven, where he offered by his Eternal Spirit and power of and Endless life, living for ever to make Intercession for his People. Heb. 9.13.

For the purging then of Earthly holy things, the Sacrifices of Beasts were sufficient; but for the purging of Heavenly things, with better Sacrifices than these: that is, the blood of Beasts might and did suffice to Consecrate the Earthly Tabernacle; but no Blood but that of Christ's could Dedicate the Heavenly Sanctuary for the reception of Souls and Bodies made holy, for into that place no unclean thing could enter: But Christ being entred into Heaven, and appearing there in the presence of God, as a Priest to consecrate the place and those that should enter into it, he is become a Priestly Advocate with the Father, *to make propitiation for our sins, and not for ours only, but for the sins of the whole World.* Christ's Blood dedicates the Holy of Holies. Heb. 9.23.

And all this was done at Once, and by one offering, Dying but once, and entering into the Holy place to offer but once to put away sin; and from Heaven he shall appear the second time, without blood to offer for Sin, because all is done away, to give his people the full benefit of that Offering by vindicating them from Death, and enstating them in eternal Life, who look for this Salvation, and wait for the Time of the Restitution of all things, when at his Coming *they shall lift up their heads, because their Redemption draweth nigh, and they love his Appearing.* 1 Joh. 2.1,2. 2 Tim. 4.8.

All the Legal Sacrifices were imperfect.

1. Because shadows of perfect good things to come.
2. Because they were offered year by year. The same Sacrifice recurring year by year, made by the same persons, and so for many Ages, could never be perfect, nor make the Comers thereunto perfect; for if they had been perfect, or could have made the Comers thereunto perfect, they would have ceased to be offered, because the Worshippers being once purged should have had no more Conscience of sins.

Where Health is fully recovered and settled, the Medicine needs not to be iterated, till Relapses come: But in those Sacrifices is a Remembrance again made of sins every year, *i.e.* When the Solemn Fast-day came about, wherein those Sacrifices were to be offered, the High-priest did lay both his hands upon the head of the Scape-goat, and confess over him all the Iniquities of the Children of Israel, Lev. 16.21. And when the year before, all their Sins were laid upon the head of the Scape-goat, and banished into the Wilderness; yet in the next year, and so successively every year after, another Goat must be banished, because the People contracted new sins to be forgiven: But in this great Sacrifice of Christ, all Sins of all People being laid upon his head and shoulders, who only Heb. 10.3.

Dan. 9. 24.

was able to bear them, are fully remitted for ever, so that there needs no more Sacrifice for sins; *For he shall finish the Transgression, and make an end of sins, and make Reconciliation for Iniquity, and bring in Everlasting Righteousness.*

SECTION IV.

Christ offers
his self in
Heaven.
Heb. 10. 5.

And because it is impossible that the blood of Bulls and Goats should take away Sins, therefore Christ cometh into the World to do it, *Psal. 40. 6. saying, Lo I come to do thy will O God.*

He had a Body therefore fitly prepared for that Heavenly Sanctuary, wherein he offered up himself to God. As if he had said unto his Father, *Seeing the Legal Sacrifices please thee not, therefore, Lo I come to do thy Will, i. e. to offer thee such a Sacrifice that is wholly according to thy good will and pleasure, that every one might be freed from the guilt and punishment of all his sins, and in the end have Everlasting life: And to this end I have offered my Body so perfected (to Immortality) as the Septuagint read it, and I have addicted my self wholly and for ever to the Service of the Heavenly Tabernacle, as the Servant addicted him to his Master, by having his Ears opened and bored to the Door, as the Hebrew reads it, that I might do thy Will for ever. Because in Burnt offerings and Sacrifices for Sin thou hast no pleasure, nay, because thou wouldst endure them no longer; therefore I come into this thy Heavenly Sanctuary to do thy Will, and please thee with the oblation of that Body which thou hast prepared me, wherewith to serve thee in thy Sanctuary for ever, in whom thou art well pleased.*

Heb. 9. 13.

Heb. 10. 8.

By the which Will we are sanctified by the offering of the Body of Christ: For that was God's will, and not the Legal Sacrifices.

Christ reigns
in Heaven.

Heb. 10. 12.

After Christ the High-priest had offered this Great Sacrifice of Himself in the Temple of Heaven, he did not stand daily ministring, nor offering the same Service; but *after he had offered this one Sacrifice for Sins, for ever sat down at the Right hand of God, from henceforth expecting till his Enemies be made his Foot-stool.* He hath offered so sufficiently, that he needs never offer more; he hath done his work of Conquest, and sits down to triumph over his Enemies, and to expect their subjection to him: For God saith unto Christ, *Sit thou on my Right hand, until I make thine Enemies thy Foot-stool.*

Psal. 110. 1.

It appears therefore, that **CHRIST** is our great High-Priest mediating our Salvation:

1. By Dying, to confirm God's Testament, a Sacrifice slain on the Cross.

2. By offering the Blood of that Sacrifice, being quickned through the Spirit unto God in Heaven.

Heb. 5. 1, 2,
&c.

A Man therefore he must be, that his blood might be shed; and a God, that by the power of his Divine Spirit his blood might be offered for the sins of the World. *For every High-Priest is taken from amongst Men, and ordained for Men in things pertaining unto God, that he might offer both Gifts and Sacrifices for Sins; who can have compassion on the ignorant, and them that are out of the way, for that he himself is compassed with Infirmitas: And by reason hereof he ought, as for the People, so also for himself to offer for sins; and no man taketh this Honour to himself, but he that is called*

called of God, as was Aaron. So Christ glorified not himself to be made an High-Priest, but he that said unto him, *Thou art my Son, this day have I begotten thee.* Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-Priest to make Reconciliation for the sins of the People; for in that he himself suffered, he is able to succour them that are tempted. And forasmuch as the Children are partakers of Flesh and Blood, he also himself likewise took part of the same, that through Death he might destroy him that had the power of Death, that is, the Devil. Heb. 2. 17, 18.
Heb. 2. 14.

The Order of this Priesthood of Christ was according to that of Melchisedec, who was a Type of him. Melchisedec
a Type of
Christ,

1. Because he blessed so Great a Man as Abraham was, the Prince of God, the Father of the Faithful, one to whom the Promises were made.

2. Because he tithed Abraham; and Levi himself, that tithed others, paid Tithes to Melchisedec in Abraham's Loyns.

3. Because he was a Singular Priest, neither was there any more of that Order, nor shall be for ever.

4. Because he was a perpetual High-priest.

5. Because he was of the Tribe of Judah, of which Moses spake nothing concerning the Priesthood. Heb. 7. 14.

6. Because he was made by an Oath. And inasmuch as not without an Oath he was made Priest: For those Priests were made without an Oath, but this with an Oath, by him that said unto him, *The Lord sware, and will not repent, thou art a Priest for ever after the order of Melchisedec.* Heb. 7. 20.

7. Because he is a Royal Priest, as was Melchisedec King of Salem; and having offered his Blood as a Priest, he sits at the Right hand of God as King, ruling over his Church, till he have put all his Enemies under his feet, and shall deliver up the Kingdom to God the Father, when he shall have put down all rule, and all authority and power. Heb. 7. 1.
1 Cor. 15. 24.

SECTION V.

Christ offereth Himself; — he offered himself without spot to God. — for this he did once when he offered up himself. — he hath appeared to put away Sins by the Sacrifice of himself. — he gave himself a Ransom for all. — who gave himself for our Sins. — who loved me, and gave himself for me. Of the Offering of Christ.
Heb. 9. 14.
Heb. 7. 27.
Heb. 9. 26.
1 Tim. 2. 6.
Gal. 1. 4.
Gal. 2. 20.
Reason 1.

1. Because he only was worthy to give, and to be given to God.

2. Because in him only God was well-pleased; for so God testified from Heaven, *This is my Well-beloved Son in whom I am well-pleased.* Reason 2.

Christ offered through the Spirit; — who through the Eternal Spirit offered himself unto God; — being put to death in the Flesh, but quickened by the Spirit. — Who was made of the Seed of David according to the Flesh, and declared to be the Son of God with power according to the Spirit of holiness by the Resurrection from the dead. — The last Adam was made Through the Spirit.
Heb. 9. 14.
1 Pet. 3. 18.
Ro. 1. 3, 4.

1 Cor. 15. 45.
Heb. 10. 20.
Heb. 7. 15, 16.

made a quickning Spirit. --- By a New and living way, which he hath consecrated for us, through the Veil, that is to say, his Flesh. --- After the similitude of Melchisedec there ariseth another Priest, who is made not after the Law of a carnal Commandment, but after the power of an endless life.

Rom. 12. 1.

Joh. 6. 51.
Heb. 7. 8, 25.

Christ therefore is a Living Sacrifice, and so are they that are Christ's, that present their Bodies a living Sacrifice, holy and acceptable to God, which is their reasonable Sacrifice. So Christ is the Living bread which came down from heaven, and went up to heaven. --- here men that die receive Tithes, but here he receiveth them, of whom it is testified that he liveth. Wherefore he is able to save them to the utmost that come unto God by him, seeing he ever liveth to make intercession for them.

Reason. 1.

1. Because the Flesh was weak and died, and no dead thing can offer it self, or any thing else.

Reason. 2.

2. Because the Spirit is strong and liveth to offer the Flesh quickned thereby, and to be offered in the Person of God and Man to be a Living Sacrifice.

Such a Sacrifice was Christ, first slain, and then quickned by the Spirit, and offered by the Spirit unto God, the Father of the Spirits.

Without
Spot.
Heb. 9. 14.
1 Pet. 1. 19.

2 Pet. 3. 14.

Christ offered without Spot; --- he offered himself to God without Spot, i.e. of all sin or infirmity when immortal. --- redeemed with the precious Blood of Christ, as of a Lamb without blemish and without spot. --- so we are found in him without spot, and blameless. --- so is the Spouse of Christ cleansed and adorned, without spot or wrinkle, or any such thing, holy and blameless.

Reason 1.

1. Because Christ was so conceived by the Holy Ghost of the Virgin Mary; therefore, that Holy Thing which was born of her was called the Son of God. --- Thou art the Holy One of God. --- Thou wilt not suffer thy Holy One to see corruption.

Reason 2.

2. Because he purged away all our Sins that were laid upon him; which though they were as Scarlet, yet shall be as white as Snow; and though they be red like Crimson, yet they shall be as Wool.

If. 1. 18.

Once.
Heb. 9. 25, &c.

Christ offered Once only; --- Not that he should offer himself often, as the High Priest entred into the Holy Place every year with Blood of others, for then he must often have suffered since the foundation of the World; but now once in the end of the World hath he appeared, to put away sin by the Sacrifice of himself. And as it is appointed unto all men once to die, and after death cometh Judgment: So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without spot unto Salvation. --- For the Law having a shadow of good things to come, and not the very image of the Things, can never with those Sacrifices, which they offered year by year continually, make the Comers thereunto perfect, for then would they not have ceased to be offered; (i.e. they would have ceased to be offered) because that the Worshipers once purged, should have had no more Conscience of sin: But in those Sacrifices there is a Remembrance again made of sins every year. For it is impossible that the blood of Bulls and of Goats should take away sins: Wherefore, when he cometh into the World, he saith, Sacrifice and Offering, and Burnt-offering and Offering for Sin thou wouldst not, but a Body hast thou prepared me. In

Heb. 10. 1, 2,

&c.

Burnt

burnt-offerings and Sacrifices for Sins thou hast had no pleasure. Then, said I, lo, I come (in the Volume of the Book it is written of me) to do thy Will, O God. --- By the which Will we are sanctified through the offering of the body of Jesus Christ once for all. And every Priest standeth daily ministring and offering the same Sacrifices, which can never take away Sins. But this man after he had offered one Sacrifice for sins for ever, sate down on the right hand of God, from henceforth expecting till his Enemies be made his Footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost is a witness, --- This is the Covenant that I will make with them in those days--- I will put my Laws into their hearts, and in their minds will I write them, and their Sins and their Iniquities will I remember no more. Now where Remission of these is, there is no more offering for sin. --- Who needeth not daily as those High Priests to offer up Sacrifice first for his own sins, and then for the Peoples; for this he did once, when he offered up himself: For the Law maketh men High-Priests, which have infirmity; but the Word of the Oath, which was since the Law, maketh the Son, who is consecrated for ever more. --- But into the second went the High-Priest alone once every year not without blood, which he offered for himself, and for the Errors of the People. But Christ being come an High-Priest of good things to come, by a greater and more perfect Tabernacle not made with hands, that is to say, not of this building, neither by the blood of Goats and Calves, but by his own blood he entred once into the Holy Place, having obtained eternal Redemption for us, --- Christ hath suffered once for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the Spirit.

Heb. 7. 17.

Heb. 9. 7, 11.

1 Pet. 3. 18.

1. Because of the All-sufficiency of this one Sacrifice in perfecting for ever them that are sanctified; so that there needs no Remembrance of Sins any more, Christ being the Author, and Finisher, and the Captain of our Salvation, made perfect through his Sufferings.

Reason 1.

2. Because if Christ had offered more than once, he should have broke off his first appearance before God in Heaven, and gone out again out of that Sanctuary, and then have re-entred, or come in again, for the same purpose, which he shall never do till the Resurrection, when he shall come about another business of Judgment, belonging to his Mediatorship, and to bring those into the Sanctuary, for whom he hath once, and for ever, made way by the offering of his blood in Heaven, once shed upon Earth, thereby opening the Kingdom of Heaven to all Believers.

Reason 2. 3

3. Because that which being once done is of Eternal Vertue, cannot, needs not be iterated.

Reason 3.

4. Because Christ entred into the Sanctuary by his blood, and the blood of Life can be shed but once; for It is appointed for all men but once to dye, and after death the judgment: so Christ once entred, and shall never enter more, till he go out at the last day, and enter again after his Judgment to give possession of the Kingdom of Heaven; saying, come ye blessed Children of my Father, receive the Kingdom of Heaven prepared for you from the beginning of the world. In that Christ dyed he dyed unto sin once, but in that he liveth,

Reason 4.

Heb 9. 27, 28.

he liveth unto God: And Christ being raised from the dead, death hath no more Dominion over him.

Reason 5. 5. Because Christ bore our Sins and Punishments once upon Earth; therefore not in Heaven, for there he offered himself without spot and blameless, *i. e.* without Sin or Punishment: for that is no place for Sins, and Sorrows, or Infirmities to enter into; for flesh, and blood, and no unclean thing can enter into that Holy place: But all sins, and all uncleannesses are done away by virtue of this One offering of Christ, once and for ever.

SECTION VI.

In Heaven. Christ offered himself in Heaven. ---It was therefore necessary that *Heb. 9. 24 &c.* the Patterns of things in the Heavens should be purified with these, but the Heavenly things themselves with better Sacrifices than these: For Christ is not entred into the Holy Places made with hands, which are the Figures of the true, but into Heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the High-Priest entreth into the Holy Place every year with Blood of others, &c. But once hath he appeared in the end of the World, to put away Sin by the Sacrifice of himself.

Heb. 8. 1, &c. We have such an High-Priest as is set at the Right hand of the Throne of the Majesty in the Heavens, a Minister of the Sanctuary, and of the True Tabernacle, which the Lord pitched and not Man. For every High-Priest is ordained to offer Gifts and Sacrifices; wherefore it is of Necessity that this Man have somewhat also to offer: For if he were on Earth, he should not be a Priest (for he hath nothing to offer, nor was he to enter into the Holy of Holies) seeing that there are Priests that offer Gifts according to the Law, who serve unto the Example and Shadow of Heavenly things; as Moses was admonished of God: ---See thou do all things according to the Pattern shewed to thee in the Mount.

Heb. 9. 7, &c. Into the second went the High-Priest alone once every year, not without Blood, which he offered for himself, and for the Errors of the People. The Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing: Which was a Figure for the time then present, in which were offered both Gifts and Sacrifices, that could not make him that did the Service perfect, as pertaining to the Conscience. Which stood only in Meats and Drinks, and divers Washings, and Carnal Ordinances imposed on them until the time of Reformation. But Christ being come an High-Priest of Good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this Building: Neither by the Blood of Bulls, Goats and Calves; but by his own Blood he entred once into the Holy Place, having obtained Eternal Redemption for us. For if the Blood of Bulls and of Goats, and the Asbes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh: How much more shall the Blood of Christ, who through the Eternal Spirit offered himself to God without spot, purge your Consciences from dead works, to serve the Living God?

Wherefore

Wherefore when he cometh into the World, he saith, *Sacrifice and Burnt-offering thou wouldst not, but a Body hast thou prepared me.* In Burns. Heb. 10. 5, &c. offerings and Sacrifices for sin thou hast had no pleasure: Then said I, Lo I come (in the Volume of the Book it is written of me) to do thy Will, O God. --- he taketh away the first, that he may establish the second. By the which Will we are sanctified through the offering of the Body of Jesus Christ once for all. And every Priest standeth daily ministring and offering oftentimes the same Sacrifices, which can never take away sins; but this Man, after he had offered one Sacrifice for Sins, for ever sate down at the Right hand of God, from henceforth expecting till his Enemies be made his Footstool.

The High-Priest in the Law stood and offered the Blood he brought with him, and stood trembling and sprinkling till he went out: But Christ, after he had stood offering his own Blood, sate down boldly, having ended his oblation of Himself, and began his Intercession and Advococation for others, and his Protection and Rule over all things for the good of his Church. So, he is able to save them to the utmost that come to God by him, seeing that he ever liveth to make Intercession for them.

R E A S O N S.

1. Because the Sacrifice offered was without all sin and infirmity; and therefore fit for Heaven, into which no unclean nor weak thing can ever enter. Christ's Body therefore being quickned by the Spirit and made immortal, was prepared and fit to be offered by the same Spirit, in the fittest Place of Heaven, unto the fittest Person, the God of Heaven, for the obtaining of the fittest Blessings of Heaven, or the Kingdom of Heaven.

Reason 1.

So, the Person that offers,
The Sacrifice offered,
The Spirit by which he offers,
The God to whom he offers,
The Place where he offered,
The Blessings he offered for, are Heavenly.

All harmonious and homogeneal; the substance and truth of Types and Shadows.

2. Because an Earthly Sanctuary may be purged by the blood of Bulls or Goats, &c. But an Heavenly Sanctuary cannot be purged by any thing, but by the blood of Christ.

Reason 2.

Earthly and carnal Blood is sufficient to consecrate an earthly and carnal Sanctuary, and to expiate earthly and carnal Sins and Pollutions; but heavenly and spiritual Blood only can consecrate an heavenly and spiritual Sanctuary, and expiate spiritual and Soul-sins. The Blood of Goats and Calves, &c. did cleanse from outward Filthiness, but could not purifie the Conscience, nor cause the Remembrance thereof to cease, so as there should be no more Conscience nor Punishment of sin.

It was therefore necessary, that the bare Patterns and Representations of things which are in the Heavens, should be purified with these Sacrifices; but the Heavenly things themselves must be purified with better Sacrifices than these. For Christ is not entred into the Holy Places made with hands,

Heb. 9. 23, 24.

which are the figures of the true; but into Heaven it self, now to appear in the Presence of God for us.

Obj.

Needs then the Heaven of Heavens to be purged?

Sol.

No, for it is most Holy: But it needs to be dedicated or consecrated by Christ's blood, not for himself to enter in, for his habitation it was from everlasting; but for us Men, that we might have right by him to enter in after him, when he shall call for us.

Therefore he; as High Priest, thus solemnly entred by this New and Living way through the Veil, that is to say his Flesh, to offer the Blood thereof (shed on the Cross, in the outward-Temple) so to consecrate or dedicate that Place for us.

Thus he is gone before to prepare a place for us, that where he is, there we might also be.

He first opened Heaven-door. If he had not opened it, it had never been opened. And now it is opened by him, it shall never be shut by him, nor by any other, against any that seek rightly to enter in; for who dare shut when he hath opened, or open where he hath shut? Who hath the Keys of *David*, that shutteth when no man openeth, and openeth when no man shutteth.

Psal. 114. 20.

This is the Gate of the Temple, into which none but Christ did ever enter, nor ever shall; but all the Righteous shall enter in at the last day, both Souls and Bodies. *This is the Gate of the Lord, into which the Righteous shall enter.* And none but such as have right by Faith can enter: for though this place of Rest everlasting be provided for all, as the Promises were to all; yet all shall not enter, because all men have not Faith; for without Faith it is impossible to please God: And so they cannot enter in because of their Unbelief.

Psal. 114. 19.

&c.

Psal. 24. 7, &c.

This is he that comes with full Right and Power of Command, saying, *Open me the Gates of Righteousness, and I will enter into them. This is the Lord's doing, and it is marvellous in our eyes. This is the Day which the Lord hath made, we will rejoyce and be glad in it. Lift up your heads, O ye Gates, and be ye lift up ye Everlasting Doors, and the King of Glory shall come in. Who is this King of Glory? The LORD, strong and mighty in Battel; the Lord of Hosts, he is the King of Glory.*

Thus Christ is the True Sacrifice, the True Light, the True Bread, the True Way, the True Life, the True Altar, the True Priest; and Heaven is the True Temple; And all is Truth which Christ came to bear witness of in the Gospel.

Reason 3.

3. Because Christ did never enter into the Earthly Sanctuary, for he had no Right, as being of *Judah*, not of *Levi*, though otherwise he had all Right; nor did he take upon him to Sacrifice or to Rule being born under the Law; Who made him a Priest or a Judge? till he ascended up into his proper Temple and Throne of Heaven. --- *he pertaineth to another Tribe, of which no man gave attendance at the Altar; for it is evident our Lord stragg of Judah, of which Tribe Moses spake nothing concerning Priesthood.*

Heb. 7. 13.

Christ therefore being a Priest, must offer, and must have somewhat to offer, and some Place to offer in; but he had nothing to offer here on Earth, for there were other Priests that had; nor was he a Priest here, nor had he any Altar to offer upon, or Temple to offer in, as the other Priests had: He could therefore offer up nothing but his own Body and Blood,

Blood, and that only in the Most holy Place of Heaven, and not elsewhere.

We have such an High Priest as is set on the Right hand of the Majesty Heb. 3. 1, &c. *in the Heavens, a Minister of the Sanctuary, and of the True Tabernacle which the Lord pitched and not Man. For every High-Priest is ordained to offer Gifts and Sacrifices; wherefore it is of Necessity that this Man have somewhat to offer: For if he were on Earth, he should not be a Priest, seeing there are Priests that offer Gifts according to the Law, who serve unto the Example and Shadow of Heavenly things; as Moses was admonished to make all according to the Pattern delivered to him in the Mount.*

4. Because a Worldly Service required a Worldly Sanctuary; but a Heavenly Service required a Heavenly Sanctuary. *The Candlestick, the Table, the Golden Censer, the Ark of the Covenant overlaid round about* Heb. 9. 1. *with Gold, the Golden pot of Manna, Aaron's Rod that budded, the Tables of the Covenant, the Cherubims of Glory shadowing the Mercy-Seat; besides Washings and Sacrifices of all kinds, of which it is too large to speak.*

All these were fitted for that Time and Place: But God hath prepared a New and Spiritual Service, an Altar, Priest, and Sacrifice, and Temple, all Heavenly and in Heaven.

5. Because *the Way to the Holiest of all was made manifest after the first Tabernacle on Earth was taken.* Reason 5. Heb. 9. 8. The Thing it self is the Mercy-Seat in Heaven, and everlasting Grace and Glory with God. The Way thereunto is *Christ Jesus*, who first preached it, and made his Personal Sacerdotal entrance into the highest Heavens.

Therefore the Veil of the Temple was rent in twain, at the Death of Christ, to shew the opening of the Kingdom of Heaven to all Believers. The Temple-Service went on constantly by Law for its own time; but after Christ's Death, Resurrection, Ascension, and the Mission of the Holy Ghost, there was a New Dispensation, and a Cessation and Nullity in Law, as to God, of all the *Jewish* Worship.

For the Time was come, after Christ offered in his Holy Temple of Heaven, and from thence bestowed gifts of Doctrine and Government upon his Church, that Men should no longer worship God at *Jerusalem*, or Mount *Gerizim* in either of the Temples there, after the manner as formerly; but in a way of Reformation all Men are called to worship God in all Places after one pure, spiritual and perfect manner; *For God is a Spirit, and they that worship him, must worship him in Spirit and Truth*, which is highly acceptable to God through the most efficacious Ministry of our Great High-Priest before his Father in Heaven.

This shews the infelicity of those Times of the Law comparatively to these of the Gospel, in which they were ignorant of that Grace and Glory that is now revealed; and the poorness and baseness of the Service, as of rude and beggarly Elements after the manner of the World, in comparison of the rich and magnificent Ministration of the Gospel of Grace, unspeakable and full of Glory, performed by Christ himself in the immediate presence of his Father, and of those that are Christ's by his Mediation, offering their Spiritual Services in his Name, and by him acceptable to the Father.

By

By all this Spiritual Discourse, we learn to understand the great Offices of Christ's Mediation, as Prophet, Priest and King, by which he shews himself the Author and Finisher of our Salvation; and how, and where, and when they were performed in those two Estates so vastly different from each other, *viz.* his Humiliation on earth, and his Exaltation in heaven: His obedience to Death, Shame and a Curse, his Rules to Life, Glory and Bliss.

The CONTENTS.

Extent of Christ's Obedience. To all Law. Above all Law. Against all Law. Extremity of Christ's Obedience. Rarity. Shame. Curse. Reasons of Christ's Obedience. To confirm Testament. To expiate Sin and Misery.

TITLE VII.

Of Christ's Humiliation.

ALL aim at Happiness, or at least to that which is Pleasant and gets a Name: but we mistake the way, know not the Lets, neglect the Furtherances, *viz.* chiefly Pride, they are the Lets, they carry us in a smooth way tending to Death; but the Furtherances and Means are chiefly two, to wit, Humility and Obedience, they carry us in a rough way that brings us to Life.

Phil. 2. 8, 9.

These St. Paul shews us by the Example of Christ; He attained to the height of happiness; *God gave him a Name above every name: All Power both in Heaven and Earth.* How? By Humility and Obedience.

I. Humility, in stooping from the Majesty of God to the Meanness of Man.

1. The Majesty of God, equal with God, and yet robbed him of no glory, but sate him down at the Right hand of the Majesty on high.
2. The Meanness of Man: He made himself of no reputation, but took upon him the form of a Servant, and was found in fashion as a Man.

II. Obedience, in yielding from the life of a Man to the death of a Malefactor.

SECT.

SECTION I.

I. The Extent of his Obedience.

In CHRIST are two Natures, of God and Man, and therefore two Carriages or Deportments :

Extent of
Christ's Obedi-
ence.

1. As God, to Rule and Command all.

2. As Man, to Obey and Submit to all.

By Birth he is the Son of God ; by Obedience the Son of Man, below Man, *A Worm and no Man*.

For though he was the Son of God, yet learned he Obedience by the things which he suffered.

1. Obedient to the Will of God, by fulfilling it and suffering it. God's Will was done by him, and done upon him : *It was his Meas and Drink to do the Will of his Father ; He came down from Heaven, not to do his own Will, but the Will of him that sent him. I delight to do thy Will, O God, yea, it is within my heart.* Joh. 4. 24.
Joh. 6. 38.

2. Obedient to the Will of Man. Obedient to *Pilate*, to the *Souldiers*, to the *Jews* ; *As a Lamb that is dumb before the Shearers, so he opened not his mouth. When he was reviled, he reviled not again ; he turned his Cheek to the Smilers, and suffered the Plowers to plow upon his back, and made long furrows.*

This was the vast compass of his Obedience, from doing of all Right to the suffering of all Wrong.

1. Obedient to all Law ; never committed Sin, neither was Guile found in his mouth. To all Law.

2. Obedient above all Law ; payed Tribute, though free and privileged, because he would give no offence. Above all
Law.
Math. 17. 24.

3. Obedient against all Law, suffered all wrong, suffered his own Discipline that eat of his bread to betray him, endured Bonds, Stripes, Buffetings, Spitting, Mocking, Crucifying. Against all
Law.

The Obedience of the *Rechabites* was something, to drink no Wine ; The Obedience of *Hosea* more, to Marry a Whore : Yet all this was but a Living Obedience for Wine, Houses, Wife, &c. But Christ's Obedience was beyond Life to Death.

Abraham's Obedience was great to offer *Isaac*, his only Son, miraculously born to him by Promise. This Obedience came near unto death, but not to death ; yet had he slain him, he had but been obedient to the death of another, his son, but Christ was obedient to the death of himself.

Isaac was obedient to the death of himself, but was rescued and did not die, so was not Christ, for he died the death indeed.

Christ his death was for no fault of his at all. *Pilate* cleared him, so did the Thief and the Centurion. Christ his death came from no force of others : as he took his life, when, and how, and of whom he pleased ; so he laid down his life, when, and how, and by whom he pleased ; no man could take it from him, he bowed freely and yielded up the Ghost. Luk. 23. 32.

SECTION II.

Extremity of
Christ's Obe-
dience.

II. The extremity of his Obedience, to the death even of the Cross, an Ignominy beyond death.

To suffer death, and to be put to death is common; some have offered themselves to death, and dared to die: But this is the worst kind of death.

As there are several kinds of life, so of death, some are better than others. As a life with ease, pleasure, honour and riches is better than another; so a death with shame and a curse is worse than a plain simple death. Christ then did worse than die, for he hanged upon the Cross, and was Cursed.

In this Death was all Extremity.

Rarity.

1. For the Rarity of it.

As it is an happiness to receive such an honour as never was the like; so it is a Misery to suffer such a punishment, as never was the like. That death was peerless, had no President among God's people, *v. Heb. 11.37. &c.* and in all the Law of God, no Cross there. Never no Israelite died the like death before. *Behold all ye that pass by, and see if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce Wrath.*

Lam. 1. 12.

Pain.

2. For the Pain of it.

Pain is worse than death, for death is senseless, and hath no feeling. Death is the wish of Anger, and the worst anger doth but wish a man dead; but pain is the desire of Malice. *Feri ut sentiat mori*, Strike him not to death at once by a dead blow, but strike him so that he may die lingering, and feel himself die. Stoning, Sawing, Sword, &c. make quick dispatch, they aim only at the Head, Heart, and Brain, when the party wounded presently dies; but the Cross causes a long and lingering Death, when the extreme parts, Hands and Feet are nailed, which being tender beget pain, and being remote from the heart prolong it. *The Pains of Hell gas hold upon me, and the Sorrows of Death compassed me round about.*

Psal. 116. 3.

Shame.

3. For the Shame of it.

As Pain is worse than Death, so Shame is worse than Pain: For Pain is but Personal, resting in the Party pained, and dying upon his Death; but Shame is imparted from us to our Friends, and after our Death lives to us, and in our Posterity. And surely our Reputation is dearer than our Life.

Such was the Cross of Christ, full of Shame to him that suffered it; so that the Spectators pitied him not at all, but scorned a Cursed Wretch upon the Cross.

Stoning and the Sword are Deaths ordained by God; but the Cross ordained by Men for Rogues and Dogs. Christ hung between two Rogues naked, covered only with shame and confusion. His Glory was made to cease, and *his Throne was cast down to the ground. A Worm and no Man, a Reproach of Men, and despised of the People.*

Psal. 89. 44.

Psal. 22. 6, 7.

4. For

4. For the Curse of it.

The Curse is worst of all, most opposed to Blessing which is the best ^{Curse.} of Happiness: For that is ever worst which is most opposed to the best. Death, Pain, Shame are but the Malice of Men; but Cursing is the Wrath of God, and the utmost of it. It is the last and worst that the Damned hear from God, *Go ye Cursed, &c.* O, what a sting is in a Curse, more than in ten thousand Pains or Deaths! --- *he that is hanged is ac-* ^{Dent. 21, 22,} ^{23.} *curst of God.*

Christ was made a Curse, because made Sin: not a Sinner, not this or that Sin, but the Sin of Man: For all the Sins of all Men were laid upon him. ^{Gal. 3. 13.} ^{11. 53. 6.}

And this made his Father forsake him, and this made him cry out with such a bitter Cry, *O God, my God why hast thou forsaken me?* For God ^{Math. 27. 46.} that is all Blessedness and Righteousness, cannot be present with one that is all Cursedness and Sin.

And is it come to this? our Saviour dead? Call me to Mourning now; at the Remembrance of this Black deed.

When Beasts are slain 'tis sad, when Men are slain, much more; but when such a Man as Christ, who was also God, most of all.

No wonder if the *Jews* smote their breasts, if the Rocks rent, the Sun was darkened, the Earth shook, and the Graves opened, well might the hearts quake of them that beheld this dismal sight.

A sad Tragedy: A Man of Sorrows, naked, pierced with Nails, Thorns and Spears, sore with Lashes, Bones disjoyned, unpitied by *Jews*, who stood staring and looking upon him, and jeering and wagging their heads, saying, *Come down from the Cross, if thou be the Son of God: He saved others, himself he cannot save.*

Lord, what a sight is here? and it grows dark too!

That he hung thus dead and mangled, this may be represented by Pictures and Pageants, as well as Words, to move compassion and tears; and, I will behold the Cross, the Grave, &c. in my Imagination, and with mine Eyes, and weep over them.

Call me therefore again and again to the house of Mourning upon this occasion for I will go. But I look to be called off shortly to Joy and Rejoycing, for it is not good to dwell altogether upon Sorrow.

Call me not *Naomi*, but call me *Marah* for a while, because the Lord hath afflicted me; but rejoyce not over me O mine Enemy, for though I be cast down, yet I shall rise again: And then call me not *Marah* any longer, but call me *Naomi*, by mine own name again.

I must mourn with those that mourn; but I must rejoyce too with them that rejoyce.

It will be Easter very shortly: When the Lord is Risen, I must put off my Mourning-weeds, and deck my self with the garments of Joy and Gladness.

I must not lye any longer in Sackcloth and Ashes, in this dirty pickle, for I am a Christian, and the Spouse of Christ, and I must trim my self, and put on the Wedding-garment and follow the Bridegroom into his Chamber, and feast with him.

But I cannot forget his Sufferings, therefore call me back again once more, for I must not only sorrow but suffer with him. If I must suffer with and for others, much more with and for Christ. If I must be like unto

good men, much more unto Christ. If I must fight before I can overcome for an Earthly Crown, much more for an Heavenly.

Call me to die with Christ. I'll go and die with him and for him: Come along with me you that are Christ's, and let us die together.

Let me be crucified with him; let me go into the Grave and be buried with him. Stop me not, for I will go, all the World shall not hold me from following my Lord; where he liveth I will live, and where he dieth I will die, and there will I be buried.

Take heed, say and hold, trust not to thine own strength, as he did that said, *Though I die with thee, yet will I not deny thee*, and so said they all; and yet the most resolute denied him shamefully with Cursing and Swearing; and the rest, when it came to the trial, all forsook him and fled.

But O my Soul, trust thou in God, and strengthen thy self in the Lord.

SECTION III.

The Reasons
of Christ's
Obedience.

But still this will not out of my mind. What's this? Here lies a Bleeding Sacrifice. Whose is it? It is the Son of God. By whom slain? By the *Jews*,

What means this Blood, so Innocent? Why should it be so basely spilt?

For great Reasons of great state, best known to God: Some revealed to us; As,

To confirm
Testament.

1. To confirm a Deed of Testament made by the Eternal God.

To expiate
Sin and Misery.

2. To expiate all Sin and Misery.

But it must be offered first; I, and so it will very shortly, it must not lie long here you may be sure. This Blood must quickly be carried to Heaven, never to be spilt more, but offered up for an Attainment before the Mercy-Seat of God for ever. 'Twill be but three daies, and this Flesh and Blood shall live again, and after fourty daies it will ascend into the Temple of God.

This Blood will consecrate and dedicate that place, for our flesh and blood to enter into.

This Blood will be a new and living way to the Mercy-Seat of God, for us to have free recourse unto at all times in this life for Grace sufficient to help us in the time of all our need.

This Blood will cry aloud for Mercy, and speak better things than the Blood of *Abel*, which was for Revenge: But it must be offered first, and it will be accepted.

No Sacrifice can be complete, till it be offered. First slain, then laid on the Altar, then offered up in part or in whole: so was Christ first slain, then offered up to God.

Well then, I will be as good as my word, I will mourn, and fast, and pray a while; but I must not think that this will do my business.

Sackcloth, Ashes, Hard lodging and fare, Whippings, Pilgrimages, Reliques, Watching, Fasting, Alms and Oblations, &c. make a great shew

shew and pomp of Devotion, and some of them are good, as they may be used.

But I must have a settled eye upon the Power of Godliness, and not upon the Form only. I must take heed what I do in the Service of my God, lest I offer the Sacrifice of Fools. In a word, I must look to my heart, in all my outward actions.

It will not serve my turn to read, hear, or see the history of my Saviour's Passion or Resurrection written, preached, and acted or represented in Books, Sermons and Scenes, and for me thereupon to hang down my head like a Bull-rush, and grow sad upon it for a day or two.

I must think of an every daies duty, of dying daily, and of mortifying and crucifying my self all my life long, not by Whipping, &c. but by Self-denial, and cutting off my Right hand, or my Right eye, or whatsoever is near or dear unto me. Self-examination, Reformation, Zeal, Faith, Love, Hope, and such Spiritual duties must be my work all the daies of my life: For Bodily exercise profiteth little or nothing, but Godliness and a New Creature.

What a fool was *Simon Stylites*, that lived so long standing between two Walls; and *Dominus Loricatus*, that gave himself 540000 stripes in one Lent?

I look upon my Saviour's Crucifixion, as do the Literalists and formal Devotionists; but *Sursum corda* is a good hint to me, I must look higher.

The History I believe, but the Mystery and Power of his Death I look after.

It satisfies not me at all, if I had been born, and laid in a Manger, and crucified and slain with Christ; if I had been his Brother, and suckt the breasts of his Mother, it would not have profited me at all, except I did believe the Word of God and keep it, for then I should be his Brother, Sister, and Mother indeed.

If I had been so happy as to have known him in and after the flesh, so as to eat and drink with him, and see his Miracles, and hear his Doctrine, and cast out Devils, and heal Diseases, as he did, in his Name; yet from henceforth I will know him no more after that, but after a better fashion. His Sufferings and Death are past and gone, from hence now I know him as he liveth in the power of an endless life.

All the scandal of the Cross is taken away; though he was crucified through weakness, yet he liveth by the power of God. Break my heart no more with grief and hardships of the outward Cross; but let me love and love again, and delight my self in the inward Cross, whereby the World is crucified unto me, and I unto the World. Then stay me with Flagons, comfort me with Apples, when I am sick of Love.

I look upon the Love of God in making and confirming his Promises to me in Christ. I make my Covenant with my God to forsake the World, the Flesh and the Devil: This is the state of Grace; this is to be in Christ, and a New Creature.

I have looked down to Christ's Sufferings on Earth, but now I will look up more to his glorious Actings in Heaven; viz. His Sacerdotal entrance; his solemn oblation of Himself; his Session at the Right hand of God; his Intercession; his Kingdom over all in protecting his Church, and bringing all his Enemies under his feet; his spiritual Scep-

ter, and Kingdom in our Hearts, beating down all the strong holds of Sin and Satan.

No need therefore of Crosses, Pictures, Whips, Thorns, Nails, Reliques, &c.

These may work for a while (being in sight) upon the outward Man, to move admiration and sorrow; but no constant Faith, and fixed Hope and Love, as do the virtue of his Resurrection, and the fellowship of his Sufferings, which is the true Power of Godliness, that brings comfort to the end, and in the end, and to all Eternity.

The Flesh (I bear it record) takes a kind of pleasure in grieving, pitying, and beholding the shadows of these things; but the Spirit of Faith goes higher, and rejoiceth in the evidence and demonstrations of the Substances themselves.

The Letter and Form alone profiteth little, it is the Spirit and Faith that must give the true Life.

Christ saith, *Except we eat the Flesh, and drink the Blood of the Son of God, we have no Life abiding in us, because his Flesh is meat indeed, and his Blood is drink indeed;* but withal he tells us, *That these words which he speaketh are Spirit and Life.*

Call we therefore in the last place, and hold there, to the True work of a Christian: To crucifie a Lust, to kill a Sin, to die to sin, to rise from Sin, and live to Righteousness. I whine not at the Passion, I weep not for him; but I weep for my self, and mortifie my Members which are upon the Earth.

I remember Christ's death, and take the Sacrament upon it, as the only Memorial that Christ hath ordained.

I believe, and bear in mind the history of the Passion; but my main care is to conform thereunto. The Mytery is more to me than the History; the Spirit than the Letter: The Letter is low, the Spirit is high. Carnal Devotion is in Images and Reliques; but Spiritual Devotion is in Mortification and Self-denial: The one is the form, the other is the power of Godliness.

We preach and live too low, in the bare History, in verbal Masses, in superstitious Rites. These are some of them very good when contained within their own spheres; but alwaies very low and mean, and never come up to the height and purity of an Evangelical spirit.

We dwell too much upon outward and carnal things, which are lawful; as of Water in Baptism, Bread and Wine in the Communion, Fasts and Feasts, Rites and Ceremonies, Penances, Judgments, Prosperities, and stretch them too far, or lay too hard a stress upon them.

The two Sacraments ordained by Christ, and the other decent Orders of the Church for edification, and the Dispensations of outward Punishments and Blessings are reverently to be observed and practised; but not in the outside and Gaiety only, to move humiliation and fear; but in the intrinsecal and essential virtue, to create spiritual Communion, Love, Joy, and hope of Glory.

To use Rites is comely, and for Edification; but to multiply them to distraction is Jewish and Paganish, and of it self a dead way, without any spirit or life at all.

Covet therefore after the best of Gifts, and behold, I shew unto you a more excellent way! to make it our meat and drink to do the will

will of God, to fulfil all Righteousness outward; but not to rest there, but to taste the good Word of God, and the Powers of the VWorld to come, and to have our Spirits throughly exercised to discern the Trnth in all Shadows.

I will not flight, but reverence every Ordinance of Man for the Lord's sake, and for Conscience sake.

I will read, and hear, and see the description of Christ in a Book, or Sermon, or Picture; but I will come nearer to Christ, and close in my Soul with his Spirit.

I will be ravished with his Love, that died for me and rose again, and admire, and draw a Curtain, and be silent, when I cannot describe nor imagine the infiniteness of his Shames and Glories.

Call me to Joy and Gladness after I have tried all other waies, and to a constant walking with God, and full Assurance of Heaven.

1. Because Christ hath entred into his Temple, and opened the Kingdom of Heaven to all Believers.
2. Because Christ hath offered and presented himself to God for all his Saints.
3. Because Christ sits and rules in Heaven, and by his Spirit in all Saints, and over all his and their Enemies.
4. Because Christ as a Prophet teacheth us, and leads us into all Truth.
5. Because Christ makes Intercession for us.
6. Because Christ will come again in great glory, to raise from the Dead, to Judge, and to call to the full possession of Glory.

And this practice is truly and solidly comfortable, unmixt with Carnal VVorship or VVorldly Policy: Nothing but honesty and love in all this, no scandal of the Cross, because of the ample recompence of Reward: No true and proper Priest, Prophet or King, but Christ. All Priests, and Prophets, and Kings in Christ, who is all in all, God blessed for evermore.

The Second Use therefore is to conform to his Exaltation and Glory.

The CONTENTS.

Victory over Sin. Imputation of Righteousness. Mutual Righteousness. Reasons of Victory over Sin. Light conquers Darkness. Sin no Native. Propension in Nature to its proper state. Genuine Nature of the Spirit. Superior Faculties predominate. Active Co-operation. Christ's Victory over Law. Outward Covenant of Works. Inward state of Mind. Alive to Sin. Dead to Law. Carnal Liberty to Sin. Legal Perfection. Our Victory over Law. Grace stronger than Law. Spirit of Grace stronger than Spirit of Law. God delights more in Mercy than Vengeance. Man object of God's Love. Christ's Pleading undeniable to God. Christ's Victory over Death. Victory procured meritoriously by Christ's Death. Victory obtained by the Spirit of Faith. Our Victory over Death. Sin conquered. Law conquered. Devil conquered. Christ entered into the Holy of Holies.

TITLE VIII.

Of Christ's Exaltation.

CH R I S T's Resurrection manifested his Death to be effectual against Sin, Law and Death, else *our Faith had been in vain, and we yet in our sins: For he was delivered to death for our sins, and rose again for our Justification.* If Death had held him, then neither Sin, nor Law, nor Death, nor Satan that hath the power of Death, had been conquered; and then Sin, and Law, and Death, and Hell must have held us for ever.

1 Cor. 15. 57.

Rom. 4.

This therefore is the greatest of all Christ's Miracles for the World to believe

believe him to be a perfect Saviour, which without it could never have been believed.

This takes away all scandal of the Cross, for we worship not one was, as the *Jews* call him, *יהושע*; or as *Lucian*, *ἀναστατωμένος*, a Crucified or Staked-God.

But when the Lord was *Risen*, then Faith revived: The Disciples thought this had been he which should have restored the Kingdom to *Israel*; but he was dead and buried, and therefore all their hopes of that ever coming to pass were dead and buried with him. But now he is Risen from the Dead, both theirs and ours is risen up again with him; who though he was crucified through weakness, yet he liveth by the power of God.

Christ's Resurrection assures us of Life after death, of which the World was never assured before. 'Tis he that hath *abolished Death, and brought Life and Immortality to light through the Gospel*: Who after he had overcome the sharpness of Death, did open the Kingdom of heaven to all Believers. 2 Tim. i. 10.

The Reasons of Philosophy, to prove the Soul's Immortality, and the Bodie's Resurrection, though demonstrative enough, yet are so thin and subtil, that they glide and slip away quickly from Vulgar Apprehensions. But Christ his Soul being in Paradise during the Body's abode in the Grave, and his Resurrection, Appearances, and Conversations, and Visible Ascension into heaven, do put the matter out of question, and more strongly affect Vulgar minds.

By and after Christ's Resurrection, he was made Lord and Christ, King and Saviour.

Christ's Oeconomical Kingdom is calculated from the *Epocha* of his Resurrection and Ascension, and sitting at the Right hand of his Father in heaven. *Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Jesus, whom ye slew and hanged on a Tree, him hath God exalted on his Right hand, to be a Prince and a Saviour. He humbled himself to the Death, even to the death of the Cross; wherefore God hath highly exalted him, and given him a Name above every name, that at the Name of J E S U S every knee should bow, &c. All Power is given to me both in Heaven and Earth. God hath put all things in subjection under Christ's feet, the Vicegerent of God, a Mediatorious King, till he hath put down all Rule, and all Authority and Power, and hath delivered up the Kingdom to God the Father, that God may be all and in all.* A& 2.38.
A& 3.31.
Phil. 2.9.
Marth. ult.
1 Cor. 15. 27.

A great Comfort, that one of our Flesh, and tempted as we, and therefore knows the better how to pity us, and succour us, when we are tempted. A great Comfort, that our Flesh is in Heaven already, as a Pledge of our following after him.

Christ, after his Resurrection receiving this Power, sits not on his Royal Pavilion, as an idle Spectator of his Subjects from heaven, but gave at first a sensible demonstration of his invisible Power, by sending down the Holy Ghost in the likeness of Fiery tongues upon the Apostles, inspiring them with Tongues, and revealing to them the Mysteries of God's Kingdom. — *This J E S U S hath God raised up, and being by the Right hand of God exalted, he hath shed forth this which ye now see and hear.* A& 2.32.

Else

Else at first, if it had only been an invisible Kingdom above, it might have seemed a dream to them, which were yet but Novices.

But since he hath continued, and will continue to send down his Holy Spirit into the hearts of all his Servants, not miraculously with Signs and Wonders as before; but ordinarily, and yet sufficiently for the good of their Souls, and the edification of his Church, *till we all come in the Unity of the same Spirit, to the measure of the stature of the fulness of Christ.* And this he will do according to his Promise, *Lo, I am with you alwaies, even unto the end of the World.*

SECTION I.

Now the chief Effects of the Holy Ghost the Promise of the Father, sent from Christ are, *Victory over Sin, Victory over the Law, and Victory over Death*; by Christ's Victory over all these

Victory over
Sin.

Victory over Sin was,

Col. 2. 15.

1. Not External only by Christ on the Cross, for the Remission of Sins, and for Exemption from Punishments: Where he *spoiled Principalities and Powers*, and made a shew of them openly; and, where he *Redeemed us from the Curse of the Law, being made a Curse for us.*

Gal. 3. 13.

Then did Christ put a Period to all ineffectual Sacrifices, and demonstrate his displeasure against Sin, afterwards publish free Pardon through his Blood, which was effectually obtained by the offering of himself to God for all that repent and believe the Gospel.

2. Not external by moral Righteousness of outward Works by our own natural Power, according to the Letter of the Law, nor yet ceremonial or ritual Observations conducing nothing to the subduing of corruptions and Lusts.

Phil. 3. 6, 9.

This is that Pharisaical Righteousness, by which St. Paul professeth, that he could not be thereby justified, although he *walked according to the Law blameless, and wisbeth to be found in Christ, not having his own Righteousness, which is of the Law, but that which is through the faith of Christ, the Righteousness which is of God by Faith: Yea more though he knew nothing by himself, yet was he not thereby justified.* *Exiguum est quiddam ad legem esse bonum:* It is no great matter to be good according to the Rule of the Law, called the Law of Works, and the Righteousness of Works. The Sin of the heart was by the corrupt Gloss of the Scribes and Pharisees, called *ἀμαρτία νόμου καὶ ἐντολῶν*. A Sin that came not within the Scope and Compass of the Law: Because the Law enjoined no punishment for it. And if thoughts and desires were Sins, they fancied that the Sacrifices would do them all away: St. Paul searched into the Law as far as another man, and yet he could not discern Lust to be a Sin by the ordinary Precepts, till he found one more large than the rest, that told him he should not lust: Thereupon Tryphon, the Jew, noting the extraordinary high Commandments of the Gospel, reaching even unto poorness of Spirit, pureness of Heart, mourning, hungering, and thirsting after Righteousness, Peace-making, Love of Enemies, Adultery of the heart, murder in heart, &c. wondred, and declared, that it was impossible to perform them. Josephus therefore blames the famous Historian Polibius, for ascribing the death of Antiochus to be a just Vengeance of God upon him

1 Cor. 4. 4.

Seneca.

Joseph.

for

for his thoughts of Sacriledg, which he never acted, saying, τὰ γὰρ μὴ κἀ-
 τι ποιῶντες τὸ ἔργον ἐκδοσάμενον ἔκ τῃς πτωρίας ἀξίον. Besides the Scribes and Pha-
 risees set up their own Traditions above the Law of God, and were er-
 rant Hypocrites: For which cause Christ declareth so many woes against
 them, and that the very Publicans and Harlots should enter into the
 Kingdom of Heaven before them, and that not every one that said, Lord,
 Lord, should enter into the Kingdom of Heaven, but he that did the Will of
 his Father, which was in Heaven; and that their long Prayers and Fasting
 was to devour Widow's Houses. And that except the Righteousness of the
 Jews did exceed the Righteousness of the Scribes and Pharisees, they should in
 no wise enter into the Kingdom of Heaven. And that except a man be born
 again, he shall never see the Kingdom of God. Matth. 5. 20.
Joh. 3. 3.

3. Not External Imputation of an external or internal Righteousness Imputation
of Righteous-
ness.
 of another, as is fancied of the Righteousness of Christ, and the Righte-
 ousness of the Saints, both *ex abundanti*, works of Supererogation, ser-
 ving over and above their own turns to the necessities of others, to all in-
 tents and purposes, as if they were their own. A Cloathing up another
 Man's back to keep me warm, upon a mere Imagination reckoned to be
 mine, though I have not a Rag to cover my nakedness. A kind of Dream
 of a Shadow in a shew of Modesty and Humility, to colour inward Hy-
 pocrisy and Carnality. A Title of the Holiness of another man to ju-
 stifie me to the Estate of happiness without any of my own, as much as
 if I had it really and indeed. As if a sick man could be cured by ano-
 thers health, and a Blackmore cleansed by another's whiteness; as if a
 naked or hungry Soul could be clothed or fed with words, without gi-
 ving them any raiment or sustenance. An uncouth Notion, irreconcilable
 with many Scriptures, That God will not justifie the ungodly, but reward
 every one according to his works, making Sin and Righteousness both
 phantastical without any real Evil or Good at all. Jam. 2. 14.

Of these it may be most truly said, as Tully said of the Epicureans, *opi-
 nione tantum justī, opinione tantum beati*, they are holy in opinion, and
 happy in opinion only.

But what say the Scriptures?

He that doth righteousness is righteous.

1 Joh 3. 7.

He that saith I know him, and keepeth not his Commandments is a Liar, and the Truth is not in him. 1 Joh 2. 4.

*If we say we have Fellowship with him, and walk in darkness, we lye and
 do not the Truth. But if we walk in the Light, as he is in the Light, we
 have Fellowship one with another, and the blood of Christ cleanseth us from
 all Sin.——To have overcome the wicked one, and the world by Faith.*

*He that overcometh shall eat of the tree of Life, and he shall not be hurt
 of the Second Death——He shall have the hidden Manna, and a white
 stone, and a new Name that none knoweth, but he that hath it.* Apoc. 2. 7.

*That I may know him, and the power of his Resurrection, and the Fellow-
 ship of his Sufferings, being made conformable to his Death. If by any means
 I might attain to the Resurrection of the dead; not as though I had already
 attained, either were already perfect, but I follow after, that I may appre-
 hend that, for which also I am apprehended of Christ Jesus.* Phil. 3. 10.

This is the New man put on, and the old man put off, and the renewing
 of the Spirit, the New Birth, and the new Creature, Christ formed in
 us, our crucifying, dying, rising with Christ.

This is the internal, real, inherent, Righteousness of Poorness of Spirit, Mourning, Pureness of heart, Meekness, Patience, Love to Enemies, &c. According to the Precepts of Christ, far exceeding the negative Righteousness of Moses to be no Adulterers, no Swearers, no Murtherers, &c. And farther.

AR.3.26. God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his Iniquities.

1 Cor.7.18. The Preaching of the Cross is to them that perish Foolishness; but unto them which are saved it is the wisdom and power of God, --beating down the strong holds of Sin and Satan

Tit.2.14. Who gave himself for us, that he might redeem us from all Iniquities, and purifie to himself a peculiar people, zealous of good Works, ---ye were not redeemed with corruptible things, as Silver and Gold, from your vain Conversation, &c.

Ro.9.30, &c. The Gentiles that followed not after Righteousness have attained to Righteousness, even the Righteousness which is of Faith. But Israel which followed after the Law of Righteousness, have not attained to the Law of Righteousness. Wherefore? because they sought it not by Faith, but as it were by the works of the Law, for they stumbled at that stumbling stone.

Ro.10.3. They being ignorant of the Righteousness of God, and going about to establish their own Righteousness, have not submitted themselves to the Righteousness of God: For Christ is the end of the Law for Righteousness to every one that believeth.

AR.26.18. I have sent thee to open their Eyes, and to turn them from Darkness to Light, and from the power of Satan unto God, that they may receive forgiveness of Sins, and an Inheritance among them which are sanctified by Faith that is in me.

I have searched all I can to make out this Imputed Righteousness, but cannot for my heart find it; I should be glad to be better informed.

But the true Inherent Righteousness by Faith, is plentifully discovered in the Scriptures to be the True Gospel Righteousness, which Christ came to set up in the heart.

And this is the wish of every true Christian, to have an inward healing, and not an outward hiding of his inbred Corruptions: The Principle of a new Life, the Seed of God, the Spirit of Christ, inclining our Spirits to the love of God, and of all Righteousness.

And this is a thing correspondent to our true Nature, which is desirous to act freely and ingenuously in the waies of God, out of the Principle of a Living Law written in the heart, and to eschew Sin, as contrary to a Vital Principle.

This was somewhat hinted at by the Philosophers of Old, who judged Vertue not to be merely διδασκαλία, a thing taught by outward Rules and Examples, like an Art or Trade; and Aristotle is bold to affirm, that Men are θεοειδὲς ἀγαθόν, Good by a divine Inspiration.

Phil.3.12. Whether or no this be not that Evangelical Perfection, which St. Paul called the Resurrection from the Dead, towards which he so much pressed, I leave it to others to judge.

And doubtless they that by reason of use have their senses exercised to discern Spiritual things, and understand the wisdom of Perfection, and hunger and thirst after it, notwithstanding the Irregularities of sensual Motions, and violent assaults of Passions, and daily incursions and

and obreptions of Infirmities, through Ignorance or Inadvertency, shall be accepted of God in the honesty and meekness of their Souls, through the worthiness of Jesus Christ.

4. There is a Jural Righteousness: For our Faith is imputed to us ^{Jural Right} for Righteousness, or, which is all one, we are justified by Faith, as will ^{eousness.} be proved hereafter.

But this is not the Moral or Legal Righteousness of another made ours, but our Faith gives us a Right and Title to be the Righteous Sons and Heirs of God, and Co-heirs with Jesus Christ; who maketh us partakers of his Rights (not individual, his Personal Rights, but) specific, procuring for us the Right of Adoption and Sonship after his likeness by Grace, who is the Son of God by Nature, and by the Means and application of Faith made unto us *Wisdom, and Righteousness, and Sanctification, and Redemption.*

Thus I have endeavoured to prove by the Scriptures, That by the Resurrection of Jesus Christ God hath given us through Faith a Spiritual Resurrection from sin, and a Victory over Sin inwardly by the inherent Righteousness of the Spirit.

SECTION II.

I shall farther labour to prove the same comfortable Truth by these ^{Victory over} Reasons. ^{Sin.}

We have a real Victory over Sin, and a real Righteousness of heart, by the Spirit of Christ.

1. Because it is the property of Light to conquer Darkeness. *Truth* ^{Light con-} is the Light in us. This Truth is of God, who hath made it innate and ^{quers Dark-} cognate with the Soul. ^{ness.}

Falshood and Lies are Darkeness. This Falshood is of the Devil, who hath made it adnate and allied accidentally to the Soul.

When the Natural Light which was created in the Soul is used, by Faith in the Promises it is enlightned farther with the supernatural light of Grace; and so the unnatural Darkeness of Sin is dispelled by the Beams of a Heavenly Illumination.

2. Because Sin is no Native, but a Stranger and Intruder into the ^{Sin no Na-} Mind, which is the Lord's inheritance; therefore Sin may be conquered ^{tive.} and beaten out, and shall be beaten out, when a stronger than she is come upon her.

An adventitious and extraneous thing is expellible by the Original.

The true and ancient Nature of the Soul suffers violence by these Strangers.

Sin is the Præternatural state of Rational Beings.

Men are born free and ingenuous: Servitude is unnatural.

Therefore as Sin was not Primary, or Connatural with the Soul: so we have no reason to think, that it should be perpetually adherent, or unalterable there-from.

A jarring Instrument may be set in tune.

A dyscrasy of Body may be rectified.

A discomposed ruffled Passion may be laid.

The Soul was harmonious, as God first made it, till Lust disordered the strings and faculties thereof: And God, the great *Harmosnes*, is able easily to put it in perfect Concord again.

The Soul was perfectly sound, and Righteousness was the health thereof, till Sin made the dyscrasy: And God, the great Physician of Souls, is able to bring it to the right and perfect temper again.

Propension in
Nature to its
proper state.

3. Because there is a great propension in Nature to return to its proper estate, by casting of what is heterogeneous thereunto.

So Medicaments are subservient to Nature by removing obstructions; but Nature it self and the inward *Archeus*, being released and set at liberty works the Cure. *The whole Creation groaneth, and longeth to be delivered.*

Ro. 8. 21.

Bodies bent out of their natural place, and violently forced from their proper position of their parts, have a spring of their own, and an inward strong tendency to return to their posture again.

This is *Motus Restitutionis*; as if the Air be driven into a narrow compass, it hath a spring or *Conatus* to come back to its proper state. So a stone thrown upwards hastens to fall to its Center.

Sin is a violent and preternatural Estate: Returning to God and Righteousness is *Motus Restitutionis & Liberationis*, a motion of Restitution and Liberation.

Ro. 7. 21.

The Elater and Spring in the Soul (being quickened and enlivened by God's Grace) hath a natural *Conatus* to return to its proper Estate. *I delight in the Law of God after the inward man; but I see another Law in my Members, warring against the Law of my Mind, and bringing me into captivity to the Law of Sin, which is in my Members.* This is called Spirit, the Mind of the Spirit, Inward Man, Law of Mind, an Innate propension of the Soul awakened to return to its genuine condition, as it is intellectual and free to its ancient Nature.

When the Spirit of God promised to Believers acts from the Spirit or Soul of the Faithful, there is

1. An Assent to yield unto God.
2. An Acceptation to receive his Promises.
3. A Concurrence to work with him.

Here is no external force or violence offered to the Soul, to free it from a state which it would alwaies continue under; but a sweet and gentle Call to return to its proper state, which the Soul it self longs for.

2 Cor. 3. 17.

— *Where the Spirit of the Lord is, there is Liberty.* The Freedom of the Spirit is the Soul's acting from an inward principle and spring of its own Intellectual Nature, Longing to be restored, and endeavouring with God's Grace to return.

So that there is not a mere outward Impulse of the Spirit of God, but an inward Concurrence of the Spirit of Man.

The Soul is not like a Boat, tugged or driven by Oars or Winds; but it goes on *Secundo flumine*, according to the genuine Current of its own intellectual Nature, with the help of the gentle gale of the Divine Spirit.

Genuine nature of the Spirit.

4. Because it is the genuine Nature of the Spirit to do that which is agreeable to the Spirit, and pleasing to God; of whose Nature the Spirit doth partake.

Vertue

Vertue and Honesty are homogeneous, Vice and Wickedness are heterogeneous. There is in the Spirit *Cognatio quadam cum Deo*, A certain kindred with God.

5. Because it is natural to the superior Faculties to be predominate. They are *φύσει δεσποτικαί*, of a Lordly nature, and made to rule; and the inferior Faculties are of a Servile disposition, and made to obey. Superior Faculties predominate.

It is then but *Jus Postliminii*, for Equity; Light and Reason to be re-inthroned in my Soul, there to command and suppress the Exorbitant affections that rise up against it.

This is the design of God in the Gospel, to restore us to the rectitude and perfection of our own Beings. Wherefore he calls us off from the perishing vanities of this World, so infinitely below us, not to debase or pollute our Spirits by them; not to gratify our lower Faculties, the Brute that is in us, but the sublimer Angel above.

The outward objects are but Baits to the outward relishes and sensations of the Body.

The outward World is like an enchanted Palace, seemingly ravishing, but a mere Spectrum or shadow; that which pleases is the Vital energies of our own Spirits to Vertue and Goodness.

6. Because we are not merely Passive, but an active Co-operation is required in us. Active Co-operation.

The Spirit of God in Nature, that *Spiritus intus alens*, produceth Vegetables and Minerals beyond Art and Industry; yet it doth not work absolutely, unconditionally, omnipotently and irresistibly, but requireth certain preparations and dispositions of Plowing, Sowing, &c: So the Spirit of God requireth some preparations and dispositions in our Spirits, forasmuch as it may be stirred up or excited in us, or resisted and quenched by us.

Unless the Husbandman stirrs up and plows the ground, the Spirit of God in Nature will not give any increase: So we are bidden to plow up the Fallow-ground of our hearts, that is, to do our earnest endeavours to work out our own salvation; to fight the good fight of Faith, to run the Race, and to enter in at the strait-Gate.

Be not therefore merely Passive, but move and co-operate with God: *Fac quod in te est*, do what is in thy power to do, and God that gave thee that power, if thou use it, will give thee more, *Θέλωσιν μόνον, ὅτι θέλει ἀποκρισά*, do but breath a desire, and long to come to God, and God will meet thy desires, and draw thee after him with the Cords of his Grace and Love. It is a never-failing Rule, *He that hath shall have more*; full measure pressing down and running over shall God give into his bosom; *But he that hath not, from him shall be taken away that which he seemeth to have.*

For all Motions unto Sin, and from God, are unnatural, retrograde, excentrick, unkindly, forced, cross, unprofitable, dishonourable.

SECTION III.

Of Christ's
Victory over
Law.

Hitherto I have spoken of the Inward Victory over Sin by the Resurrection and Spirit of Christ : Now in the second place, of the Victory attainable by the same Power over the Law by Christ his Victory over the Law.

Where Sin is, there is alwaies a Law ; and where there is no Law there is no Transgression.

Outward Co-
venant of
Works.

The Law is considered two waies,

1. As an outward Covenant of Works, by which Death is to all that break it in Morals or Ceremonials.

And all men are naturally under the Law, and are convinced thereby of Sin and Death, and are therefore in bondage and fear of death all their life long without mercy.

Gal. 3. 13.

This outward Letter or Covenant of Works is conquered by Christ's Death on the outward Cross : *Christ hath redeemed us from the Curse of the Law, being made a Curse for us, as it is written, Cursed is every one that hangeth on a Tree ; That the blessing of Abraham might come on the Gentiles through Christ ; that we might receive the promise of the Spirit through Faith ; That we might be free from the Obligation to the Commandments,*

Exod. 20. 25.

Eph. 2. 14, 15.

which were not good ; Christ having broke down the middle-wall of Partition, that was between the Jew and the Gentile, abolishing in his flesh, the Enmity, even the Law of Commandments, contained in Ordinances, for to make to himself of twain one New Man, so making peace ; And that he might reconcile both unto God in one Body, by the Cross, having slain the enmity thereby, Blotting out the Hand-writing of Ordinances which was against us, which was contrary to us, and taking it out of the way, nailed it to his Cross.

Col. 2. 14.

Inward State
of Mind.

2. As an Inward state of the Mind, wrought by the Law and Truth of God in the Heart and Conscience,

Begetting in the Mind,

1. A Conviction of Duty.

2. A Conviction of Sin.

3. A Conviction of Wrath.

But no strength to enable to Duty, nor free us from Sin or Wrath.

A State of unwilling Passiveness and Subjection to a Law, as to an Enemy for fear, that will not suffer us to have our Will, nor to escape Judgment.

Rom. 7. 14.

A miserable State in which is no rest ; The Law commanding one way, Lust haling us another way quite contrary, Curse threatening to find us out every way, The Law contrary to us, and we contrary to the Law. *The Law is Spiritual, but I am carnal, sold under sin ; for that which I would I do not, but what I hate, that do I : And besides to make my Estate the more miserable, I see another Law in my members, warring against the Law of my mind, and bringing me into Captivity under the Law of Sin. O wretched man that I am ! who shall deliver me from the Body of this Death ?*

From

From this inward state of Bondage we are not actually delivered by the outward Victory of Christ on the Cross, as if it should purchase an Indulgence for us to sin without Control; but this Victory is procured for us thereby, that by the vertue of that general Conquest outwardly over all Sin, Law and Death, we might obtain through our Faith, the inward Cross of the Spirit of God in our hearts, for the particular Victory of Sin, and Law, and Death in our Regeneration.

They that are under the Law are as a Wife under a harsh Husband.

There are two waies for a Wife to be free.

1. By breaking loose from the Bands of Wedlock, in which case she is an Adulteress.

2. By staying till her Husband be dead, in which case she is free to marry in the Lord, and is no Adulteress.

So there are two ways to be free from the Law.

1. By illegal breaking loose from it, and marrying to carnal Liberty, miscalled Christian Liberty.

2. Legal marrying to Christ, when the Law is dead by crucifying and mortifying of Lusts.

The Law of the Spirit of Christ hath made me free from the Law of Sin, Rom. 8.2. and Death.

From hence I collect Three Estates of men.

1. Such as are alive to sin, and dead to the Law.

Alive to sin.

I was alive without the Law once, that is, the Conscience was asleep, Rom. 7.9. and I sinned freely without check of Law or Conscience thereby, as if I had no Law nor Conscience at all.

2. Such as are alive to Law, and to Sin both, that is, the Conscience was Alive to Law. convicted of sin by the Law, and yet hath still a power and love to sin, both struggling in the bowels of the Soul, which is a shattered and broken Estate, when the Soul hath a Love to sin, which she knows to be a sin, and condemned by the Law and her own Conscience. This is to be slain by the Law. --- *For I was alive without the Law once; but when the Commandment came, sin revived, and I dyed, and the Commandment, which was ordained to Life, I found to be unto Death. For Sin taking occasion by the Commandment deceived me, and by it slew me.* In this condition, there is no peace: All Distraction and VVar betwixt the Law of God, the Law of the Mind, the Law of sin, and the Law of Members. Ro. 7.9, 10, 11.

3. Such as are dead to the Law and sin, and alive unto God and Righteousness. --- *The Law of the Spirit of Life hath made me free from the Law of Sin and Death:* That is, the Law is subdued, and Sin is conquered; and the Soul free from the Curse of the one, and the Dominion of the other, and at liberty to be the servant of God and of Righteousness. Rom. 8.2.

They that are in the first estate are Sin's Free-men.

They that are in the second estate are Bond-men to God and Righteousness; and Slaves, serving for fear of Death, and so abstaining from outward Acts, not inward Lusts; Children of Hagar the Bond-woman.

They

They that are in the third state are Free-men of God and Righteousness; as Sons, serving God for Love, Children of *Sarah* the Free-woman.

So it appears that there are great Mistakes concerning freedom from the Law.

Carnal Liberty to sin.

1. By fancying a Carnal liberty to sin; such are free-men to sin and wickedness, which is a most deplorable Thralldom.

These men call themselves Saints, holy in all profaneness, and for God too, by opinionative zeal of Enthusiasm, and Seraphicism, Metaphysically abstracted from all mixtures below, and highly united and conversant with God in the Spirit. Epicurizing in the mean while, and making a God of the Flesh, God seeing no sin in them his Children; needing no Preachings, Prayer nor Good-works, but rapt up in the extasie of Faith and Love, and absolute Assurance; leaving poor Reprobates in the fetters of Law, and torments of Sin and Damnation, while they enjoy all Liberty and Pleasures in familiarity with God, who affords them the Liberty of the Creature, which they enjoy to the full, as having the only true Right unto them, and Sin not in all they do.

This may be called *Antinomian Liberty*, under the pretence of Free-Grace and a Gospel-Spirit, because Christ hath done all to their hands, and therefore nor Sin, nor Law, nor Death can reach them; sinning out their sin, and so much the rather, because where Sin aboundeth, Grace doth much more abound!

Legal Perfection.

Ro. 7. 5, 19, 20.

2. By satisfying themselves with a Legal Perfection only. *The Good they would do, they do not; but what they hate, that they do, and the Evil they would not do, that they do:* And 'tis no more they that do it, but Sin that dwells in them, and they cannot help it; and they are excused, because the Law of Sin in their Members is against the Law of their Minds, and leads them captive, whether they will or no, unto the Law of Sin which is in their Members: And so all is well enough, because it can be no better: And God is Merciful.

And in this opinion they continue a sinful and miserable life, betwixt Hope and Fear, Hearing, and Praying, and Communicating all the while, and trusting to the Work done, and in the End hope all is well, and will be well.

And thus they look no farther, still feeding themselves, especially the Papists, with Penances, and Reliques, and Indulgences, and Outward performances; never regarding the Inward killing of Lusts, nor expecting a Living Law written in the heart.

This is to forsake our Husband Christ, and cleave to the bondage of the Law, which is dead to us by Christ's Cross, and might be dead in us by his Spirit, if we would believe.

And the ground of all this Error is from a Novel Interpretation of that Paragraph of the latter part of the seventh of the *Romans*, contrary to all Antiquity, Sense, or Reason.

SECTION IV.

The Reasons for this Victory over the Law are these.

Because Grace is stronger than the Law. Mercy rejoices and prevails over Justice. The absolving power of the Gospel is stronger than the condemning power of the Law. The Mercies of God are above all his Works. Prerogative is above Law. Custome overcomes Law, Mercy much more. Grace stronger than Law.

The Sword of Justice is strong and sharp; but Mercy keeps off the blow, and holds the hand of Justice from striking. If the Law calls aloud for Justice, Christ's blood calls louder and pleads for pardon. If any man sin, we have an Advocate with the Father, and the blood of Christ is the Propitiation for all sins. God will have mercy, because he will have mercy, and what is that to the Law? It is the will of God to pardon and pass by Iniquities, Transgressions, and Sins, and to remember them no more.

When the strong man enters into the house, he keeps it and all that is therein, but when a stronger than he comes upon him, he binds him hand and foot, and casts him out. So is the Gospel to the Law.

2. Because the Spirit of Grace is stronger than the Spirit of the Law. The Spirit of Sin is strong in it self, Lust hath a violent impulse and vehement motion. The Spirit of Sin is stronger by the Law, and rages and takes on much more for being opposed. Like a Lion scorns to be kept in, but breaks down all barrs and bounds to run abroad at randome. But the Spirit of the Law is stronger, for though it cannot curb sin from sinning, yet it keeps it under the Curse, that it cannot escape it. But when the Spirit of Grace in Christ comes, it preacheth deliverance to the Captives, and recovery of sight to the blind, and opens the prison doors to them that were fast bound in misery and iron, and publisheth the acceptable Year of the Lord. Spirit of Grace stronger than Spirit of Law.

The Word of God is mighty in operation through the Spirit for the beating down of the strong holds of Sin and Satan. As Light is stronger than Darknes to destroy sin: so the Blessing of Grace is stronger than the Curse of the Law to take it quite away. Though the Spirit of the Law be the Spirit of God's Justice; yet the Spirit of the Gospel is the Spirit of God's Mercy, which God will have to be more effectual than the other, and Blesses whom the Law curses, yea and they shall be Blessed.

3. Because God delights more in shewing Mercy than in executing Vengeance, in sparing than in punishing; *As I live, saith the Lord, I delight not in the death of a sinner, but rather that he should turn and live.* God delights more in Mercy than Vengeance. Judgment is his strange work. Bowels of mercy, tender pity and Compassion are his delightful properties.

4. Because Man is made to be the object of God's Love, not Wrath; his Blessing, not a Curse; Life, not Death. Heaven was prepared for Men and Angels till they sinned, and then Hell was prepared for them, and since that for all Hypocrites like unto them. We cannot imagine in any reason, that God made his poor Creatures for everlasting Destruction. Man Object of God's Love.

We may observe it in our selves, though we be evil, yet we are not so unnatural as to beget children to starve them, or beat out their brains, or leave them to the wide World, or send them to the Hangman to be tormented to death. And if we that are evil know well enough notwithstanding to give good things to our children, not a Scorpion for a Fish, nor a Stone for an Egg, how much more then shall our Heavenly Father give his Holy Spirit to them that ask him? and how infinitely more pitiful and compassionate is he, than we can imagine or express?

Christ's Plea-
ding undeniable
to God.

5. Because the Pleading of Christ for Mercy purchased by his own Blood is undeniable to God above all the Pleading of the Law, or the Devil, that lays the Law against the Brethren, whose malicious accuser he is, God will not, cannot deny his own Son, and whatsoever we shall ask the Father in his Name, he will deny us nothing.

SECTION V.

Victory pro-
cured meri-
toriously by
Christ's death.

1. This Victory is meritoriously procured for us by Christ's Death; O Death I will be thy death! O Grave I will be thy destruction! And his Resurrection was the pledge to assure us thereof.

Rom. 8. 11.

2. This Victory is really effected and performed in us by the Spirit of Christ, raising our Souls from the death of sin to the life of righteousness, and our Bodies from the Grave to the life of glory. If the Spirit that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal Bodies by his Spirit that dwelleth in you. As if he should have said, If the Spirit of Christ dwell in you regenerating your Souls to a New Creature; which is the first Resurrection from the first death; then the very same Spirit shall also immortalize your Bodies, which is the second resurrection from the second death, that upon them the second death shall have no Power.

Rom. 8. 23.
2 Cor. 5. 2.

Thus abundantly hath God provided for us by Jesus Christ, both in respect of our Souls, and of our Bodies. Our Souls raised from the death of sin, and the curse of the Law: Our Bodies raised from the Grave. The Natural Body is raised a Spiritual Body, the Corruptible puts on Incorruption, Dishonour turn'd into Glory, Weakness into Power; a Change to be as the Angels in Heaven. *We Groan within our selves waiting for the Adoption, to wit, the Redemption of our Bodies.-----In this we groan earnestly desiring to be clothed upon with our house which is from Heaven.*

Victory ob-
tained by the
Spirit of
Faith.

2. But no obtaining this Victory over death purchased for us, till by the Spirit of Faith we obtain a Victory over Sin, which is also procured for us by Christ, who hath received the Promise of the Spirit for all that believe:

This is that Crown of Life, that Christ, the first born of God, and first begotten from the dead, shall set upon the heads of all those that have fought the good fight of faith, and have been more than Conquerours.

Wisd. 1. 15.

For as death proceeds only from Sin, for sin is mortal; so life proceeds only from Righteousness, for *Righteousness is immortal*. Sin is mortal and mortalizeth the Body; Righteousness is immortal, and immortalizeth the Body. Where sin rules, death rules; where sin is conquered, death is conquered.

SECT.

SECTION VI.

The Reasons for Victory over Death are these

1. Because Sin is conquered, which is the Sting and Curse of Death, ^{Sin conquered.} that else would hold us in everlasting Death. For as long as sin is in death, unpardoned by dying in sin, there can be no recovery from Eternal death for sin. As long as the Debt is not paid, there can be no recovery out of Prison.

2. Because the Law is conquered which stirred up sin, and accused ^{Law conquered.} sin unto death. Christ hath fulfilled the Law, and abolished the Types and Curses thereof.

3. The Devil is conquered that lays the Law against us, he came upon ^{Devil conquered.} us as a strong man to bind us in death, but Christ came upon him, and bound him that had the Power of Death, and cast him and Death both out of doors, and brought life and immortality to light. O Death I will be thy death! O Grave I will be thy destruction! Death is swallowed up in victory, and Christ hath destroyed the works of the Devil, and we shall bruise Satan under every one of our feet.

4. Because Christ hath entered into the Holy of Holies in Heaven, and ^{Christ entered into the Holy of Holies.} is gone before to prepare a place for us, therefore where he is, there we shall also be.

Having hitherto shewed what are the great things which we have purchased for us by Christ, and how we are to endeavour after them by the aids of his Spirit promised to be given to us for that purpose, namely the Inward and Real Victory over sin, and the Curse for sin, that so we may obtain a victory over Death and Hell; It will be very obvious to observe the Errours of those that pretend to high spirituality of Doctrine and walking with God, and yet alledg an utter impossibility of ever conquering of sin in their hearts, and therefore never go about the work of mortification or self-denial, as there is no reason they should, if it were true that all were done to their hands, or if not, that thing enjoyed were utterly beyond their Power.

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Nothing for us to do. Trust to Outward Mortifications, Superstition. Natural Complexion for Divine Grace. Rhetoricating. Consequences of Christ's Death and Resurrection. Material Cross. Spiritual Cross. Material Resurrection. Spiritual Resurrection. Material Ascension. Spiritual Ascension. No Oblation pleased God but Christ's. Every one that comes to God must offer. Christian Religion most Spiritual and Glorious. No Mediator but Christ. End of Christ's Mediation to bring us to God. Cross to be gloried in. Cross outward and inward. Effect of Cross Crucifixion. Procured by outward Cross. Philosophy. Christianity. Christ the Sacrifice and Priest. Christians true Sacrifices and Priests. Decrees. Christ's doing and suffering our doing and suffering. Corollaries. Christ a Priest. Christ quickned by his Eternal Spirit. Christ a Prophet. Christ a King.

TITLE IX.

Of Mistakes of the Effects of Christ's Humiliation and Exaltation.

Nothing for
us to do.

First therefore some confidently believe, That all things are already done for us, and nothing remains to be done for our selves; as if, because Christ hath taken up his Cross for us, we should not take up our Cross for our selves; because he hath suffered, we should not suffer with him, and fill up that which is behind of the sufferings of Christ the Head, as the Members of his Body, which is the Church; as if there were no Power of his Death, nor vertue of his Re-

Resurrection, nor Fellowship in his Sufferings, nor any conformity with Christ wrought inwardly in our Souls by his holy Spirit: turning all Righteousness into a bare accounting and being imputed Righteous by the Righteousness which is another's, and no inherent Holiness or Sanctification of the Spirit which is our own, without which no man shall see the Face of God. This is an *Idæa* of Holiness, and the Happiness will be accordingly. . A Shadow and no Substance. This is to deny the Real Evil of Sin, and the Real Holiness of the Spirit, turning really from Darkness unto Light, and from the power of Satan unto God. Or else this is to make God to be bribed and corrupted by the Sacrifice and Oblation of Christ; to indulge men in their own Sins, by clothing them, and hiding them with his Son's Righteousness, though he knows well enough they are inwardly unrighteous: and yet, by virtue of that Imputed Righteousness they shall be excused from all Sin, and the real Punishment of Eternal Death.

So there shall be an Impunity from God for Sin, than which there cannot be a greater Evil, nor more against the Mind of God, who naturally hates Sin; nor more against the mind of the Godly, who more abhor the sin, than they dread the vengeance.

So the Kingdom of Sin and Satan should be still unbattered; and we partly under Satan, and partly under Christ; partly sinful, that is inwardly, and partly righteous, that is outwardly by Imputation, and being reckoned so to be, not so indeed: And so serve God and Mammon; have fellowship with Christ, and with Sin and Devils: Overthrow all Reason and Religion of Justice or Mercy in God, or Goodness or Virtue in us.

All the ground these men have for what they affirm is their strong belief that it is so, without any Sense or Reason, that it should be so, or how it can be so, that the undefiled Rewards of God should be enjoyed by impure and unregenerate men. But the Pretense is, that they speak only of Justification, without any Condition of Sanctification, as being no part of God's Covenant, but Faith only. But still, let the shew of Humility and Modesty be what it will in them, and the advancement of the free Grace of God by them, it must needs exceedingly deceive men into hypocrisy and carnality, which is very pleasing to Flesh and Blood.

For he that believes himself to be thus absolutely and compleatly justified by the Imputation of a mere External Righteousness through his Faith, must needs believe that there lacketh no other Righteousness of his own; for all such Holiness is perfectly supplied by the Holiness of another, who is Christ.

And though it be yet pretended, that Sanctification will naturally follow imputed Justification by way of Thankfulness, yet this very Gratitude will easily be believed, as all other Graces are by them supposed, to be by the same Imputation, reckoned and accounted so to be, but not so indeed, lest Grace should not be free, and Works should prove Meritorious; imagining that God makes a Covenant without any Condition, or any other party to Covenant with him, which is impossible.

Trust to outward Mortifications.

2. Others there are of a contrary Spirit, that trust to no Imputations of Righteousness external, nor Holiness internal of another, but to outward Mortification of the Body by Austerities of Fasting, hard Lodging, Pilgrimages, Whippings, and such Penances; or to the Virtue of Crosses, Holy-water, Reliques of Saints, Indulgences, and Pardons by Bulls, Masses, Dirges, Prayers of Saints, Merits of their own or others, and such like: That by these God is perfectly reconciled, and as often as they commit sin, which they take no care to kill in their hearts, they shall be forgiven by the Repetition of their former Penances and Carnal Services; and so they run out their course of Life in Jewish and Heathenish Ordinances, without regard to the Evangelical Spirit or Power of Godliness. The vanity and folly of these men will quickly appear to all those that seriously read the New Testament.

Superstition.

3. Others are alwaies upon Scruples and Doubts; every thing troubles their Consciences, and is called Superstition, though it be harmless, and commanded only for Order and Decency.

It is Superstition to lay the stress of Religion upon Outward Rites and Ceremonies, and neglect the weightier Matters, Justice and Judgment: It is Superstition to make nothing at all of any Rites or Ceremonies, and lay the stress of Religion in abhorring them utterly.

As if those outward things did either hallow, or defile the Soul; as if Salvation or Damnation depended upon the using, or not using them.

The Kingdom of God, and the Righteousness thereof, consisteth not in Circumcision nor Uncircumcision, in Eating or not Eating, in Observation of Daies or not Observation of Daies, in using of Ceremonies or not using them: And therefore Negative Superstition is equal to Positive, both alike calling off mens attentions from the main power of Godliness, by ingaging them over-much about the use or disuse of small inconsiderable things.

1 Cor. 7. 19.

Consider well these Scriptures. *Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God. The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edifie another; for meat destroy not the work of God.*

Rom. 14. 17, 18

One believeth that he may eat all things, another who is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. One man esteemeth one day above another: another esteemeth every day alike. Let every one be fully perswaded in his own mind. He that regardeth a day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Rom. 14. 2. & c

Luke 17. 21.

The Kingdom of God is within you. But the sober Christian, that neither places the Substance of Religion in External Ordinances, nor yet is Superstitiously Anti-ceremonial, but thinks himself obliged to have a due regard to the Commands of lawful

Authority

Authority in adiaphorous things, and to prefer the Peace and Unity of the Church of Christ, and the Observation of the Royal Law of Charity, before the satisfaction of any private Interest of himself or any other: And so he will be aware of that *ἀμετρία τῆς ἀνδραλίας*, which many run into by banishing away all the solemnity of External Worship under the notion of Ceremonies out of the World.

To conclude; Unless there be a due and timely regard had to the Injunctions and Orders of lawful Authority in indifferent things, for Order, and Decency, and Unity in the Church, it may easily be foreseen, that the Reformed Part of Christendom will at last be brought to confusion, by crumbling so long into infinite Sects and Factions, till it come to utter ruin.

4. Some mistake the Vices of their Natural Complexion for Supernatural and Divine Graces: As stupid Melancholy for Christian Mortification; Turbulent and fiery Zeal for the Vigour of the Spirit.

Natural Complexion for Divine Grace.

Whereas Sadness, Joy, Zeal, and Love are those *μετὰ τὴν ἀνάγκην*, or *τὴν φύσιν*, those harmless Passions, or at least of a middle Nature, neither good nor bad in themselves; but which, as they are circumstantiated with their several Adjuncts, may indifferently become either Vertues or Vices.

There is a true Divine Zeal of Sorrow, Joy, Love, Anger, &c. which is no Corybantick Extasie of Bacchanals, but a sober, calm, and regular Heat of Passion, guided and managed by Light and Prudence, and is carried out principally, neither for indifferent Rites and Opinions, nor against them, but for those things that are essentially good and fundamental to Religion, alwaies acknowledging a due obedience to that Power, Civil or Ecclesiastical, which God hath set over us.

There was amongst the Jews a certain Right called *Jus Zelotarum*, whereby private Persons by extraordinary impulse from God might do some extraordinary Acts of Peace or War to reward Vertue or Punish Vice, which God under that Dispensation did permit: As when *Elias* called for fire from Heaven upon the Captains and their Companies; and *Elisba* slew the Children, that called him *bald Pate*, by Bears: As when *Phinehas* slew *Zimri* and *Cozbi*; and the *Maccabees* raised War against the Enemies of the Jews, and Christ whipped the buyers and sellers out of the Temple: And these men were never questioned by the Magistrates for it. So that it was a kind of Legal or Regular thing; yet so as in some cases of doubt they might be accountable to the *Sanhedrim*, and approved or punished, as they saw cause, for what they did. But it is not so now; nor may any such private Persons under the Dispensation of the Gospel take upon them to call fire from Heaven, as the zealous Disciples would have done, if they could, or would have Christ to have done, because they could not: For Christ rebuketh them for it, and tells them, they know not what Spirit they are of. So may not private Persons now presume they are called of God to reform publick Abuses in Church or State, against the consent of Princes, by making Vows or Covenants among themselves to take up Arms contrary to Laws, or justify any unwarrantable proceedings by their Zeal for God's Cause, or to set Christ upon his Throne, as they speak. God needs no man's help to promote his ends, by doing unjust things for him; To speak wickedly for God, or talk

talk deceitfully for him, or to do any Evil that Good may come thereof. This is to mock God as one mocketh his Neighbour, or to glorifie God by our Lyes, as if God were a man that he should be mocked, as if God were such a one as themselves, and could do nothing without our help. These are *Dogmata Reipublice noxia*, amongst many others, *Cave te Principes.*

Rhetorica-
ting:

5. Some mens Religion is nothing but a Faculty of Rhetorick in Preaching and Praying by Inspiration, as they call it, of the Spirit; whereas in truth it is a mere Natural Faculty, often helped by Art and Learning, in persons grossly hypocritical and debauched.

There is a mere Natural Enthusiasm of Poetry and Oratory, —

*Est Deus in nobis, agitante calescimus ipso,
Sedibus Ætheriis Spiritus ille venit.*

And when such Eloquent and fiery men are employed in Religious Exercises, they are fluent to admiration, and become extremely popular, to lead Multitudes like Pitchers by the Ears into Fanatick Distempers against Church and State in Peace or Warr, especially if they be bred in the Schools of Learning, or set in Publick Employments.

It is farr from my meaning to undervalue or declare against the sincere and ardent affections of Devout Souls, naturally and freely breathing out their earnest Ejaculations to God in private: But to caution the Simple well-meaning People from mistaking the Natural and Enthusiastick fervour of mens Spirits, and the ebullieny of their Fancies and Expressions for a supernatural Inspiration, especially if they meddle with Religion or Polity, for which they have no warrant from God or Man. Let the World know what wise men judge, That the Evidence and Demonstration of God's Spirit consisteth not in words and talk; as if God were to be heard for their much speaking, or glorified by their loud noises and long harangues. For that is chiefly to be discerned in Life and Action, though the words be few. And therefore when some *Corinthians* were puffed up by reason of a rich Fancy they had expressed by the sweetness of Attick Eloquence in which they were bred, so that the Unlearned had their Persons in great Veneration above St. *Paul* who had not that strain, nor could use the enticing words of man's wisdom in the business of the Gospel, he tells these deceived Souls, having the Word of God in respect of persons, and their boasting Teachers the Gnosticks, That he would come amongst them (for he had the Spirit of Discerning) and know, not the speech of them that were puffed up, but the power. For the Kingdom of God (saith he) consisteth not in Word, but in Power and Life.

Wherefore laying aside all these deceitful Fancies, let us really set our selves to mortifie all our Lusts and Affections, That being Born, Crucified, Dead, Buried, and Risen with Christ here, we may live Eternally with him in Glory hereafter. *Amen.*

SECT.

SECTION I.

From all these Premises we derive these Corollaries or Conclusions. Of the Consequences of Christ's Death and Resurrection.

1. There is a Material Cross of Wood. There are Whips, Nails, a Crown of Thorns, Agony and Death at *Jerusalem*, outward, visible, matter of Fact, a History. Material Cross.

2. There is a Spiritual Cross. The spirit, virtue of Death, Fellowship of Sufferings, Death of Sin in the Heart, inward, invisible, matter of Right, a Mystery. Spiritual Cross.

3. There is a Material Resurrection from Death and Grave at *Jerusalem*, outward, matter of Fact, History. Material Resurrection.

4. There is a Spiritual Resurrection, virtue, power of Resurrection from Death in Sin to the Life of Righteousness, in the heart, inward, matter of Right, Mystery. Spiritual Resurrection.

The Historical Faith is only of matter of Fact, for Knowledge only, as the Devils and Turks, &c. believe.

The Justifying Faith is for matter of Right, for Merit, Virtue, Power, Comfort of Christ's Death and Resurrection, by the Spirit of Christ.

So are all the Promises of God accepted by us, and sealed confirmed to us.

So we promise and covenant to and with God: So we partake of all the Benefits of his Death and Resurrection.

5. There is a Material Ascension of Christ into the holy place of Heaven, offering up his Blood to consecrate that place for us, sitting at the Right Hand of God, and making intercession. There he rules over all things, from thence he sends down his holy Spirit. Matter of Fact, History. Material Ascension.

6. There is a Spiritual Ascension; Entering into the Hearts, Ruling in our Souls by his Spirit, Crying Abba Father; Matter of Right, Mystery. Spiritual Ascension.

So in Christ's Birth, Life, Death, Resurrection and Ascension, there is a History and a Mystery, a Letter and a Spirit.

1. Christ is born in our Flesh, Christ is born in our Spirit: We are born in the Flesh, we are born again in the Spirit.

Christ is formed in the Womb of his Mother: We are formed in the Womb of Christ. We are born in Christ, and with Christ; and Christ is born in us, and with us.

2. Christ died in the Flesh; we are dead in the Flesh, we are dead to the Flesh. We are dead in the World, we are dead to the World. We are dead with Christ, and buried with Christ.

3. Christ rose in the Flesh, Christ riseth in the Spirit: We shall rise in the Flesh, we shall rise in the Spirit.

H h

Thus

Thus there is a Birth in Sin, there is a Birth to and from Sin, and there is a Birth for Sin.

Thus there is a Birth in Sin, there is a Birth from Sin, and there is a Birth to Sin.

Thus there is a Life in Sin, there is a Life from Sin, and there is a Life for Sin.

So Christ's Death conquers our Sins for us: And Christ's Spirit conquers our Sins in us.

So Christ's Resurrection raiseth us from Sin unto Righteousness; Christ's Resurrection justifies his Death to be true, and Christ's Resurrection justifies the pardon of our Sins, and his Spirit doth actually assure the pardon to our Souls.

So Christ is in us and with us; and we are in Christ and with Christ. So Christ lives in us and with us; and we live in Christ and with Christ. So Christ is crucified in us and with us; so we are crucified in Christ and with Christ.

So Christ dies in us and with us; and we die in Christ and with Christ. So Christ rises in us and with us; so we rise in Christ and with Christ.

So Christ is glorified in us and with us; and we are glorified in Christ and with Christ.

This is to eat Christ's Flesh, and drink his Blood spiritually.

This is to put off the Old Man, and to put on the New Man.

This is our Regeneration and a New Creature.

This is our Communion with Christ, and Christ's Communion with us. This is to dwell in Christ, and Christ in us. This is to be one with Christ, and Christ with us. I am my Well-beloved's, and my Well-beloved is mine.

This is to believe all and do all in the Spirit, in the Lord and for the Lord. All is our Faith; all is his Spirit. *The words that I speak unto you, they are Spirit and Life.*

If ye fast or weep for Christ's Death; if ye feast or rejoyce for Christ's Resurrection; do all in the Spirit. Pray, Praise, Hear, Read, Sing, Meditate, Communicate, Live, in the Spirit.

Obj. The Language is hard and high.

Sol. It is the Language of the Scripture, and the Sense thereof, and therefore may be understood; and they that give their minds to it, are found able to express themselves in it very well to the great comfort of themselves and others.

Obj. But how shall I partake of Christ, and the Benefits of his Death, Passion, and Resurrection?

Sol. By the easie and only way of Credence, Acceptation, Covenanting and keeping Faith with God, agreeable to the mind of the Spirit; and renouncing the World, the Flesh, and the Devil.

Care must be taken for the Soul more than for the Body. If God had asked some great thing, must thou not have done it? How much more when he saith, *Believe only and thou shalt be saved? Ask and you shall have, seek and ye shall find, knock and it shall be opened unto you.* If there be first a willing mind, it is accepted of God, according to what a man hath, and not according to what a man hath not. If any man have not the Spirit of Christ, he is none of his; If any man be in Christ, he is a new Creature: And God giveth his holy Spirit to those that ask him.

So Christ by his Death and Resurrection hath externally conquered Sin, Law, and Death for all men.

So Christ by his Spirit doth internally conquer Sin, Law, and Death in every believing Soul, and creates inherent holiness therein.

So by Faith the Righteousness of Christ is imputed to us, to be the Righteous Sons and Heirs of God by Grace and Adoption, as Christ is by Nature and Generation.

So by the Spirit of Faith we are inherently sanctified in Love and Good Works; which maintains and upholds our Justification by Faith.

So Imputed Righteousness by Faith is our external Righteousness of the Spirit of Righteousness or Justification to Eternal Life. So our Inherent Righteousness by Works is the inward Sanctification of the Spirit of Holiness.

In all this Book I have laboured to demonstrate Christ's Mediation between God and us, especially as he is an High Priest.

I. In the outward Temple on Earth preparing himself for a Sacrifice by the sufferings and death of his Flesh.

II. In the inward Temple of Heaven, by finishing the Sacrifice, in the oblation of his blood to God.

He entered into the outward Temple by his Birth, and there he suffered and died.

He went out of the outward Temple by his Resurrection.

He entered into the Inward Temple by his Ascension, and there he ministers as a Priest.

1. By offering or presenting himself unto God by his Eternal Spirit.

2. By Intercession at the Right hand of God.

3. By Teaching and instructing of his Church.

4. By Protecting and ruling by his Spirit.

He shall come out of the Inward Temple at the last day.

1. To Judge of all that are capable of the Inheritance devised by God in his last Will.

2. To Admit and give Possession, as an Executor of God's Testament.

3. To give up the Kingdom to God the Father, that God may be all in all.

The Head being thus entered into Heaven gives assurance for the Members to follow after.

In the mean time,

1. They have a Right to enter.

2. They do enter by Faith.

3. They wait by Hope for a full entrance:

The Soul waits after death in Paradise, *Abraham's Bosom*.

The Body waits in Corruption.

No Oblation ever pleased God but this of Christ; Because Pure and Holy, High and Heavenly, and prepared by God himself. For

1. The Person is heavenly that offers.

2. The Sacrifice is heavenly that is offered.

3. The Spirit is heavenly by which it is offered.

4. God is heavenly to whom it is offered.

5. The Place is heavenly wherein it is offered.

6. The Blessings are heavenly for which it is offered.

pleased God
but Christ's;

Dead Sacrifices were fit for the Dead Law.

Living Sacrifices fit for the Living Law.

Earthly Sacrifices were fit for the Earthly Law.

Heavenly Sacrifices fit for the Heavenly Gospel.

No True Priest, Altar, Sacrifice, or Temple, but Christ.

We are Priests, have Altars, Sacrifices and Temples; but all in Christ and in his stead; do all, offer all in his Name.

All was Earthly, Typical, and Carnal under the Law.

All is Heavenly, Mystical, and Spiritual under the Gospel.

1. Baptism is the sprinkling of the Soul with the blood of Christ, and the washing of the Holy Ghost.

2. Communion is the Spiritual eating of the Flesh, and drinking of the blood of Christ by Faith.

3. Prayer is the Act of the Soul towards God.

4. Conversation is in Heaven.

5. The Kingdom of God is within us ruling and subduing our Lusts.

6. The Kingdom of God is above us Triumphant.

7. The Temple of God is within us, in our Souls and Bodies offered a Living Sacrifice to God.

8. Temple of God is above us, in Heaven with Christ.

Every one
that comes to
God must offer.

Every one that comes to God must offer.

1. Christ comes to God and offers Himself.

2. Christians come to God and offer Themselves.

Religion is an Offering to God of our selves, our Goods, and Actions.

Atheism makes no acknowledgment by offering to God, either our Selves, our Goods or Actions.

Atheists live and die to themselves without God in the World.

All that offer in Christ are accepted of God for Christ's sake.

All that offer to God, and all that is offered to God, must be pure, as God is pure.

Offering is an Acknowledgment of Subjection, of Thankfulness, of Liberality; To God, to Princes, to Priests, that are in God's stead.

Christian Religion most
Spiritual and
Glorious.

The Christian Religion is most spiritual and glorious.

1. Christ the Author of it is God and Man, Humbled in Sufferings and Death; Exalted in Resurrection, Ascension, and Session at the Right Hand of God.

2. The Gospel of Christ is the full Revelation of the Mysteries of the Kingdom of Heaven, and the most perfect Rule of Holiness.

3. Christ's kingdom is over all; inwardly in our hearts, outwardly over our bodies, and over all creatures.

4. By Christ a new Creation, new Heavens, and a new Earth, and new creatures.

5. Christians are sons and heirs of God, abstracted from Jewish and Heathenish Rites, and from all carnal and profane conversation, pilgrims, strangers on earth, wise to salvation, pious to God, righteous to men, perfect as God is perfect.

Christianity is quite another thing than the World takes it to be.

1. No carnal worship therein; Altars, Masses, Idols, Pilgrimages, Reliques, Sackcloth, Ashes, Whippings, Croffes,&c. Exotick, Paganish.

2. No worldly Policy therein; Infallibility, Supremacy, Miracles, Poms,&c. Cheats.

Spirituality, Innocency, Heavenly-mindedness, Simplicity, Obedience, Love, Quietness, Chastity, Temperance, Patience, Prudence, Meekness, Faith, Hope,&c. are the Laws and Customs of the Church.

The scandal and shame of the Cross offends the World; but was endured and despised by Christ, and is endured and despised by Christians, having an eye, as Christ had, to the recompense of the Reward, and to the price of the High Calling; and all the sufferings of this world are not reckoned worthy of the glory that shall be revealed.

The glory of the Resurrection, Ascension, and Eternal Salvation, is the only hope of Christianity.

No Mediator, Priest, Prophet, or King in Heaven or in Earth, but No Mediator but Christ. Christ.

1. Priests, Prophets or Kings alive on earth, we pray not to, nor to God in their Names: They cannot forgive sins, nor will God for their sakes; and they must die.

2. Priests, Prophets or Kings departed, whose Souls live with God in Rest, but not in the highest Glory; we pray not to, nor to God in their Names.

Because they cannot know our wants.

Because they cannot help us.

Because they are our fellow servants.

Because no Mediation by Priest, Prophet, nor King, but in Heaven, where Mediation should be, and where they are not, nor can be, till they are brought thither by Christ to the general assembly of the spirits of just men made perfect.

The end of all Christ's Mediation is to bring us to God.

1. By Faith here to have a present Right.

2. By Sight hereafter to have a full fruition.

For we were strangers to God before, and could not be reconciled, nor come near to God, but by Christ; there being no other name given under Heaven by which we could be saved, but only by the name of Jesus

The Holiest of all is prepared for Man by the Man Christ Jesus. He enters not for himself, but for us. His it was from everlasting, but becoming a Mediatour, he entreats for himself and all mankind.

The Creature hath an holy boldness to enter into the Presence of the Creatour by Christ's blood.

What Dust and Ashes! What a Worm! Can Man see the face of God and live? Yes, by that man of men Christ Jesus. What is man that God should so regard him, or that he should have such great respect unto him? Who shall dwell with the devouring fire, or who shall dwell with everlasting burnings? He that hath a pure heart, and hath washed his hands in innocency; But who can say he is pure that is born of a Woman? Who can bring a clean thing out of an unclean? not one. God charged his Angels

End of
Christ's Medi-
ation to bring
us to God.

Angels with folly, and sound imperfection in the best of his Saints ; how much more in man which is a worm, and the son of man which is a worm ?

Behold then what manner of love this is, with which God hath loved us, that we should be called the sons of God !

But who hath believed our Report, and to whom hath the arm of the Lord been revealed ?

Now what will you do that hear this Gospel ? Is there a God to go unto, or no ? Will you go to this God, or no ? Shall we pipe unto you, and will ye not dance ? Shall we mourn unto you, and will ye not weep ? Shall we become all things to all of you, and will ye not be saved ? Shall we expose the spiritual wares of God to sale without money, and without price, and will ye not buy at this cheap rate ?

As the Sybil offered her books, and being refused burnt some, and asked more, and at last burnt them all : so will the Gospel being rejected, be for ever lost, as a pearl that is cast before Swine.

Then must we shake off the dust of our feet to testify against you. You would not come unto Christ, that you might have life. The word was brought near unto you, even into your hearts, that ye might believe in it and do it.

Christ stood at the door of your hearts ; but ye would not let him in, ye counted your selves unworthy, ye rejected the counsel of God against your selves, ye despised all, and in this your day refused to know the things that belonged to your peace ; and therefore they are for ever hidden from your eyes : for Salvation it self cannot save those that will not be saved.

Conclusion.

To Conclude this Whole Book.

After the consideration of Christ's Person and Office of Mediation as Priest Sacrificing and Offering himself, we have great cause to glory in the profession of such a Saviour.

Gal. 6. 14.

And what have we truly to glory in, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world ?

Cross to be gloried in.

A Cross is a thing not naturally to be gloried in :

1. Because it is not joyous at all, but rather grievous to flesh and blood.

2. Because it is a shameful and accursed thing.

But Spiritually it may and ought to be gloried in.

1. Because it is comfortable to the Spirit, and worketh the peaceable fruits of Righteousness to them that are exercised thereby.

2. Because it is conformable to Christ.

Rom. 5. 3, 4.

For this cause we joy in Tribulations, knowing that Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not ashamed. — They rejoiced that they were counted worthy to suffer for Christ's sake

3. Because God is glorified thereby:

4. Because of the great Effects of Christ's Cross.

Rom. 8. 32.

1. Christ is crucified for the world, the Just for the Unjust. God spared not his own Son, but delivered him up for us, who made his Soul an offering for sin.

2. The

2. The World is crucified to us.

The World is God's work, Good, Alive, Blessed, Beautiful: Heaven and Earth.

The things of the World are Satan's work, Evil, Dead, Cursed, Ugly, Vanities, Poms, the lusts of the flesh, the lust of the eye, and the pride of Life. All these are crucified to us, and Satan the God of this world bruised under our feet, and Death and Hell utterly broken.

3. The Saints are crucified to the world.

The Old man is crucified; not the Man, but the Oldness of the man: The New man quickened; not the Man, but the Newness of the man.

We glory therefore in the object, the Cross; and in the effect thereof, Crucifixion.

1. The object the Cross.

Things gloried in are commonly of another nature, as

1. *Knowledge which puffeth us; Liberalium Artium cognitio sibi placentes* 1 Cor. 8. 1. *facit*, the knowledge of Liberal Arts and Sciences is greatly pleasing to us. *Nullus Anima suavior Cibus*, there is nothing relisheth better to the Soul. Yet comparatively to saving knowledge it is *Scientia Contristans*; he that encreaseth knowledge, encreaseth sorrow; and it is a weariness to the Flesh, a knowledge without an Head. The fear of the Lord only rejoiceth the heart.

2. Greatness and Prosperity; *Deceat res secundas superbia*, Pride naturally follows prosperity, and Honour makes men look big, and brow-beat others.

These and such like are gloried in with a carnal glory.

The Cross is either Outward or Inward.

1. The Outward Cross, is the Wood and Nails, Spears and Thorns and Whips, &c. belonging thereunto.

Cross Outward and Inward.

All these are gloried in with a carnal glory.

And indeed the Flesh of man, that is the outward man, even as to religious concernments is much pleased with them; that after a little pain and patience, there may be the greater indulgence unto carnal things, for which they quickly hope for expiation by carnal sufferings. A great cheat in carnal Religion!

Thus the outward man is much pleased.

1. With the History of the Cross of Christ.

2. With the pictures of the Cross of Christ, and sheds many a melting tear at the actings of this Tragedy.

3. With Whippings, Fasting, Sackcloth, Pilgrimages, &c. *A voluntary humility,---a shew of wisdom in Will-worship, and humility in neglecting of the body, and not in any honour to the satisfying of the flesh.* Col. 2. 18, 23.

2. The Inward Cross is the power and virtue of Christ's death, the Spirit of Mortification and Self-denial; the Spirit the Inward Man is much delighted with these exercises of the Spirit, the Mystery of Christ's Cross, the Memory and Love of Christ crucified, the Joy and patience of suffering for Christ.

2. The Effect of the Cross Crucifixion, which is

1. Procured and merited for us by the outward Cross and Passion, Sacrifice and Oblation of Christ for us.

Effect of Cross Crucifixion.
Procured by Outward Cross.

By

By these is Salvation from the victory of Sin, Death and Hell, all conquered by Christ: Propitiation and Attonement made, Security from the barr of Justice, that *Scopulus Reorum*, and Curse of Law.

Solus calcavit Torcular, *portavit*, Christ trod the Wine press of God's wrath alone, no Angel nor Man to help him: He left nothing undone, that he might be the Author and Finisher of our Salvation; and was made perfect through sufferings.

2. Wrought and effected to us, and in us, by the Inward Cross and Passion of Christ sacrificed and offered in us.

This is the spirit and power of his death, the virtue of his Resurrection, and the fellowship of his sufferings.

Philosophy.

1. Philosophy did combat much with sin; Virtue kills Vice, Reason destroys Passion. Brave *Seneca* cries out like a Christian, *O when shall I see the day, when all my Passions shall be subdued, and that I shall say Vici, I have overcome them?*

Christianity.

2. Christianity much more; — more than Conquerors. *I thank God through Jesus Christ. — Thanks be to God, which hath given us Victory through Jesus Christ our Lord.* Only be valiant, and of a good courage. Flie from sin as from a serpent, resist the Devil and he will flie from you, stand still, and see the salvation of God. This power of the Cross will do our work for us and in us, this death destroys death, this is to conquer by suffering, *Depressu Resurgo*, the more kept down, the more we rise.

A Divine virtue in Christ's sufferings, a great conquest made by the Son of God in his own person for us; in our persons for our selves under him, and by him.

From hence we have power to conquer Sin, Law, Satan, Death; *I can do all things through Christ that strengthneth me.* Hence we overcome the world, are dead unto it, using the world as if we used it not; this is our victory, even our Faith; this is Self-denial, Mortification, Crucifixion, with Christ, Regeneration, a New Creature.

Thus Christ hath redeemed us from all iniquity, and purified to himself a people zealous of Good works, perfecting holiness in the fear of the Lord, that they might obtain an inheritance among them that are sanctified by faith, which is in Christ Jesus.

It is not therefore good to glory in Carnal things; such as Eloquence, Wit, Beauty, Health, Honour, Riches, &c.

It is not good to glory in Carnal Religion; such as are 1. Ceremonies Judaical, or Heathenish. 2. Ordinances, *Opus operatum*, Prayers, Fastings, Hearings, &c.

It is good to glory in Spiritual things; such as are Faith, Love, Hope, Patience, Joy, Peace: Rejoyce in the Lord evermore, and again I say rejoyce.

But this is counted no Joy, but Melancholy, or Religious Madnes, in Sequestrations from worldly Policies, and Glories, and Conversation wit God, and our own Souls. The gaities of this world affect the senses, and they are counted little better than stark Fools, that prefer undiscerned contentations of the spirit before them.

When *Paulinus*, a Young Noble Man and Senatour of Rome, renounced the World, and became a Christian, the whole City wondred at it, and all

all the Wits jeer'd at his retirement from the splendour of the Court. What, a Gallant so young, *ex illâ formâ, ex illâ profapiâ, illâ indole!* so beautiful, of such a family, and of such ingenuity, and leave all his companions, and pleasures! Such men are counted mad men, and weary of their lives, scorning the delights of Nature.

Paula and *Melania*, two Noble Ladies left their honours and estates for the Cross: This was presently Table-talk for all *Rome*.

St. Paul, so noble, so learned, so honour'd, as he was, counted all but Loss and Dung to gain Christ; was as a man crucified, and dead unto the world; the world had no favour for him, nor he for the world: so is a Christian not of this world, dead to it, looks to higher things.

As the *Jews* had no dealing with the *Samaritans*; so Christians have not their conversation with the world.

As a man Proscribed, is pursued from place to place, hiding his head; so is a Christian.

As a Woman divorced from the Bed and Board of her Husband, lives still in the family, walks up and down like a shadow, hath food and clothing only upon courtesie; but no countenance from her Husband, nor respect from her children, nor command over her servants: So are those that take up the Cross of Christ, and follow him.

Cast therefore your eye once more upon this great Mediator in all his Transactions.

Here's a Conception, Birth, Life, Cross, Death.

Here's a Resurrection, Ascension, Entrance and Oblation in the Holy Place, Session and Intercession.

And what a coming to Judgment will that be at the Last Day?

How is all this apprehended?

Why was all this Action and Passion, Shame and Glory? Was not a Deity offended, and thereby appeased?

How Affected, what Joy, what Sorrow, what Hope, what Faith, what Obedience, what Thankfulness, what Love, what Oblation of all that we are and have! and all nothing to what is due from us, but is all accepted of God. More would a Soul inflamed with divine love do, or suffer; She cannot do what she would, but she will do what she can; and throw her self into the arms of her dear Lord, praying him to accept her as she is, and make her such as he would have her for to be, for his own great Mercies sake.

I. Christ therefore is the Absolute and true Sacrificer and Sacrifice *in se & per se*, in himself and by himself. Christ the true Sacrifice and Priest.

1. Because he only perfectly pleased God. — *This is my Well-beloved Son, in whom I am well pleased.* He only was without sin, he only fulfilled the Will of his Father.

2. Because he only is the cause of all our Sacrifices and Services, that are acceptable unto God. — *He is made unto us Wisdom, Righteousness, Sanctification and Redemption.*

3. Because he qualifies all our Sacrifices and Services; through his Perfection all our Imperfections are hid and covered.

4. Because he only made an Attonement for the sins of the Whole World.

Christians
true Sacrifi-
cers and
Priests.

II. Christians are True Sacrificers and Sacrifices in their Bodies and Souls, offered as living Sacrifices, which is their reasonable service; not of themselves, nor by themselves, but in Christ, and by Christ.

1. Because Christ is the Head of the Church.
2. Because Christians are the Body.

All are offered by Christ the Priest, and Christians Priests; all suffering together, Christ for us, and we under him for our selves, to fill up that which is behind of the sufferings of Christ, for his Bodie's sake which is the Church.

Decrees.

III. We are told of a Decree, and of Decrees.

1. Of Absolute Election from all Eternity.

Christ's Do-
ing and Suffer-
ing.

2. Of Christ's doing and suffering all that is to be done or suffered for our sins, to pacifie God's Wrath, and Merit Happiness.

Our Doing
and Suffering.

3. Of our doing nothing and suffering nothing, what think we? Is Faith nothing? are Hope, and Love, and Good Works, and Tribulations, all nothing, and just nothing?

True, we and all our Faith, and Love, and Good Works, and Afflictions are all nothing, and worse than nothing in themselves, and out of Christ considered; but in Christ, and for his sake, Christ hath made them something, yea and all acceptable to God too, and rewardable too by God for his sake.

Reasons.

1. Because they are Spiritual Acts, and Spiritual Acts are pleasing to the Father of Spirits: as

1. Killing of Lusts, and corrupt Affections.
2. Consuming them.
3. Offering up holy desires to God.

2. Because they keep the Covenant of Faith with God,
3. Because they flow from an habit of Holiness to justifie true Faith in God.

4. Because they do good to Men.
5. Because they obtain Reconciliation with God. I do not say they procure or purchase or merit it at God's hands, but that they obtain or receive it at the hands of God for the Worthiness of Christ.

6. Because they are the weightier Duties of the Law. Tithes of Mint and Cummin, Sacrifices, Offerings and other Rites were the weighty duties of the Law of Moses; But Justice and Judgment and Mercy, are the far weightier services of the two; these must and ought to be done, but not to leave the rest undone.

So Prayer, Alms, Fasting, Hearing, Preaching, Praising, Communicating, Baptizing, &c. are the weighty duties of the Law of Christ; but Mortification, Crucifying, Self-denying, Regeneration, New Creation, &c. are the far weightier services of the two; these must and ought to be done, and not to leave the other undone.

And these must first and last be done, leave all the rest undone, till this be done. Leave thy gift at the Altar, and go and first be reconciled to thy Brother, and then come again and offer what thou hast to offer. Wash your hands ye Sinners, and purifie your hearts ye Double-minded, and then come and offer a spiritual offering. Offer to God Thanksgiving and pay

pay thy vows unto the Most High ; and this is better than a Bullock that hath horns and hoofs. Obedience is better than Sacrifice, and to hearken than the Fat of Lambs. Go learn what this meaneth, I will have mercy and not sacrifice.

1. So then there is a God that is offended.
2. So then there must be a coming before this God to answer for those offences.
3. Outward Sacrifices of Bulls and Goats of old, and other services of Circumcision, Sabbaths, &c. when brought before him, could not do the deed.
4. Outward Sacrifices among us Christians, as of Prayer, Sacraments, &c. when brought before him, cannot do the deed.
5. But Christ's Sacrifice of himself once offered to God through his Eternal Spirit in Heaven hath done the deed by his merit.
6. And Christians Sacrifices of themselves often offered to God through Christ's Spirit in Earth do the deed by our duty.

Corollaries.

I. See then what true Religion, and the power of Godliness is ; Pure Religion and undefiled before God is this, for a man to visit the fatherless and widow in their distress, and to keep himself unspotted from the world.

The rest are but the forms and outides of Religion.

1. As among the Jews, Sacrifices and Oblations, Tithes, Fasts, Feasts, Sabbaths, Circumcision, Passover, Washings, &c.
2. As among Christians, Prayers, Praises, Preaching, Sacraments, Fasts, Feasts, Offerings, Penances, Burnings, Prostrations, &c.

The Substance is Spiritual Prayer, Communicating, Fasting, Feasting, Justice, Equity, Mercy, Humility, &c.

II. The Christian Law requires more than any Positive Law ; Justice is the most that any Positive Law besides requires : but Mercy to our very Enemies, and purity of heart, and poorness of Spirit, &c. no Law but this doth urge. Called the Law of Love and Grace ; a Law above all other Laws.

III. 'Tis good, but Law living according to the Law of bare Nature, as

1. To defend ones self.
2. To nourish young.
3. To do no wrong.

Natural Justice and Love.

IV. 'Tis good, but Law living according to the Positive Law of Nations, as

1. *Suum cuique tribuere*, to give every one his own.
2. *Neminem ledere*, to hurt no body.
3. *Honestè vivere*, to live honestly.

Positive Law.

These are good steps to farther Justice, of Equity, Grace and Mercy. And yet but a small matter.

V. 'Tis good, and high living according to the Law of Christ in the Gospel, as

1. To love our Enemies.
2. To offer Life and all for Truth.
3. To do Equity and Mercy, &c.

This is that that God requires of all.

The Christian Law.

This is Perfection. Covet after the best Gifts, But behold, I shew unto you a more excellent way!

This is above all Law, Super-Justice.

VI. A Rebuke,

1. To all Rigor and Extremity of Law.

2. To all carelessness of others sufferings and wrongs. Who cares what becomes of all Miserable persons? Let them starve, or hang, or damn, they care not. A merciless Spirit worse than an unjust Spirit. No bowels, nor yernings, nor pity, that's a hard case.

VII. A Rebuke to all formal Religion; as

1. In outward Ceremonies.

2. In outward acts of Justice, Honesty, and Love, *Opus operatum*, trusting in the Work done.

3. In sinful compliances and worldly correspondencies, for friends, gain, honour and favour, fair shews, complements; no real honesty, or love. Worldly policy.

VIII. Rebuke of Pride, as

1. For Honour and Greatness.

2. For Riches and Estate.

3. For Power and Prowess.

4. For Beauty.

5. For Learning and Wisdom,

6. For Wit and Cunning.

Worldly Pride.

We are all fellow creatures, we are all partakers of the same Grace, without merit or desert, we have nothing but what we have received, there is no respect of persons with God.

IX. Many a habit of sinful Love must be digged up by the roots, before we can come to plant the habit of Divine Love, Justice, Mercy, or Humility in our hearts.

There must be mortification of lusts, self-love, love of the World, pride of life; we must go out of our selves, renounce the World, before in the place of these evil Habits we can get a habit of pure love to God, to our selves, to our neighbours, to our enemies: And all this for God's sake, for goodness sake, if there were no other reward, for the glory of God, for the good of our selves, for the good of the Church, for the good of Mankind.

Contraria Causa.

1. All Religion is Love Spiritual.

1. Sorrow for Sin and hatred of it,

2. Satisfaction to God offended.

3. Reformation of life.

4. Love of Justice, Mercy, Humility.

5. Love of God.

6. Love of Soul.

7. Love of Heaven.

To be spiritually minded is life and peace.

If ye walk after the Spirit ye shall live.

The things that are not seen are Eternal.

We live by Faith.

We mind heavenly things.

We

We set our affections on Heaven.

2. All Irreligion is Love Carnal.

1. Delight in Sin and love of it,

2. Dissatisfaction to and contempt of God offended,

3. Continuance and increase in Evil.

4. Love of Injustice, Cruelty and Pride.

5. Hatred of God.

6. Love of Body.

7. Love of World.

To be carnally minded is Death.

If ye walk after the Flesh ye shall dye.

The things that are seen are but temporal.

We live by Sense.

We mind earthly things.

We set our affections on Earth.

Now after all this, If to live spiritually be impossible, why then doth God command it? An impossible command is no command. Why do we Preach it? God should mock us, to bid us do that which he hath not given us power to do. We should be found lyars, like Ægyptian Task-Masters, to exact the number Bricks, and not allow materials.

But if to live Spiritually be possible, Why then do we not live so? and how shall we answer it to God and Men, and to our own consciences? our consciences will condemn us, and good men will condemn us, and God who is greater than our consciences, and all the World, will condemn us much more.

The great objection against pure Religion is, That the flesh is weak, original sin is strong, temptations are many and vehement: The Devil is subtil, the World hates and persecutes strongly.

Object.

We profess against all these; and if we would strive as much against them we might overcome all these. If there were faith and hope of a Resurrection to Glory, it would work a victory over Sin, World, and Devil, and with God's help nothing should be impossible unto us.

Answ.

This was typified by *Pharaoh*, the Red Sea, the Wilderness, the Anakims Giants, the Towns walled up to Heaven; yet all these were overcome. These things are written for our instruction, that we through patience and comfort of the Scriptures might have hope: We can do all things through Christ that strengtheneth us: We shall be more than conquerors and bruise Satan under our feet. If God be with us, who shall be against us? Only be valiant and of a good courage, and stand still and see the salvation of the Lord.

But once more, before I take off my Pen, let me contemplate Christ our Mediator in all his Offices

1. A Priest sacrificing himself on the Altar of his Cross. So is a Christian crucified with Christ, dying daily, filling up that which is behind of the sufferings of Christ. We bear in our bodies the dying of the Lord Jesus, because we are his Members, of his Flesh and of his Bones: We have put on Christ, and Christ is in us, and we in him.

Christ a Priest.

St. *Chrysostome* is not ashamed to call Christ's sufferings his sufferings. Christ himself saith, Saul, Saul, why persecutest thou me? In as much as ye do it to any of these Little ones, ye do it unto me. We are baptized with the baptism of Christ, and drink of his Cup. His Cross is ours, and

and ours is Christ's; we are to look upon all the sufferings of Christ's members as the sufferings of the head, for the body is one, and all parts suffer together; our members are the members of Christ, our bodies the Temples of the Holy Ghost: we are in Christ and Christ in us; he suffered in his Person, we suffer in our persons, we take up his Cross. We men as Priests with him, sacrifice our selves with him, in him, and by him who sacrificed himself for us as God and Man.

Christ quick-
ened by his E-
ternal Spirit.

2. Christ quickened his Body by his Eternal Spirit, and so entred into the holy place to offer up himself by the same Spirit unto God once for all men; so Christians have their Bodies quickned by the Spirit of Christ, and so enter with him and by him into the holy place, to offer up themselves unto God, and are accepted by him for Christ his sake.

So we are in Christ crucifying and killing our selves, that is, our sins in the bodies of our sinful flesh: so we are in Christ offering up our quickned bodies without sin, in the Holy place where no unclean thing can ever enter, following him who hath made way for us, that where he is there we might also be; for he being lifted up draws all men after him, and where the carcass is, there will the Eagles be gathered together: Thus are we Priests to sacrifice and offer with Christ, both in Heaven and Earth.

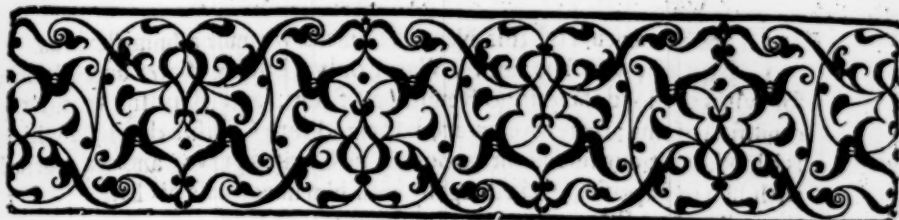
Christ a Pro-
phet.

3. Christ a Prophet leading us into all truth, and opening unto us the mysteries of the Kingdom of Heaven, that we might be Prophets to teach in his Name, that men and Angels might know the wonderful dispensations of the Kingdom of Heaven. This is the light that lighteth every one that cometh into the World: so all the Lord's people are Prophets, speaking the wonderful things of God.

Christ a King.

4. Christ a King, ruling in our hearts, and subduing all our enemies, and covering us with everlasting glory; so do we rule by his Spirit over all our lusts which else would rule in our mortal bodies, and so do we subdue our enemies, and bruise Satan under every one of our feet, and through him that strengtheneth us, are more than conquerors, triumphing over the World the Flesh and the Devil, and reigning with Christ in his everlasting Kingdom. All this is by virtue of our union with Christ, espousing his sufferings and glories to us. As Man and Wife are one flesh: so Christ and his Church are one Spirit, bone, living, dying, rising, ascending, and sitting together in heavenly places, as Priests, Prophets, and Kings, for ever; such honour have all his Saints.

Thus hath our Mediator bought us to himself, and with himself unto God, to be like unto him in his humiliation and exaltation, which is the glorious estate of God's Children, ordained to them in his last Will and Testament, confirmed, executed, and performed by Jesus Christ, to whom with the Father and the Holy Spirit be all honour and glory now and for evermore. *Amen.*



APPENDIX

OR

APPLICATION

TO THE

CLERGY and LAITY.

The CONTENTS.

Word. Sacraments. Gospel-Spirit.

TITLE I.

Of the Clergie's Calling.



Aint *Paul* saith, God hath made us able Ministers of the 2 Cor. 3. 6. New Testament (not of the Old) not of the Letter, but of the Spirit, for the Letter killeth, but the Spirit giveth life.

We must therefore consider our Calling; the Priest- Heb. 7. 12. hood is changed, therefore there must of necessity be a change also of the Law. The Gospel is the Royal Law, the Law of Faith, the Law of liberty and of perfection; that nulls the servile Law of bondage and works.

The Word therefore of this New Testament we must preach, the new-ness of the Spirit, not the oldness of the Letter, and that in season and out of season, and that carefully; for wo be unto us, if we preach not the

[Words]

the Gospel, and cursed is he that doth the work of the Lord negligently; and having put our hands to this plow, we must not look back.

Sacraments.

2. The Sacraments of this New Testament we must administer, as
 1. Baptism, which is not by Water only, but by Water and Blood; for without blood there is no Remission of sins, and Baptism is for the remission of sins; therefore we are baptized into Christ's death, in which is blood, that our sins might be buried in Christ's grave, and we buried with him in Baptism, and rise again with him in newness of Life.
 2. The Lord's Supper, containing
 1. The Body of Christ which is given for us. — *Sacrifice and Burnt-offering thou wouldest not have, but a body hast thou prepared me. — This is my Blood of the New Testament which is shed for you. — This is the New Testament in my Blood; and no Testament can be confirmed without Blood. — And hereby we shew the Lord's death until he come again.*

Gospel-spirit.

Let us aim therefore at a Gospel-Spirit, for behold I shew unto you a more excellent way both in your Doctrine and in your Persons. I do not take upon me to be a Magisterial Dictator to the Clergy, but as having received some helps from the Lord, I hope I may become an humble and modest Adviser and Director.

The CONTENTS.

Precepts. Promises. Conditions.

TITLE II.

Of the Clergie's Doctrine.

- I. **I**N Your Doctrine therefore consider what high Precepts, and what high Promises you are to publish to the world. For surely we are no Old-Testament-Divines, but Ministers of a better Testament than that was, and established upon far better Promises.

Precepts.

The Precepts you are to teach are very pure, no less than Spiritual and perfect Holiness, which is the condition for the obtaining of God's Promises: For Godliness hath the promise of this life, and of that which is to come, and without Holiness no man shall ever see the face of God.

The

The Promises you are to teach are no less than Spiritual and Eternal Promises. Happiness, and the graces that tend thereto, as Forgiveness of sins, Adoption, Liberty, Protection, Privileges, the Earnest and Comfort of the Spirit, Resurrection, and Life Everlasting. Fear not little Flock, for it is your Father's pleasure to give you a Kingdom. Come ye Blessed children of my Father, inherit the kingdom of God prepared for you from the beginning of the world.

Greater Precepts cannot be enjoined, and greater promises cannot be made, and surer cannot be performed: For they are the Gifts and Legacies of God, devised by him in his last Will and Testament, conveyed and administered by Christ the Executor.

The conditions upon which these high things are given, are (as noble, Conditions, so as easie and favourable) written upon the Tables of our hearts by the finger of God's Spirit. Thy Law is within my heart, therefore easie to be known, and as easie to be done, by the help of the same Spirit; which shall lead us into all truth, and help all our Infirmities, and do our work for us, and in us. I can do all things through Christ that strengtheth me. My Grace is sufficient for thee. Take my yoke upon you, for my yoke is easie, and my burden is light. Embrace wisdom, for her ways are always pure and pleasant, and all her paths are peace.

Every Wise man will make his Last Will and Testament his best Will and Testament, most plain and easie to be understood, that the Heir and Legataries may know their several Duties and Dues, how to perform them, and how to claim by them. And every good man will make his last Will and Testament his most favourable and bountiful Will and Testament, bestowing the best things, and commanding the easiest and less irksome Conditions.

Much more will the great and wise God, who is wisdom and goodness it self, make his last will most clear, and most gracious. For if we that are evil know how to give good gifts to our children, how much more will our Heavenly Father give his Holy Spirit to those that ask him?

Hit therefore this Basilick vein, find out the pretious Pearl, pour in this Balm of Gilead, open this Phoenix Nest, this bed of Spices, this pretious Box of odoriferous Ointments.

Let your Speech be seasoned with Salt, and let such gracious words proceed out of your mouths, as may administer Grace unto the Hearers.

Be not sons of Thunder, as if you came from Mount *Sinai*, but rather sons of consolation as coming from Mount *Sion*.

Be sure ye utter no Principles against the Justice and Mercy of God, nor *Dogmata Reipublice noxia*, nor Doctrines hurtful or disgraceful to Princes or Common-Wealths.

Remember that Religion is first pure, and then peaceable, not reflecting upon the Dishonour of God, nor injurious to any man.

Be not as the Seditious Zealots among the Jews before, and at the destruction of *Jerusalem*; nor like the factious and rebellious Philosophers, Orators and Poets among the Gentiles, especially in *Greece* and *Rome*.

Beware of all Judaizing or Heathenizing by Cabbalistical Sophistical vain Philosophy, insinuating deceivable Rhetorick, Flourishes, Gingles and Querks of Flashy Wit.

Preach the plain good will and mind of God plainly and kindly. Hide your Art, and that will be your chiefest Art.

Tell poor Souls what a large Portion they have in God's Will and Testament, how their Names are written in that book of Life.

Tell them the mark of the price of the high Calling which is laid up for them in Christ Jesus, the crown of Righteousness, the exceeding great Recompence of the Reward for all such as diligently seek him.

Freely you have received this treasure into your Earthen Vessels, freely give it to them to whom it belongs; distribute the favours of your bountiful Lord and Master with a courteous hand; let not your eye be evil, because God's is good; be you willing, as God is, that all men should be saved and come to the knowledge of the truth; be not rigid, austere, morose, sullen, saturnine, ghostly, frightful, nor of Catonian or Cynical Spirits.

But rather as becometh you, gentle and merciful, as your Heavenly Father is merciful; who is free to all, and rejects none that come unto him. Observe your Saviour's temper upon earth, fair, free, easie of access, compassionate and liberal to all.

TITLE III.

Of the Clergie's Persons.

II. **I**N your Persons. Look to your selves as well as to your Doctrines; be ye no Market or Fair-Divines, nor Haunters of Plays, Taverns, Ale-houses, or Schools of Debauchery. In your conversation shew the spirit of men, of Scholars and Gentlemen, of Divines, of Christians, sober, studious, grave and regular.

'Tis a great while before a Divine can thoroughly understand himself and his profession, if he studies never so hard, and live never so warily.

But if he do neither of these, or both but slightly, he shall never thoroughly understand himself or his profession; To be a Scribe thoroughly furnished for the kingdom of Heaven; a good householder producing out of his Treasury things new and old; A Skilful workman that needs not to be ashamed, rightly dividing the word of Truth, shewing both in his life and in his doctrine uncorruptness, gravity and sincerity.

The

The CONTENTS.

Laws. Law-Terms.

TITLE IV.

Of the Clergie's Study.

As a means therefore to make you every way compleat, study Logic, Philosophy, History, and all the Liberal Sciences; but above all these study Law, which is the most noble Faculty next to Theology, and most Homogeneous to God's Law.

Remember the famous and illustrious testimony of Cicero, speaking in the person of Crassus, concerning the Laws of the twelve Tables, *Fre-* Cic. lib. de
mans omnes licet, dicam quod sentio; Bibliothecas mehercule omnium Phi- Orat.
losophorum unus mihi videtur duodecem Tabularum Libellus, si quis Legum
fontes & capita viderit, & Authoritatis pondere, & utilitatis ubertate su-
perare, i. e. Let all that hear me be never so much offended, I will
 speak boldly what I think, That this one little Book of the laws of the
 twelve Tables, if it be rightly considered as containing the fountains
 and heads of all Laws, doth excel the Libraries of all the Philosophers,
 both for the weight of Authority that it carrieth along with it, and the
 plentiful profit that is contained therein. The same Author also affirms, Cic. lib. 2. de
 That Children were wont to learn the Laws of the twelve Tables as their Leg.
 Primar, the better to lay a foundation for knowledg and practice all their
 life after.

The Science of the Civil Lawes that flowed from this fountain of the
 twelve Tables the most and best of learned men have ever professed.
Quintus Mutius Servius Sulpitius, cum de jure respondentem parum intellex-
isset, turpe est, inquit, Patrisio & Nobili, & causas oranti, jus in quo
versatur ignorare, i. e. *Quintus Mutius* replied to *Servius Sulpitius*, when
 he perceived that he answered not as if he understood Law, saying, It
 is a shame for a Senator, a Noble Man, and an Advocate to be ignorant
 in the Law which he professeth. I always looked upon true Church
 men as to be the greatest Lawyers, and such as therefore, beside being ver-
 sed in the holy Scriptures which are the Laws of God, ought also to be
 skilful in the Ecclesiastical and Civil Laws of Men, as being the most
 connate and genuine helps for Divinity, creating better Notions by far,
 as is found by experience, than can be raised from inferior Arts, which are
 all subservient in several ways, but much less, as being more heterogeneous
 and remote from Divinity, than Laws are.

And this you will find to be true to your comfort and satisfaction, if
 you will but give your minds to understand the method, rules, cases, and
 terms of the Laws, which next to the Scriptures do comprehend in them
 purest Wisdom, Justice and Equity, that is any where else to be found.

Take therefore by the way a short view of the most principal and useful Terms of Law, which I have promiscuously set down for an Essay, *Viz.*

Law-terms.	Testator.	Relapse.	Testimony.
	Testament.	Apostasy.	Proclamation.
	Will.	Predestination.	Petition.
	Codicil.	Election.	Summons.
	Heir.	Justification.	Accuser,
	Co-heir.	Sanctification.	Appearance:
	Inheritance.	Reprobation.	Accusation.
	Executor.	Redemption.	Arrest.
	Administrator.	Emancipation.	Publication.
	Dis-inheridation.	Exemption.	Answer.
	Preterition.	Jus Postliminii.	Defence.
	Institution.	Curse.	Exception.
	Substitution.	Blessing.	Replication.
	Fidei Commissum.	Majesty.	Confirmation.
	Adoption.	Supremacy.	Convention.
	Possession.	Emperour.	Intervention.
	Right.	King.	Dilation.
	Title.	Prince.	Litis Contestatio.
	Claim.	Duke.	Articles.
	Interest.	Lord.	Probation.
	Propriety.	Magistrate.	Presumption.
	Usufruct.	Judge.	Conclusion.
	Use.	Jurisdiction.	Absolution.
	Emphytensis.	Legislator.	Condemnation.
	Tenure.	Arbitrator.	Imputation.
	Fee.	Policy.	Pardon.
	Allodium.	Law.	Grace.
	Allegiance.	Dispensation.	Glory.
	Vassalage.	Ordinance.	Triumph.
	Homage.	Statute.	Victory.
	Investiture.	Custom.	Confession.
	Infeudation.	Sentence.	Procurator.
	Fidelity.	Inhibition.	Tables.
	Resutatio feudi:	Decree.	Action.
	Apertura feudi.	A&.	Complaint.
	Rebellio.	Interdict.	Suspension.
	Vacancy.	Appeal.	Equity.
	Administration.	Priviledg.	Rigor.
	Accompt.	Barr.	Dammage.
	Justice.	Tribunal.	Charges.
	Mercy.	Trial.	Recovery.
	Sin.	Court.	Restitution in inte-
	Grace.	Advocate.	grum.
	Virtue.	Witness.	Jaylor.
	Vice.	Adversary.	Jaol.
	Faith.	Register.	Tormentor.
	Repentance.	Scribe.	Executioner.
	Recidivation.	Record.	Reprieve.

Sergeant

Sergeant.	Free-men.	General.
Sanctuary.	Exchequer.	Captain.
Refuge.	Communion.	Souldier.
Protection.	Sacrament.	Siege.
Usury.	Division.	Army.
Wages.	Senate.	Camp.
Extortion.	School.	Arms.
False Weights and Measures.	Church.	Provision.
Bribery.	Hospital.	Bulwark.
Stellionates.	Colledg.	Castle.
Sacriledg.	Physician.	Strong hold.
Tribute.	Chirurgion.	Magazine.
Tax.	Medicine.	Arsenal.
Toll.	Tumult.	Ships.
Customs.	People.	War.
Sedition.	Poor.	Peace.
Rebellion.	Banishment.	League.
Poysoning.	Honour.	Truce.
Treason.	Degrading.	Battel.
Crimen læse Majestatis.	Diminutio Capitis.	Victory.
Parricide.	Augmentatio Capitis.	Triumph.
Murder.	Tuition.	Allies.
Man-slaughter.	Pupil.	Confederates.
Ambitus.	Guardian.	Conditions.
Repetundæ.	Curator.	Heralds.
Annona.	Orphan.	Messenger.
Residuum.	Minor.	Spoils.
Fiscus.	Major.	Hostage.
Falsifying.	Adult.	Lot.
Witchcraft.	Minority.	Chance.
Plagiary.	Majority.	Buying.
Sorcery.	Puberty.	Selling.
Witches.	Master.	Letting.
Curious Arts.	Servant.	Hiring.
Conniving.	Lord.	Redhibition.
Subornation.	Slave.	Lending.
Conjuring.	Patron.	Borrowing.
Conjurer.	Liberty.	Paying.
Familiar Spirits.	Bondage.	Pawn.
Wizards.	Captivity.	Pledg.
Exorcists.	Ingenuous.	Interest.
Demoniacs.	Libertine.	Recompense.
Lunatics.	Manumission.	Restoring.
Southsayers.	Imprisonment.	Surety.
Astrologers.	Redemption.	Suretyship.
Pythonists.	Redeemer.	Security.
Wise men.	Ransome.	Earnest.
City.	Saviour.	Debt.
Common wealth.	Exchange.	Wages.
Kingdom.	Satisfaction.	Debitor.
Citizens.	Satisfation.	Creditor.
	Fiduciary.	Marker.

Fair.	Cession.	Bishops.
Merchandise.	Espousals.	Priests.
Partnership.	Marriage.	Deacons.
Trade.	Matrimony.	High Priest.
Manufacture.	Patrimony.	Altar.
Division.	Divorce.	Sacrifice.
Fraud.	Separation.	Tithes.
Negotiation.	Nullity.	Oblations.
Acceptilation.	Fornication.	First fruits.
Theft.	Adultery.	Dedication.
Infamy.	Rape.	Consecration.
Gift.	Ravishing.	Expiation.
Loan.	Incest.	Propitiation.
Alms.	Concubine.	Excommunication.
Gain.	Connubium.	Idol.
Loss.	Harlot.	Faith.
Melioration.	Virgin.	Vow.
Deterioration.	Spouse.	Covenant.
Use.	Husband.	Contract.
Depositing.	Wife.	Promise.
Ufucapio.	Dowry.	Oath.
Prescription.	Jointure.	Stipulation.
Donation.	Paraphernalia.	Sacrament.
Alienation.	Parents.	Seal.
Acquisition.	Children.	Intercession.
Sequestration.	Bastards.	Hand-writing.
Fidejussor.	Legitimate.	Mediator.
Transaction.	Portion.	Obligation.
Compromise.	Gift.	Assurance.
Compensation.	Promise.	Evidence.
Society.	Household.	Conveyance.
Mandate.	Family.	Alliance.
Familia eriscenda.	Householder.	Affinity.
Indebiti solutio.	Treasury.	Consanguinity.
Delegation.	Steward.	Tribe.
Injury.	Widow.	Stock.
Violence.	Talent.	Familie.
Vindication.	Fame.	Degrees.
Rescinding.	Overseer.	Line.
Peculiar.	Correction.	Birthright.
Communi dividendo.	Work.	Succession.
Finium regendorum.	Payment.	Dominion.
Bona Fides.	Church.	Lordship.
Justus Metus.	Elders.	

These and other learned Titles of the Law, with the profound judgments of renowned Antecessors upon each of them, serve more to the enrichment of the treasury of wisdom, for the furnishing of apt Interpretations and Glosses upon the Laws divine than all the Arts of Learning of the World. Besides the aptitude of resolving cases and doing business with prudence, honesty and gallantry, is created by them after the relish of those equitable and brave Souls that made them.

TITLE V.

Of the Laitie's Calling.

AND as to the Laity, I say consider your Calling; we may not speak the mind of God in learned and unknown Tongues to the high ones only that peearch on the Towers, but in Vulgar language to the meanest that sit on the wall: *Quod omnes tangit, ab omnibus tractari debet*; That which concerns all ought to be understood by all: We will not hoodwink you to make your Ignorance the Mother of your as blind devotion; we will not captivate your minds by Magisterial dictates of us men, and hide from you the Royal Commandments of your God.

TITLE VI.

Of the Laitie's Doctrine.

I. I Say then boldly, Consider your Calling.
For Doctrine.

1. From beyond the lowest Law of Nature.
2. From beyond any Laws written upon Tables.
 1. To the Law of the Spirit, and of Grace.
 2. To the Law written upon the Heart.

To the best of Precepts of Evangelical perfection, taught by Christ in his famous Sermon upon the Mount and other occasional Discourses, and by the Apostles and other holy Men of God that had the same treasure in earthen vessels. To the best of Promises, *Viz.* Forgiveness of sins, Liberty, Adoption, Spirit, Resurrection, eternal life. These are the Laws that are so high, and yet so easie, few favourable and pleasant, for the wayes of Wisdom are wayes of pleasantness, and all her paths are peace.

I exhort them therefore to a high belief and full assurance of Heaven by the seal and earnest of the Spirit, to be partakers of the holy Unction of Wisdom and perfection, to be a Royal Priesthood and a peculiar people by vertue of the promises that belong to you and to your Children of high exemptions and priviledges of great honour and estate.

TITLE

TITLE VII.

Of the Laitie's Persons.

II. FOR your Persons.

Look therefore to your selves, that ye walk worthy of so great Salvation; and having such an hope in you so full of a glorious and blessed Immortality, see that ye purifie your selves even as God is pure, and become a people altogether zealous of good Works, perfecting Holiness in the fear of the Lord, that at last you may obtain an inheritance among them that are sanctified by faith which is in Christ Jesus.

Fear not therefore little Flock, for it is your Father's good Will and pleasure to give you a kingdom. Your hope is laid up for you in heaven. And neither eye hath seen, nor ear hath heard, neither can it enter into the heart of man to conceive, what things God hath laid up for those that fear him. When Christ the favourable Mediatour and Executor of God's Testament shall put the Faithful into actual possession of Eternal Glory, saying, *Come ye Blessed Children of my Father, receive the kingdom prepared for you from the beginning of the World.*

Aim therefore at a Gospel-Spirit.

I. Care not for unnecessary Disputes.

God's Testament is a plain Testament of Grace Mercy and Peace from God the Father, and from our Lord Jesus Christ. As Men's Testaments are to be seen and read by all that are concerned, so is God's Will to be seen and read by all.

Col. 2.6, &c. *As ye have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through Philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.*

2 Tim. 2. 23. *But foolish and unlearned questions avoid, knowing that they do gender strifes, also Genealogies and contentions and strivings about the Law, for they are unprofitable and vain. Neither give heed to Fables, and endless Genealogies which minister questions, rather than godly edifying which is in Faith.*

1 Tim. 1. 4. *Neither give heed to Fables, and endless Genealogies which minister questions, rather than godly edifying which is in Faith.*

1 Tim 6.3, &c. *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness, he is proud, knowing nothing, but doating about questions and strifes of words; whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that*

Jude 27, &c. *gain is godliness; from such turn away. Remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly Lusts; these be they who separate themselves, sensual, having not the Spirit. But ye, Beloved, building up your selves in your most holy Faith, praying in the Holy Ghost, keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal Life; and of some have compassion making a difference, and others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh.*

Let

Let the Clergy exhort and teach these things, and whatsoever else belongeth unto sound doctrine with all long suffering and patience, as the stout Soldiers of Jesus Christ. And let them be sure to keep that which is committed to their Trust, avoiding profane and vain babblings and oppositions of Sciences falsely so called, which some professing have erred concerning the Faith. Let them not give heed to Jewish fables and commandments of men that turn from the truth; nor yet to endless genealogies which minister questions rather than godly edification. Let not your speech nor your preaching be with the enticing words of mans wisdom, but in demonstration of the Spirit and of power. Speak Wisdom among them that are perfect, the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our Glory. For other Foundation can no man lay, than that is laid, which is Jesus Christ. Now if any man build upon this foundation Gold, Silver, Precious stones, Wood, Hay, Stubble, every man's work shall be made manifest, for the day shall declare it; because it shall be revealed by fire, and the fire shall trie every man's work whatsoever it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss, but he himself shall be saved, yet so as by fire.

Let the Clergy take heed what they speak, and the Laity take heed what they hear; and if you or an Angel from Heaven preach any other Gospel, than what is already preached, let him be accursed.

Be instant in season, and out of season, whether the people hear, or whether they forbear. Look to your selves, and to those that hear you, shewing both in your lives and in your doctrines uncorruptness, gravity, and sincerity, rightly dividing the word of truth like workmen that need not to be ashamed.

Let your lips preserve knowledg, that the people may enquire the Law at your mouths; that ye may be as Scribes thoroughly furnished for the kingdom of Heaven, producing out of your Treasuries things new and old. For God hath made us able Ministers of the New Testament not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life.

The CONTENTS.

Joy. Fear. Decrees. Gospel Dispensations. Worship Spiritual. Ceremonies. Difference of Mosaick and Christian Rites. Church of Rome. Perfection of Christianity. Spiritual Perfection. Ritual Worship abolished. No other Rites to be superinduced. No Rites ever pleased God. Greater Perfections in the Christian Religion. Prayer and other Duties are Relativi Juris.

TITLE VIII.

Of the Genius of the Gospel.

Joy. **A**ND let Clergy and Laity learn to know the Genius of the Gospel better, and the providence of God under it.

Ye have been taught so far inwardly, because of your sins, and temptations and God's wrath, though you repent and believe, and live up to the Gospel, as near as possibly you can, and overmuch Religion hath made you mad.

Fear. Ye have been taught to fear outwardly Plagues, Wars, Famines, Robbings, Imprisonments, Prodigies of Comets, Blazing stars, Witchcrafts, Thunders, Lightnings, Storms Tempests, fears and fears, and nothing but fears all your life long, as if there were no Comforter.

Ye have been taught out of the Old Testament more than the New, out of the Fathers and Schoolmen, Summits, Casuists, Postillers, Orators, Poets, Wits and Flashes of Eloquence, more than sound Doctrine.

But you are to learn the peace and tranquillity of the Gospel, to eat your bread with joy and singleness of heart, not to imagine a sword of Vengeance always hanging over your heads, to make your hearts fail within you, and your Countenances pale, as if God stood over you continually with his sword drawn in his hand, that you can never lead a quiet life. Is this the Providence of God to fright you in all his Creatures?

— *Cur hanc tibi rector Olympi
Sollicitis visum Mortalibus addere Curam,
Noscant venturas ut dira per omina Clades?*

Christian

Christian Religion is to preserve men from a constant pedagogy to so many base and servile fears, that make men dread to come near it as an Enemy to generousness and universal freedom and comfort of spirit, because of such pale and feminine fears and amazements, or make men grow weary of it, as of a yoke ever galling and pressing down men's spirits, and conclude themselves gainers, if they can purchase manhood with Atheism and profaneness.

Fear binds in the powers of the Soul. Religion is aimable, till it comes to those horrid representations of God's decreeing of inevitable torments both here and hereafter to his poor creatures before they were, or could do good or evil; which makes them fear him, but they cannot love him, nor do any hearty service unto him; wishing rather that he had never given them a being, than to make them eternally miserable without any cause or fault of them at all, only to shew the glory of his power, that is, how uncontrollably he can tyrannize over them. Decrees.

The Devils indeed are in this condition of trembling, because they know they are reserved in chains of darkness unto the judgment of the great day. Therefore when they saw Christ they were afraid, saying, *What have we to do with thee thou, Jesus the Son of the Most High God? art thou come to torment us before the time?* And surely the Devil would bring men into the same condition by frightening them from the service of God to his Altars, as he did the Gentiles. Surely other thoughts of God would better become men than the Devils have, who nevertheless in this one thing are far better than some men, for they know and confess the Justice of God upon them for their Apostasie, but these blaspheme God for cruelty and injustice.

It being the common principle of Nature in all men, both wise and unwise (whatsoever other sentiments and different opinions they had) that God was *Summum Bonum*, the most bountiful and gracious Being: the greater wonder it is to me, that so many Doctrines amongst the Heathens and Christians too should be received so contrary to God's goodness and Philanthropy.

'Tis very strange that the minds of men should be leavened with this sower conceit, and delight to hear of such terrors against themselves, and to have God represented to be of that cruel nature to his Creatures which they would be loth to be of to their Children.

These Jealousies of God cannot stand with a belief of God's goodness: for they imagine him to be good to a few of mankind, of which number they are a part; but for all the rest, he looks upon them as dross, and cast-aways, and therefore he is always contriving new plagues and destructions for this so hated a people, that they shall not so much as have the least refreshments of health or peace in this little pitiful span of life, and after this painful and short life ended will hurl them into everlasting torments.

Did ever a more pestilential vapour breathe from the bottomless Pit, to the seizing upon the very vitals of Religion in the Soul's first notions and conceptions of a God, to turn off their desires and loves from him whom they were made to love and serve?

I have often mused with my self about the vulgar conceptions of God's judgments, as if the Divine Goodness studied nothing else, like the Heathen *Jupiter*, but to throw his Thunderbolts and Plagues upon every single

person for their particular aberrations, and upon all Nations for their several corruptions, for their conversion, or else for their confusion.

That great and fearful calamities have fallen upon the world, especially that of the Flood, and the destruction of *Sodom* and *Gomorrab*, and the whole Nation of the Jews, &c. mentioned in Divine Writ is most evident ; Together with the *Aegyptian*, *Assyrian*, *Persian*, *Grecian* and *Roman* Empires, &c. cannot be denied, together with many particular examples of wicked men signally suffering the Divine Vengeance.

But that from hence every idle Fancy should dare to specify the Reasons of God's workings upon those nations and persons, I could never yet understand after that fashion.

My thoughts of God have been thoughts of love and kindness in him all along from the beginning of the world, but especially in the days of the Gospel : And that God's love was always to mankind, though not so clearly demonstrated, as it is now by Christ.

How therefore this frowning face of terrors and amazements in his dealings here, giving mortals no rest for the little space he hath afforded them to stay in this world, and plunging them into eternal torments in the world to come, can consist with the gentleness and justice of his nature, I can in no wise be satisfied.

I am not able to conceive of a good Prince, but that he will be always careful to preserve the lives and fortunes of his good Subjects, and use all possible means to reduce the rebellions, and still to be sparing of the blood of his People, even where his Justice calls for it.

Nay every petty King of a Town or Family will do the same within the circuit of his power.

How much more then shall the Great and Gracious, not only Potentate, but Creator and Redeemer of the World, hover over his poor creatures and servants for good, and be infinitely, and therefore inexpressibly, tender of their Temporal and Eternal Wellfare ?

But I am told that God reprobates the far greatest part of the world to shew the Glory of his Justice and absolute Sovereignty over his creatures. And here I must cry out *ὦ βάθος*, O the Depth ! and if I be one of these Cast-aways, must be as the rest contented, and for ever silent. 'Tis true I must, if so, and there can be no help for it ; nor must Mortals complain, for who art thou, O Man, that thou shouldest dispute against God ?

But how these men, more than others of equal judgments, should come to this pitch of Knowledge to determine this thing thus, I cannot imagine, nor whence they had this revelation.

And how this agrees with God's declaration of himself to be willing that all men should be saved, and come to the knowledge of the Truth, and not to delight in the death of any Sinner, will put them to a stand.

Well, however it is, I am sure that God is good, and if God hath given men reason to understand what is Justice and Mercy, how the wisdom of God though infinitely above, should be as infinitely contrary to this our humane understanding, will be very hard to conceive.

Still Justice is Justice, and Mercy is Mercy in God or Man, though in vast differences of degrees.

We shall never know how, but we may always know that God is Just, and can and will do us no wrong.

I take the safest side therefore, I hope, if I interpret humbly all his dispensations, though seemingly never so harsh, to be *cum favore* ; that if he

he do, as certainly he does, severely punish; yet he will as graciously reward those that fear him for all their miseries in this life.

And if God inflicts, as he doth, the same Calamities now under the Gospel, as he did before under the Law; yet it is in a different manner in the Church's Majority from what it was in her Minority: And that though the former Dispensation was in wrath; yet now it is in Grace, and was always just.

Well, let the Inhabitants of the earth work righteousness as well as they can, and trust God for his Mercies, and through the tender mercies of God they shall be sure never to miscarry.

I am certain Grace is Grace, and above Wrath, though I suffer never so much. And that God does not dodge nor lie upon the catch with mankind to destroy them, but rather waits for their conversion to save them. I will trust in God therefore, though I am never able to understand the reasons of his workings.

From henceforth I will never go about to measure the depths of God's Providences by the shallowness of my comprehensions. I will be meditating and doing good, and leave all to God.

But it is high time to leave this dreadful Subject of mis-representing ^{Gospel-Dif-} God in his Counsels so fatal to mankind. Let us see what other mis-understandings there are of God's Dispensations.

God was pleased suitably to the non-age of the Church to address himself very much to the lower faculties of the Soul, and the outward senses that were nearest to them, and did most affect them.

Therefore he ordained splendid Types, solemn services, and many miracles, as the pillar of a Cloud and of Fire, the walls of water in the Red Sea, the burning Mount Sinai, the tabernacle and rays of Glory visible therein, the Temple, &c. But they which look for any such apparent Expressions of Divinity now, mistake the Genius of a Gospel-Dispensation to a Church Adult, and capable of higher Administrations.

All things since Christ's coming are managed in a sedate, smooth and serene temper. The mysteries of the Gospel came forth in plain and intelligible forms of Speech from Mount Sion without drawing the Soul into Raptures and Extraneous amaze-ments. God doth not fright men into heaven by visible Terrours; God expects now a reasonable Service, a judicious Religion acted by the Spirit of Love, and of a sound mind under the Graces, Truths, and Glories of a Gospel-State for ever to endure.

This Spirit of the Gospel arriving to our Spirits in this aimable and winning manner, creates a generous Spirit above the Evils or Goods in this world, resolved to go through them and overcome them, and settle upon absolute Eternal Goodness.

When men's hopes and fortunes are most embarked in the Ship of this World without Faith, They are in continual fears of Shipwreck, because then all is lost that is before their sense: But when men's hopes and fortunes are all embarked in one bottom of Divine Faith, they are in continual Hopes and Assurances of arrival in the Haven of Glory, because then all is found that was before their Spirit in the Eye of Faith.

This Hope so full of glorious and blessed Immortality hath supported the Spirits of such as live by their Faith, better than all the Fatality of the Stoicks, or the Jollity of the Epicureans. These can look Sin
and

and Death in the face by the Spirit, and not be daunted by the Flesh.

The high Religion of the Gospel, teacheth higher things than ever that of *Moses*, or the Law of Nature or Nations, or Philosophy could do.

Reformation. This great Reformation of Religion in the World Christ declared plainly to the woman of *Samarita*, requiring of him as a Prophet to tell her the place of worship, whether it was not to be upon Mount *Gerizim* in *Samarita*, where the Fathers had worshiped, and not in *Jerusalem*, as the Jews believed: Upon this occasion he told her that neither she nor the Samaritans her Country-men, nor the Jews, nor yet the Gentiles of the World, should from that time ever trouble themselves about the place or manner of Divine worship: For it should be neither confined to *Samarita* nor *Judea*, but should be enlarged to all places in the World; and that not after this nor that manner of outward and carnal worship, but after the only manner of inward and spiritual Service, for *God was a Spirit, and therefore the true worshippers of God should always worship him in Spirit and in Truth.*

John: 4. 24,

From hence therefore the world is given to understand the two great Doctrines.

First, That the true worship of God is onely Spiritual.

Secondly, That there is greater perfection in Christianity than in Judaism or Heathenism.

Worship Spiritual.

1. That the True Worship of God is only Spiritual.

Religion is a Spiritual service, that is, Prayers, Praisings, Eucharists, Acts of Love, Acts of Faith, Acts of Hope, Acts of Humility, Fasting, Alms, &c.

Excepting the two Sacraments of Baptism and the Lord's Supper, whose effects are Spiritual, Sense mysterious, Rites easie and number smallest. I dare in meekness and charity challenge all perswasions to shew me, if they can, in the whole Digest of the Christian Law any other external Rite or Ceremony enjoined, or that is necessary that it should be enjoined.

Reason.

Because as the Christian Religion intends wholly an exclusion of all Mosaick Ceremonies made by God: so it will not admit of a Body of new and superinduced Rites made by men; for they are or may be as much against the Analogy of the spiritual Worship of Jesus Christ, as the body of Rites made by *Moses*, and more, because they were made by the Will of God, but these meerly by the Wills of men.

Ceremonies.

The Ceremonies of the Christian Services may be Practised; but must be no part of Religion it self, but either the Circumstances thereof, or the imperate acts of some moral Virtue. As thus.

The Christian must be in some place when he prays, and that place may, and it is fit it should be, determined by Authority for the publick prayers, and thither he must go; and yet for his private prayers he may go any where else. And so for preaching.

And because the Religious actions of a Christian are finite, therefore they must be done as in a place, so at a time, and that time may, and it is fit it should be determined by Authority, and then he must do his Devotions

tions

tions in publick at that time only ; but for his private devotions he may do them at any time else.

The Religious Actions of a Christian must be in some posture of his Body, and that posture may be appointed, and it is fit it should be appointed by Authority for the publick worship, as to kneel or stand, or bow, &c. and then he must do it in that posture, that he is commanded in that publick place ; and yet he may use what postures he pleases at any other time or place for his private devotions.

And when the Christian comes to the publick place at the time appointed for Publick Prayer, his prayers, though in the Spirit, must be of some form or manner of expressions by words ; and that form, and manner of expressions by words may, and it is fit it should be ordained by Authority for the whole Congregation openly ; and yet he may be, and is at liberty to use what other form he pleases in his private addresses to God.

And this is enough to satisfy all those that have the true spirit of Christ, who, though he had no need of the Circumcision of the Law, nor yet of the Baptism of the Gospel, because there was no superfluity of evil to him to be cut off, nor any stain of sin to be washed away, yet he suffered himself to be circumcised and baptized, and did obey that Law, which he came to abolish, and was subject to those Powers that were then over him in the world, and quarrelled at nothing, but was willing to fulfill all Righteousness. And if our Fanatics had the true spirit of Christ, they would do as he did, and be obedient to his Laws, and to the Laws of the Powers that God hath set over them.

The Differences betwixt the Mosaick Rites under the Law and the Christian Rites, besides what Christ himself hath ordained under the Gospel, are these.

*Difference of
Mosaick and
of Christian
Rites.*

1. The Mosaick Rites were only appointed by God, but these Christian Rites are appointed by men.

2. They were necessary parts of that Religion that then was, so far as it was discerned ; but these are not.

3. The Mosaick Ceremonies did oblige every where, but the Christian only in publick.

4. They were integral parts of the Jewish Religion, but these are but circumstances and investitures of our Religious Actions.

5. They were done all of them in the spirit of Bondage and great fear, but ours are done in the spirit of Liberty and great Love.

They were lasting as long as that Religion was to last ; but ours are alterable, though our Religion be everlasting.

7. They were many and burdensome, and very costly ; for they were at greater charges to buy Cattel, &c. for the Sacrifices, and the Priests and Levites were as Butchers, and Porters, and Cooks to knock down Oxen : or cut the throats of Calves, &c. and slay them, &c. but ours are few, and easie, and cheap ; but neither theirs nor ours did, or ever will please God.

The sum is, the Ceremonies of Christians they may be the accidents of their worship, they must be no more but a just investiture of Time, Place, Form, Habit and Posture.

He that would have his body decently vested, must not wear five and twenty Cloaks ; a Stole and a Tunick will suffice ; something for warmth, and

and something for ornament does well. But as the tender and delicate Woman, that will scarcely vouchsafe to set her foot upon the ground for delicateness and tenderness, and thinks no ornaments curious enough for her head and the rest of her body, makes it the work of half a day to dress and deck her self, is a slave to her fine trinkets, and thinks neither her Soul nor Body, but her habiliments, to be the principal part of her care: So they that are superstitious and over much righteous in Will-worship, and count no formalities nor bodily exercises enough to set out their Devotions, are servants to their Beads and trumperies, and think not of the substance of Religion, but make the out sides thereof the principal part of their care.

Church of
Rome.

Thus the Church of *Rome*; whose Ceremonies are described in a great Book in *folio*,

Quem mea vix totum Bibliotheca capit,

and my purse strings will not stretch to buy it.

And although by such means Religion is made pompous, and apt to allure them that admire their gay nothing; yet then it also spends their Religious passions and wonderments in that which effects nothing upon the Soul.

The Priest must be intent upon his Rubrick, that he miss nothing of his Bowings, Crosses, Anointings, Sprinklings, Perfumes, &c. and the people are taken up with staring upon the dumbe Images, the Larges, and the Priests Actions, with hearkening to the unknown Service, and the loud Singings and melody of Instruments; all which noises and starings conjure up their joys, dolours, and amazements to the dazzling of the understanding, and confounding of the Memory and Will of the Inward man, during the hurry that is upon the Senses of the Outward man.

Thus the Heathens made their Religion a Systeme of pitiful Rites, sneaking and beggarly Entertainments, Hay and Stubble, fit enough for such Deities as they served; but most nasty and unbecoming and odious to the Most High God.

Whatever is grave, decent and orderly in the Outward Worship of a Christian is not to be rejected; but if it be not these, it is not to be imposed; and when even these become numerous or grievous, they are to be removed by the same lawful hand that brought them in.

Now although the Spirituality of the Gospel excludes all shadows of Ceremonies, and all bodily Rites from being of the substance of Religion, yet this Spirituality does not exclude the Ministry and Service of the Body: For the Worship of the Body may also be Spiritual, it is a

Rom. 12.1.

λογικὴ λατρεία, and therefore Spiritual.

Thus the Body Bowing, Kneeling, Standing, Eyes and Hands lifted up to Heaven in Prayer and Praise, in Hearing and Communicating, in bowels of Yerning, Compassion and giving of Alms, are all acceptable upon the account of the Spirit; because the Body serves the Spirit, and the Spirit serves God, and all is made a Spiritual worship.

Reason.

The Virtues of a Christian are acts and habits of a sanctified Soul, whose faculties have each a proper organ of the Body; that as the Graces and Endowments of the Soul are commencements and dispositions unto glory: So the Spiritual Ministeries of the Body may dispose it to its perfect Spirituality in the Resurrection of the Just.

But

But then these Ministeries of the Body are then only to be judged Spiritual service, when the Soul and the Body make but one entire agent; the act of the soul and body being but one and the same product of Religion, whereof the soul is the principal agent, and from thence the Actions of the Body are denominated spiritual.

Whatsoever act of the body is an elicit or imperate act of Virtue, or the proper and specifick act of Grace in the Soul, is a part of Religion, otherwise it is the instrument of vice or vanity, and not of the Soul. As to give all our goods to the Poor, to give our bodies to be burned, to have all faith to the removal of mountains, &c. are but the outsides of Religion and good for nothing, unless they proceed from Charity, a willing and loving spirit, a heart true and right to God; for then such a faith justifies, such giving to the poor is true Alms, and such giving the body to be burned is true Martyrdom.

2. That there is a greater Perfection in Christianity than in Judaism or Heathenism. Perfection of Christianity.

Because the Old Testament made nothing perfect, therefore the New Testament made all things perfect, being established upon better Promises.

1. Endeared to us by new instances of Infinite Love, and
2. We enabled by many more excellent Graces of the Holy Spirit.

1. The Christians under the New, and the Jews under the Old Covenant do both of us pray; but we are commanded to pray more frequently, Instances. fervently and continually.

2. They and we must be both charitable; but they were tied only to their friends and neighbours, but we to our enemies and strangers. We have more brethren and more neighbours, and therefore more is our duty than theirs. They were to do their brethren and neighbours no hurt, but we must do them and our enemies all good. They were to forgive upon submission and repentance, but we must invite them to repentance, and offer pardon if they will not repent. They were to give bread to their needy brethren; but we are in some cases to give our lives for the brethren.

3. They were to love God with all their Souls, and with all their strength; and though we cannot do more than this, yet we can do more than they did.

For our Strengths are more, our understandings are better instructed, Eph. 6. 10, &c. our Wills more raised, our helps far greater, our shield stronger, our breast-plate broader, our armour of Righteousness more of proof, than theirs was

Dares and *Entellus* did both contend with all their strength; but because *Entellus* had much more strength than *Dares*, therefore he was the better champion of the two. A Child and a Giant do both put forth all the strength they have; but because the Giant is stronger than the Child, therefore he is the more perfect. A Scholar and a Master do both teach the best they can; but because the Master hath the greater knowledge, therefore he must needs teach far better.

1. In the internal acts of virtue a Christian is to be more zealous and operative, aiming at excellencies and perfections.

2. In the external acts of virtue a Christian must out-do a Jew in prudent zeal.

They adorned their Temple, gave gifts, loved all of their persuasion, laboured to get proselytes, but were uncivil to all others.

They were bound to pay tithes; we are commanded to allow an honourable Maintenance: not more work, but more love.

In those Graces which are proper to the Gospel literally and plainly exacted of us, and but obscurely insinuated or collaterally required of them, we are to adorn the Gospel, and advance to an higher and brisker duty.

Because we have a more spritely Law, a clearer revelation; greater threatnings, better promises, and mightier aids:

1. Every man must observe the new sanctions, or new interpretations of the Old, super-added by Christ in his Sermon upon the Mount.

Every man must do in proportion to all the aids of the Spirit ministered in the Gospel all that he can do, which will amount to more than the usual rate of *Moses's* Law.

3. Every Christian must be infinitely removed from Jewish sins, such as were Idolatry, Obstinacy, Hypocrisie, Oppression of Strangers, sensual and low Appetites of Honour, Peace, Plenty, &c.

4. Every Christian must do all their works in Faith and Love: In faith, to make them accepted (because without faith, 'tis impossible to please God) though they be imperfect: In love, to make them as perfect as they can be.

Reason.

Because every Christian hath clearer hopes of a glorious and blessed Immortality.

The State of our Religion is high for

1. The purity of Commandments.
2. Gracious Aids and Endearments.
3. The great Example of Jesus.

1 John 3. 2, 3.

We are the Sons of God, and it does not yet appear what we shall be: but this we know, that when Christ shall appear, we shall be like him; for we shall see him as he is, and appear with him in Glory. And every man that hath this hope in him, purifieth himself, even as God is pure. That is

1. We are the Adopted Sons of God by Grace.
2. We are sealed with the holy Spirit of Promise.
3. We are renewed by Regeneration.
4. We are Justified by his Grace through Faith.
5. We are invited by his glorious Promises, greater than we can understand.

Now he that considereth this state of things, and hopes for the state of blessings, will proceed in duty and love towards the perfection of God, never giving out till he partake of the purities of God and his utmost Glories, perfecting holiness in the fear of the Lord, till he obtain an inheritance among them that are sanctified by faith in Christ Jesus.

In the practice of these spiritual duties there is no difficulty, but what is made by the careless lives and actions of outward Christians, and by their lazy and unholy Principles.

So that after the rate such Christians live now, it is hard to know how, and in what instances, and in what degrees our duty ought to excell that of *Moses's* disciples, though a Greater than *Moses* is here.

But they that love will do the thing that is good, and so understand the Rule of perfection, *Obedite & intelligetis*, Obey and ye shall know all

all that is necessary to be known; for God shall lead you into all truth, and love is the fulfilling of the whole Law.

We cannot be too careful for ignorant and weak and carnal persons, especially for hypocrites; because both pretend, the one sort really as knowing no better, but the other falsely and basely to the shame of Christianity, that

1. This so high and spiritual worship inclines the minds of men to scruples and dislikes of all orders and rules in the Church; and so because Christians must have but few Rites, therefore they will endure none at all, or such only as are of their own making.

We protest utterly against this spirit of men; that it is an abuse of Christian Liberty, and a cloak of maliciousness in hypocrites, and a grievous cheat to all weak and well-meaning Christians.

2. That this leads into rebellion against the religious Powers, that according to their bounden duties do establish order and decency in all things belonging to the Service of God.

It is the principal care of the Magistrate to see that God be honourably served in Publick with decency at set times and places with set forms and postures, to avoid confusion.

Now these pretenders to spirituality only do strongly set themselves against the face of Authority under the shew of Conscience.

This is a very wicked thing, most contrary to the meaning of the Spirit and Power of Godliness: For God hath ordained Princes to rule, and Subjects to obey; But these unruly Spirits under a feigned zeal for God's Cause set up their own Cause, and set the whole world on fire by their ungodly Rebellions.

Take heed therefore of this one thing.

The True Gospel-Spirit minds most of all a True Spiritual Service.

But if Lawful and Religious Power commands a few innocent Forms to be observed in publick, only to avoid Distraction; they submit peaceably, and still continue to worship God in the Spirit in publick.

In the Time	} Appointed by Law.
In the Place	
In the Posture	
In the Form	

And in private too at any time, place, and in any form or posture, as they themselves shall please.

What can be done more? If men were not unreasonable they would be contented, and come in to the Publick Worship, and not proudly separate themselves as they do.

This did not the Jews, though they had different opinions otherwise; and this do not the Papists, though they have several Orders and Perswasions amongst them: For all Jews came to the same Temple, and all Papists to the same Mass. But our Sects are more unfortunately cross, and more unhandisomely disobedient to Ecclesiastical and Temporal Authority than all the world besides; the more is our misery.

Learn to be wiser, and make it a matter of Conscience to fulfil all Righteousness, to take your liberty in God's name in private, no body desires to hinder you in the least. *Have ye not houses to pray in? Why despise ye the House of Prayer? Shall I praise you for this? I praise you not. Do not forbear the assembling of your selves together, as the custome of too* Mat. 3. 13.

many is to do. It is spiritual Pride ; it is not only rebellious, but uncivil and very rude to flock together to unlawful meetings, or to stay at home, or walk in the fields or streets, or be at Ale-houses or Taverns as people unconcerned ; when better men than you are gathered together in the fear of God, and Obedience to the Laws, to Pray, and Praise God, and to hear his Word, and to give Alms to the Poor.

O how decent a thing it is for Brethren to meet together in Unity ! And how prudent is that Devotion, that places all the substance of Religion in the heart, and yet uses the circumstances of order to avoid the confusion of wild Extravagancies ?

Certain it is, that if every one were left to serve God in his own way, there would be no Face of a Church. One would be Working or Playing while another was Preaching or Praying ; ignorant men and women would take upon them to teach, and the blind would lead the blind, till they both fall into the ditch.

We have greater cause therefore to bless God for establishing Powers over us, without which we should be as herds of Wild Beasts rather than sober men, and fall foul of one anothers persons and estates. But God is the God of Order, not of Confusion, and we have no such unmanly Custome, nor ever had the true Churches of God.

Abhor therefore, if you be wise, all Fanatick Expressions. That all Time, all Places are alike : so they are ; but not for publick Offices : and that any Postures, Gestures or Habits may be used : so they may ; but not in Publick Service.

God and Man have given us our Liberty in Private, only for the Publick we are restrained. This is enough to give content to all Parties, if Reason would do it ; for this is decent and comely in the sight of God and Man. And thus it becometh us to dispute no more about such matters, but to fulfil all Righteousness.

Spiritual Perfection.

From what hath been delivered at large I collect these Reasons for Spiritual Worship and Gospel-Perfection.

Reas. 1.
Ritual Worship abolished.
John 4. 23.

Col. 2. 16, &c.

Because the Ritual Worship induced by God is abolished. *Believe me, the hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father. But the hour cometh, and now is, when the true Worshipers shall worship the Father in Spirit, and in Truth ; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit, and in truth. Let no man deceive you in meat, or in drink, or in respect of an holy day, or of the new Moon, or of the Sabbath days, which are a shadow of things to come, but the Body is of Christ. Wherefore if ye be dead with Christ from the rudiments of the world, Why as though living in the world are ye subject to Ordinances (touch not, taste not, handle not, which all are to perish with the using) after the commandments and doctrines of men ? Which things have indeed a shew of wisdom in Will-worship, and humility, and neglecting of the Body ; not in any honour to the satisfying of the flesh. ib. v. 13. Blotting out the hand-writing of Ordinances, which was against us, which was contrary to us, and took it out of the way, nailing it to his Cross.*

There are many proofs more to this purpose, too long to set down here.

Because

Because all other Ritual worship superinduced by Men must needs be as much contrary to the Analogy of Christ's worship, and more than that of the Law was.

Reas. II.
No other rites
to be super-
induced.

Because no Rites in themselves ever did or will please God. Witness God's declaration, that of old he never imposed Sacrifices upon them, and when he did, he preferred Mercy and Obedience before them, and says he never delighted in them: and the Prophets all along called for this kind of Sacrifice, in comparison whereof all others were an abomination unto him, and he was weary of them.

Reas. III.
No rites ever
pleased God.

Because greater perfection is required in the Christian, than was in the Jewish Religion.

Reas. IV.
Greater Per-
fection in the
Christian Re-
ligion.

But against this kind of doctrine flie forth a swarm of Objections from the Wasps of the world.

This spiritual worship and perfection you speak of, is hard to understand, and harder to practise. A hard saying, who can hear it? And if so, who then can be saved?

Obj.

You may understand and practise both by the Spirit, if you will learn and obey with your Reason and your Will. The Mind and Will of the Flesh is dull to know, and stout to do such spiritual things, and indeed she neither can nor will act any thing towards it, till it yield to the Spirit. For the Carnal man understandeth not the things of God, neither indeed can he, because they are spiritually discerned. The Spirit only understandeth the things of the Spirit, and the Flesh only understandeth the things of the Flesh.

Answ.

The Gospel is a light to our Spirit to understand it by, and the Spirit of God is a light to the Gospel, and Christ is the person in whom is this Spirit, of whose fullness we all receive, who is the light that enlighteneth every man that cometh into the world. *This Light is come into the World, but the Darknes comprehendeth it not, because the world loveth darkness rather than light, because her deeds are evil.*

John 1. 9.

Ceremonies are a great help to Devotion.

Obj.

But Devotion brought them forth; the Daughter destroys the Mother. They be few, easie, and significant, and used with liberty of spirit: yet God hath no where in the Gospel commanded them, but forbidden such as are Jewish and Heathenish; the rest that make for decency and order being enjoyed by the Church are freely to be used, trusting in all things to the aids of the Spirit which helpeth all our Infirmities: Use therefore all honest helps, but trust to the Spirit; have recourse to that Fountain, and covet after the best gifts: Behold, I shew unto you a more excellent way!

Answ.

The world is not able to bear these high Dispensations.

Obj.

Why then hath God introduced them? If they were impossible, there could no obligation be upon us to bear them, nor could God be Just in imposing them.

Answ.

The World is in its Majority now. God saw it to be the time of Love, the Fullness of Time. The World is Older, and might be Wiser than it is. O that Men were Wise, to learn to know in this their day of Visitation the things that do belong to their Peace!

1. We have, or might have heard of all God's dispensations before and under the Law, and of this last and best under the Gospel, what revelations, providences and administrations of justice, mercy and power by miracles God hath wrought.

2. We have the great example of Jesus and the Saints, a cloud of Witnesses before us.

3. We have the New Testament read and preached, with the inward teaching of the Spirit.

If we will not learn by all these, more than they could that had not these assistances, Is it not our own faults? And shall we not be without excuse? Wo unto us, if we now bring not forth more fruits worthy of Repentance than they did, who came short of the Means we have.

The times of the former ignorance, that was not willful, God winked at, and forgave them, because they knew not what they did; for had they known better things, they would have done them, as many as had honest hearts.

Mat. 13. 14. *Blessed are your eyes, for they see; and your ears, for they hear: For verily I say unto you, that many Prophets and Righteous men have desired to see the things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Abraham rejoiced to see my day, and he saw it and was glad. All the old Worthies died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. All these having obtained a good report through faith, received not the Promise, God having provided some better thing for us, that they without us should not be made perfect. What went ye out for to see? A Prophet? yea I say unto you, and more than a Prophet. Verily I say unto you among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffered violence, and the violent take it by force; for all the Prophets and the Law prophesied until John. He that hath ears to hear, let him hear.*

Heb. 5. 12, &c. *When I was a Child, I thought as a Child, I spake as a Child, I did as a Child; but when I became a Man, I put away childish things. The childhood of the World is past. For our time we might have been teachers, and not have need to be taught again, which be the first principles of the Oracles of God: we are dull of hearing. Every one that useth milk is unskilful in the word of Righteousness, for he is a Babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*

Heb. 6. 1. *Therefore leaving the Principles of the Doctrine of Christ, let us go on to perfection, not laying again the foundation of Repentance from dead works, and of Faith towards God, of the Doctrine of Baptisms, and of laying on of Hands, and of resurrection of the dead, and of eternal judgment; and this we will do if God permit.*

Gal. 3. 23. *Before Faith came, we were kept under the Law, shut up unto the Faith, which should afterwards be revealed. Wherefore the Law was our School-master to bring us unto Christ, that we might be justified by Faith. But after that Faith is come, we are no longer under a School-master. For ye are*

Gal. 4. 1. &c. *all the children of God by Faith in Christ Jesus. Now I say that the Heir*

as long as he is a Child, differeth nothing from a Servant, though he be Lord of all; but is under Tutors and Governours until the time appointed of the Father. Even so we, when we were Children, were in bondage under the Elements of the world: But when the Fulness of the Time was come, God sent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons. And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. Wherefore thou art no more a Servant, but a Son; and if a Son, then an Heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by Nature are no Gods. But now after that ye have known God, or rather are known of God; How turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years; I am afraid of you, lest I have bestowed upon you labour in vain: Are ye so foolish having begun in the Spirit, are ye now made perfect by the Flesh? Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of Bondage. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men, Love the brethren, Fear God, Honour the King. Be subject to every Ordinance of man for the Lord's sake, and for Conscience sake. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of Adoption, whereby ye cry Abba Father. All things are lawful, but I will not be brought under the power of any. Gal. 3. 3. 1 Pet. 2. 16. 1 Cor. 2. 6, 12.

Time was, when there was no greater light of Knowledge to be given, than was given; nor hearts of apprehension greater than to receive such knowledge.

But now there are greater lights, and greater capacity of Minds, and greater helps of the Spirit to comprehend greater wisdom; and if they do not comprehend them, it must needs be their own fault.

The Prophets had a glimmering of this Light; but especially he that was called the Prophet of the Highest, that went before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins; Through the tender mercy of our God, whereby the Day-spring from on high, hath visited us: To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of Peace. This Great man stood and peeped in at the door of the Gospel, and saw more of this light than any that went before him, but less than any that came after him. Luk. 1. 78, &c.

For since that God hath poured out of his spirit upon all Flesh, and their Sons and Daughters have prophesied, their old men have dreamed dreams, and the young men have seen visions, and the people are all taught of God, the Kingdom of Heaven is taken by violence, and all men rush into it. The Standard of the Gospel is set up upon the top of Mount Zion displayed and seen of all, and all Nations are invited to flow into it.

4. Besides all this teaching, we have the learning of our own Experience, what the world is, and how we have found it to our selves, which in our greatest Necessities hath ever left us in the lurch, and is allways flux and wavering, and we may presume it ever will be so; and therefore, if we will still leave the wisdom of God, and cleave to the wisdom of the world, trusting to that which was never to be trusted, it is our own fault, and we must take that that comes of it.

Who

Obj. Who can be perfectly spiritual ?

Ans. We may aspire to perfection, and be spiritual, though not perfectly spiritual. Wherefore God hath given some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ ; till we all come to the unity of the Faith, and of the knowledge of the Son of God, unto a perfect Man, unto the Measure of the stature of the fullness of Christ. We may be spiritual at the first, though not perfectly spiritual till the last.

Phil. 3. 12, &c. *Not as though I had already attained, either were already perfect ; but I follow after, that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not my self to have apprehended ; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the High Calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded : And if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things. For I know nothing by my self, yet am I not thereby justified. Be ye therefore perfect, as your Heavenly Father is perfect.*

1 Cor. 4. 4.

Obj. Outward Service at this rate will be slighted.

Ans. No ; we are taught that our Body is the Temple of the Holy Ghost, which is in us, which we have of God, and we are not our own ; for we are bought with a price, therefore we must glorifie God in our Body, and in our Spirit, which are the Lord's. I beseech you therefore, Brethren, by the Mercies of God, that you present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service. And be ye not conformed to this World, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. And therefore we are taught to yield freely to a few, harmless, easie, significant, Bodily Rites for order and decency, and for uniformity and peace sake, and for Conscience sake of our duty, which we owe to the Magistrate.

Rom. 12. 1, 2.

Thus it becometh us to contend earnestly for the Faith, which was once delivered to the Saints, and not to quarrel about such matters, but to fulfil all Righteousness.

I have said all this to satisfie, if it might be, all Parties concerning the spiritual service and perfection of the Gospel ; and especially to convince the Fanaticks, that the Church of England is neither Jewish, nor Heathenish, nor Popish ; but the purest Reformed Church in the world for the Antiquity of its Doctrine and Discipline ; for the paucity, easiness, significancy and decency of its Ceremonies, avoiding all Superstition as much as possibly she can, as you have an account given in the Prefaces before the last book of *Common Prayer*, to the intent that all Separatists might be perswaded to conform, having no just cause of scandal given them to crie out against us, as they do, for Carnal Preaching, and Worship.

We call Heaven and Earth to witness, we have done all we can, but still they are not pleased. If we pipe unto them, they will not dance ; and if we mourn unto them, they will not weep. We must leave them till they be of a better mind.

As for us and our Churches, we will strive to worship God with our Spirits, and with our Bodies also. We will pray with the Spirit, and

we

we will pray with a Form also, we will sing with the lifting up of the Spirit, and we will sing with the lifting up of our voices also; *Speaking Eph. 5. 19. to our selves in Psalms and Hymns and spiritual Songs, singing and making melody in our hearts to the Lord. We desire to be filled with the knowledge of his Will in all wisdom and spiritual understanding, that we might walk worthy Col. 1. 9. of the Lord unto all pleasing, being fruitful in every good work, and encreasing in the knowledge of God. That our hearts might be comforted, being Col. 2. 2, 3. knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the Mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge.*

The last Reason for spiritual Service, which I shall conclude withal to rivet all the rest, is this: Prayer, Praise, Hearing, Fasting, Meditating, Alms, are no Ceremonies; but are clothed with them as Offices. But yet even these Holy Duties are but *Relativi Juris* (much more are their Rites) that is, Duties not to conclude upon; but to use for a farther end.

But Self-denial, Crucifying the Flesh, Putting on the New Man, Cutting of the Right Arm, Plucking out the Right Eye, Sincerity, Love, Dying to Sin, Rising to Righteousness, these are done for themselves, and have no other end. So that when we are come thus far, we have no farther to go (in the way of Holiness I mean.) These Duties have their *ἄσκησις*, as *Aristotle* speaks of Sapience; they have their end in themselves. And other Duties, together with their Rites attending them, are Means spiritual for the spiritual Ends of Sanctification, to the Heavenly Ends of Eternal Glory, *Amen.*

Reaf. V.
Prayer and o-
ther duties are
Relativi Juris.

The End of the First Volume.

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The NATURE of the
Two Testaments,
OR
The DISPOSITION of the
WILL and ESTATE
Of God to Mankind
For HOLINESS and HAPPINESS
By JESUS CHRIST,
Concerning things to be done by Men,
AND
Concerning things to be had of God;
Contained in his two great Testaments
The LAW and the GOSPEL;
Demonstrating the high Spirit and State of
the GOSPEL above the LAW.

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THE HISTORY OF THE
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IN HIS DISPOSITION AND
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TO THE READER.



Have travelled through the large Field of the Disposition of God's Will, by way of Testament and Covenant, in the Law and Gospel, dispensed by the Mediation of *Moses* and *Christ*, concerning his Laws and Commandments. I am now coming to treat of the Disposition of the Estate and Inheritance of God by way of Testament and Covenant in the Law and the Gospel, dispensed by the same Mediation of *Moses* and *Christ*, concerning Blessedness, and the Rights, Titles, and Tenures thereof.

This will be the ground of Future Enlargements upon Faith, and Justification, and Assurance of this Divine Estate thereby: In which, if as before, I use many Jural Notions according to the State of Law; I hope the Learned will not take offence, I am sure the best learned in the Laws will not. I may not of right be denied my liberty of expressing my self, as well as others; and if they like not my Notions, I may be even with them, and not like theirs. But
some

Liberty.

some body may like them; and if the wiser sort do, it sufficeth. But let not the Newness prejudice the Trueness of my Rational Sentiments.

Discovery.

Here is no New Truth, but a new way of Discovery of the Old Truth; and it may be hereafter found to be a better way for peace and quietness, than hitherto hath been used: no disparagement to the improvements of our Learned Antecessors. Enlargements there are in all Arts and Sciences in Ages far remote from the first, which is no disrespect at all to the first Inventors and Founders of them.

It is pleaded by some, that nothing can be said but what hath been said already: I would gladly understand upon what sober and rational account such a saying can proceed from any wise considering man; or who can say unto the Almighty (with reverence to the unsearchable riches, either of his Wisdom or Grace) hitherto thou hast glorified thy self in giving wisdom and understanding unto the Sons of Men; but farther thou canst not, or wilt not go: thy Treasures are exhausted, or thou wilt not open them any further.

God's wisdom is inexhaustible, and his Grace is not sparing to communicate it more and more. It may be that some New Veins of Golden Oar are found out, which ancient and learned Indagators could not come at; and our new men, being too confident that all was done to their hand, and lazy withal, never looked after. And this is the cause why so many excellent men have raised the Line of Evangelical knowledg among us so little above what was delivered unto us by our first Reformers. Such are become guilty of doing little else with that talent of Gospel-light, which God gave them at first as a stock to set up and trade withal for him; but only to put it in a Napkin, not adding a hair's breadth to their Stature in the knowledg of Christ; Hereby falling into that ignoble Principle, *to believe as the Church believes, and take all upon Trust.*

Is there any greater Slavery, than that of the Mind; to ^{Slavery.} be imposed upon, to believe and do all that is magisterially dictated? Must I have no Judgment nor Will left for my self; but another perhaps more ignorant and wicked, must understand and choose for me? 'Tis very hard! But Noble Spirits cannot brook it; their Tongues and Pens, and their whole Bodies may be captivated against their Wills; but in their Souls they will be free.

Is there any greater Idleness, than to stay and rest on that ^{Idleness.} which men have formerly done, said or written, to attribute all to the Ancients, without leaving any thing to be mended by those that come after them? Surely all the Mysteries of God and Nature are not yet discovered; the greatest things are difficult and long in coming, and Truth is the Daughter of Time. Many things which were hidden, are come to light, and more will come to light; and our Successors will wonder that we were ignorant of them.

We do not build now adaises after the fashion of *Vitruvius*; ^{Improvements.} nor Till the ground or plant according to *Varro* or *Columella*; we use not food or physick after the rules of *Galen* or *Hypocrates*; we judg not exactly after the Civil Law of the *Romans*, or the Feudal Customs of the *Lombards*; neither plead we as *Demosthenes* and *Cicero*; nor govern as *Solon* or *Lycurgus* did; we war not, sail not, sing not, &c. as did the Ancients, but much better.

And therefore the World is beholding to those brave Souls that have adventured by long Study, care, charges, and bodily Labours to excel their Predecessors in finding out such rare secrets as serve more for the benefit of Mankind.

The Antipodes, the Sailing by the Compass, the Circulation of the Blood, the Chymistry of Plants and Minerals, Guns, Printing, &c. were strange things to be believed before the truth of them was seen by Experience.

The

The Wisest men may not scorn better helps, though offered by far meaner hands. It must be pride that rejects teaching, though from an Ant or Sow. And let them be choaked, that refuse to be drawn out of a Dungeon by Ropes and rotten Clouts. Let the infection of Leprosie stick close to their Skin, that scorn to wash it off in a narrow or shallow Stream. Knowledg does very ill to puff up so as to scorn Ignorance, much more to despise greater knowledg. A Sicknes, a Disease of the Mind in men of high parts is hard to be cured; but if their Bodies be in danger, they will not disdain *Album Græcum*, or the Receipt of a poor Beggar. While they ail little or nothing, they will resolve to die by the Book; but if all the Great Doctors give not ease to the Gout, or Stone, Strangury, or *Flaming Feaver*, an Emperick, a Quack, an Old Woman, any body that can be gotten for God's sake, at any rate, and thank you too a thousand times.

Obj. It is not safe to leave the old Road.

Sol. What if it be rugged? What if it be about? &c. What is he that will read in no bodies book but his own? or that shuts his good book, is wise enough, and will read no further? that begins to build, and leaves off in the first story? that goes half his journey, and then comes back? If *Columbus* had not discovered another World, and *Americus Vesputius* conquered the same; it had been no world still to us. We must have wanted our Plantations of *Virginia*, *New-England*, &c. and the King of *Spain* his Gold and Silver Mines. Is there no progress to be made? Must we stand at a stay? Look into all Mechanick Trades, Mysteries, and Professions; they grow more ingenious every day to their great Commendation. Observe Lawyers, Philosophers, and Physicians, Orateurs, Poets, &c. improving daily; God's Blessing on their hearts for so doing.

Obj. But Divines must not stir a foot; others may.

Sol. No? Why so? Stay, let us consider more of this matter. It is for certain, that no other Foundation can be laid, than what is already laid of Gold and Silver and pretious Stones;

Stones : But we may build upon this foundation suitable matter which will endure the Fire. Christ Jesus delivered the full perfection of all truth, the most pure precepts, and highest promises in the Gospel. The Apostles (but it was a long time first) understood it, and preached it to the world. The chiefest things which Christ did, suffered, and spake, are written in the Gospels ; as also the Sermons, Miracles, and Acts of the Apostles : in the Epistles also, are occasionally taught the pure Doctrine of Christ unmixed with *Moses*, and Vain Philosophy. The Apostles by Inspiration understood the whole Will of God, and preached infallibly ; and from their Light we all receive Light.

But Inspiration and Infallibility dying with them ; the Disciples of the Apostles, and their Disciples, were good men, and kept the Faith, which was delivered to them ; and so it hath been kept, and would have been kept by constant tradition of Preaching ; if so much had not been written, as is written.

In a word, the Will of God was plainly revealed, and as plainly understood : but ~~some~~ after the Apostles days, grievous Wolves entred into the Flock of Christ, even Jewish and Gentile Christians ; who wrested the Scriptures, both Old and New to their own destruction ; and too much trusting to art and subtilty, corrupted the simplicity of the Gospel.

Then as mens Pride with their wealth and worldly polities encreased, came in the Doctrines of Infallibility, Supremacy, Transubstantiation, Purgatory, Masses, worshipping of Saints and Angels, innumerable Superstitions of Will-worship, and carnal services. And though in all these ages good men saw the clearness of Gospel truths through these mists of vulgar errors, yet could not swim against the Stream ; and the common sort relying upon men of mighty names, grew careless to search any further, believing all that was told them by their Leaders. The rest contented themselves, and

sate still under those Tyrannies, wishing for Reformation : but they were poor and weak, and the violence of the Powers and Multitudes was too strong against them.

Such was the humour of those dark and ignorant ages, when the modest Disciple would not presume to know more than his admired Master ; though he were fit to be a Master himself to others.

And so the world lay in a trance for a long time, and fetcht a sound sleep, and was almost dead ; especially in and about the Eleventh Century, that unhappy age overspread with Ignorance and Barbarity.

Reformati-
on.

Till by degrees some more Heroick Spirits appeared, and boldly told the world those glorious truths, which they had discovered ; as *Luther, Melancthon, Gossander, Calvin, &c.* who weeded out many Tares that the Enemy had sown, while good men were fast asleep.

And since that greater men than these have more and more illustrated the Spiritual Dispensation of the Gospel to all mankind, far different from that which was before the Law, and under the Law. And still we go on to perfection, not for a new Faith or Religion ; but for the understanding of the old way of God more perfectly.

The Reformation grows higher and higher every day, and the Faithful grow more and more spiritual and fitted for glory, walking more sublimely and freely in the spirit above the slavery of Carnal Ordinances : a higher Genius hovers over this Age.

The first Reformers did well, and cleared much rubbish out of the way ; and by their help others have come on to do more good.

And now the great points delivered by *St. Paul*, and other inspired Writers, concerning Faith, Justification, Sanctification, Grace, Law, Works, Adoption, Priesthood, Kingdom, Mediation of Christ, &c. are better understood and more clearly expressed than ever they were before.

The

The world hath as good Wits as ever it had, and nothing hinders yet the farther advancement of all knowledg divine and humane, but the slavish tying our selves to the sole authority of the Antients without examination of Scriptures and Reason, making it religious to go no further than they; for fear of being wiser than our Fathers; Besides the shameful idleness of men of excellent parts, for fear, Forsooth, of dangerous Innovations.

I do not mean that we should find out a new Religion, but labour to understand the old better: Enquire for the old ways that have been untrodden, and by ways invented not for new Lights, but for old better discerned.

But what have I done, that talk so much of improvement? A little I do God knows! And thanks be to God, if it be a little; I hope others more able will be perswaded to do more. I have only shewn a good heart, and there is no hurt, I hope, to wish well to the peace of Christendome.

Well, be it how it may be, 'tis agreeable to a Gospel-Spirit to pray for and aspire towards perfection; to strive to be no longer children, but in understanding to be men; to covet after the best gifts, and to find out the most excellent ways; and all this while to keep liberty and peace. And however men fall out of meekness and ignorance; yet I condemn none that have honest hearts, and strive to know and do better things.

But those that swell and look big upon all, but their own party, let them alone till their stomachs come down; or if they will be wilful, let them be wilful still: only I am sorry in the mean time, that the blind should lead the blind; but the obstinate only shall fall into the ditch. But they may say worse of me, and therefore I had best to hold my peace, for fear of bringing an old house over my head; for fear of bringing swarms of Wasps about my ears.

Obj. In the Church nothing must be changed.

Sol. No truths may be changed, but all errors must: as Transubstantiation, Purgatory, Image and Saint-worship, &c.

Alterations for the better do well at any time, never for the worse.

Obj. Many things are different from the Articles of the Church of *England*.

Sol. It is well known to wise men, that the chiefest of the first Reformers and Compilers of those Articles had a special eye to the *Augustan* confession, and yet respected the *Geneva* Church too; so that both parties have subscribed: so could they not do to the Synod of *Dort*. It was therefore prudently and charitably done of our Church not to fright any from her Communion; but to open her breasts freely to all that would suck in her Doctrine. Nor does our Church forbid her Sons to see farther, if they can, into her truths, or to build upon her foundations. This were to set bounds to all industry and ingenuity, as God hath set bounds to the Sea, saying, *Hitherto shalt thou go, and no further*. The Scriptures are everlasting Mines, new veins discovered to men that take pains to dig, or else all is lost; vast Treasures hid in them require searching to the world's end. Who can hinder invention and industry with moderation? And why may not the old foundation be enlarged and strengthened, and new superstructures raised thereupon?

Is it good to be straitned or confined under penalties to a certain number of Articles in Religion, besides or beyond the letter of which none ought to speak or write? May not succession see farther into the same truths, and more clearly?

The Tabernacle must have room to spread her curtains, and enlarge her cords, that she may receive the more company, and stand the surer.

But if anything be brought in contrary to the sound doctrine of the faith always received, though it should be preached by an Angel from heaven, let him be *Anathema Maranatha*.

The heat of the angry Reformation may be well near out by this time, it is high time it should. Did we not take many things upon trust? And did we not flie from one extremity

mity to another ? And may we not in all this time see our mistakes, and honourably reform them ?

Lay aside therefore all heats and interests, and the business will be far better and sooner done ; and when it is done, we will be glad and rejoice, and wish it had been done sooner.

Besides, is it not good encouragement to searching and free spirits to look out farther, and find out higher Truths ? which, if they be stopt by reproach and persecution, will perhaps lie undiscovered. Who will take pains, if they be disgraced and cried out upon for Hereticks and dangerous Innovators, and kept under the hatches to please the humours of formal men ?

What sense or reason is there, that the Doctrine or Worship of Christian Religion should not be reformed in every Age from any error or superstition, which shall creep into them by any evil custom, because of antiquity ? Or that we should not stir a foot from those by-paths because of antiquity ? (we know they were good men, but they did not see all things) as the Latin Service, the half Communion, &c. merely out of a wilful formality and pretence of Constancy, though we be convinced of such false ways ?

It is no shame for any man, or society of men, to recant a manifest mistake. Do not all wise Law-makers the same, when manifest inconveniences do arise, for the peace and welfare of the Common-wealth ? And why not the same for the Church also ? Is it not the bane of Christianity to be stubborn in maintaining old errors merely out of pretended inconstancy and dangerous change, and questioning of old truths also ? May not a change be safely and honourably made from worse to better in any Church or State ? Think again, and is it not piety, wisdom, and charity so to do ? I humbly leave it to the wise to judge of these things.

Obj. But my Discourse is too high for ordinary capacities, and therefore cannot edifie.

Sol. I confess it, as to the lowest capacities of the most illiterate ;

illiterate ; and yet not of all those neither : but they and others not much learned in arts, yet of good natural parts, may with care quickly apprehend the meaning of the matter ; especially when it is before them in writing. But the learned Preacher may so order his business, as to hide his art, and condescend sweetly to the apprehensions of the vulgar, and make zealous applications upon these principles for practice of life and conversation, as well and as fully every way, as upon those vulgar or scholastick notions, that they have been used to, and spent their oratory upon, in the *Geneva* knack of sermonizing.

Now whether Preaching have not been extremely abused, let the sober judge ; When the plain simplicity and purity of the Gospel is left, and sentences of Fathers and Councils, or School-subtilties, or Casuistical Mootings, but especially Rhetorical flourishings mingled with Poetical flashings and ginglings, are all huddled together in a Pulpit to amaze the Hearers, that the Preacher may be admired for a deep Scholar, and a precious man of God.

All the Learning that hath been in esteem for the most part, was the learning of the Antients, and of the latter Schools, and to stuff our Books with their Sayings was our greatest glory ; but give me the men, that can invent of their own, and add better to the former labours of learned men.

Lord ! what great care and pains is there taken, and what vast expences made to search in forrain Parts for old ends of Gold and Silver, Brasse, Wood, and Stone, in Coins, Mettals, Plates, Marbles, Statues, Tables, Pictures, Banners, Escutcheons, and Manuscripts, to print them in stately Volumes ? to know the customs and habits of Idolatrous Heathens, or superstitious orders of ignorant Monks and Friars ? and to what purpose ? How do some men stretch their memories (for there is nothing of judgment in the case) to understand the Oriental Tongues, consuming the precious time and strength of rare Wits in Criticisms upon words and Idioms of strange tongues, by Lexicons only ; which might be far better employed in
the

the understanding of things profitable to the Church and State?

I deal freely and ingenuously with my Reader, I care not to pump and plod for other mens notions less proper for my purpose; and so lose my own. If I meet with any better, I shall not stick to use them, and so to make them mine, in my own composition without plagiary.

He is no fool that saith; *Potest homo sine Magistri dūctū, suo remigio, è solā mentis suæ Tabulā, & mundi vasto volumine studere, imò pluris in rebus naturali lumini subjectis faciendā est una veritas proprio Marte reperta, quā decem ab aliis acceptæ; & dantur exempla eorum, qui è semetipsis, & mundi libro studentes, magni viri evaserunt.* Every man may without the conduct of a Master, guide himself by his own steerage, and study in the Book of his mind and in the large volume of Nature; and one truth so found out by a man's own ingenuity in those things which are evident by the light of nature, is of more worth than ten, that are conveyed to us from the wits of other men. And there are not wanting examples of many, that being students of themselves and of the world, have attained to be very great and learned men. The Mind is sensible of the Distemper of the Body, but the Body is not sensible of the discomposure of the Soul. Most men, not using their rational faculties, lead more an animal than an intellectual life. Our reason began to be disturbed, as soon as ever we began to speak, and that corruption corrupted our speech afterwards, and most men go clear away with false reasons, or flashes of wit for sense.

And by custome, for want of observation, this cheat is established, and none but discerning and honest unbiassed men do seriously mark it. An Oratour or a Buffoon makes us merry, and gets applause; when a sober plain wise man cannot be heard; and especially when mens interests come in to get favour or gain, any thing is swallowed, and the cunning man will not own it, that he cheats another, or is cheated himself. If therefore we use the common way of speaking,

ing, we shall speak truly ; but if we use the common way of reasoning, we shall not reason truly. For right reason is a very hard thing to come by, and few have it ; and yet every man pretends to enjoy it,

Fearfulness.

For my own part, I am distrustful of my self, and this is the only satisfaction that I can give my own Soul ; that I am sensible of nothing more than of mine own weakness.

I do therefore fearfully commend my Thoughts to the world, and because I have few or no succours nor encouragements, I am come a begging to every wise man's door for his relief, in charity to tell me truly where I am, and how I am likely to be accepted, and whether all this be worth my labour.

I confess I may be over-conceited of my own conceptions, and dote upon my own homely Brat. I would fain know my errors, which my own self-favouring spirit may not suffer me to understand.

Act. 8. 26.

I seem to aim, as *Apollos* was taught by *Aquilla* and *Priscilla*, to understand the way of God more perfectly. The things I deliver are the same, but they have not had the luck to be clothed altogether in the habit.

And what then have I done ? And what will become of me ? How shall I be slash'd for my presumption ? Some body I hope will take my part ; for I look to be hated, because I single my self from the company of other men, Giants to me ; and whose Books I am not worthy to carry, nor be named the same day with them. Yet still my little Candle may give a small Light amongst those vast Tapers.

Tell me some good body my fortune in this case, and what I am likely to trust to ; for I am by nature very fearful.

Imperial
Law.

If in this great case of God's disposal of rights to his Church, and their Justification to them by faith, I have made use of the Terms of the Imperial Law of the *Romans*, or the

the Feudal Law of the *Lombards* ; I hope it is not without Feudal Law good grounds. And if in any point I have erred, I shall be glad to be convinced thereof, that I might amend it. And if in any thing I have afforded any light towards the right understanding of the Two Testaments, and the great cases of Justification, and of Christ's Church in order to a fair composition of needless Controversies ; I shall be mightily satisfied, and heartily thankful to God and good men.

And I hope by this Essay some stately spirits will rouse Essay up their Lion-like strength, and carry all before them with an high hand, laying all the perverse disturbers of the Church at their conquering Feet, and tumble them into their everlasting graves from ever rising up again to perplex the world any more, at least in a degree, if God so please.

If any be so scornful as to slight me, or so cruel as to smite me with reproaches ; I shall never reply, but lie still, and defend my self with my good intentions to be serviceable in the Tabernacle of God, though but as a Hearer of Wood, or Drawer of Water.

And why may not a Dwarf carry Arms for a Giant ? Or a poor Boy run about with Powder and Shot to a man of War ?

Farewell.

T H E
Second Volume
O F T H E
E S T A T E
O F
G O D,
Concerning things to be had of God.



The First BOOK
OF
R I G H T S.

The C O N T E N T S.

*Transition. Testament. Things. Method. God's
Donation. Things to be had. Things to be
done. Free-will. Right.*

TITLE I.

Of Things.



Testament is a just Disposition of things to be had Transition,
or done ; and the things disposed to be done are the Testament.
conditions of the things disposed to be had.

And because the conditions or things disposed to be done are contingent, for daily experience shews that many of them are not done ; therefore the Legacies or things disposed to be had are contingent ; for daily experience shews that they are not had.

Because, where precepts or things devised to be done, are not done, there Legacies or things devised to be had are not had : And this is a just Disposition.

The object of God's Predestination or purpose to dispose are not Persons only, but things also, with relation to persons ; and it is all one in effect to predestinate the person to have or do a thing, and to prede-

stinate a thing to be had or done by a person. For there is no difference between these two dispositions ; I purpose such a Mannour for my Son *John*, and I purpose my Son *John* to have such a Mannour.

S E C T. III.

Things.

All Entities or Beings are Things, Rights, Persons and Actions, that is, things to be had or done, or actually had or done, *i.e.* Corporeal or Incorporeal things by all Persons.

The best Disposition that can be made by God or Man, is of an Inheritance ; because an Inheritance is an universal right to the whole Estate of the Testator. And such is the Inheritance of the Estate of God by Jesus Christ.

For the gift of God is Eternal Life through Jesus Christ our Lord, in whom we are heirs and co-heirs ; for all things are ours, and we are Christ's, and Christ is God's ; and if God hath given us Christ, How shall he not with him also freely give us all things ?

Now because by the works of the Law, which is the first Disposition by way of Testament, no flesh living can be justified to the Inheritance of Eternal Life, which was by promise ; therefore Justification is without the works of the Law by faith in the promises of the Gospel, which is the second Disposition by way of Testament.

So then Legal Righteousness by works is altogether insufficient as to give us any Right or Titles to the Kingdom of Heaven, and Evangelical Righteousness of Faith is the only means to obtain the Inheritance of Promise.

S E C T. IV.

Method.

The Nature therefore and Differences of the Old and New Testament being understood, a way is fairly laid open to the true understanding of the great and so much controverted point of Justification, which is very easie in it self, but hath been made obscure and grievous by the perverse disputings of men of corrupt minds and reprobate as concerning the right apprehension of true and saving Faith.

First therefore to treat of Rights, and then of justification to the best of Rights in the best Testament of God, to the best Inheritance, will be the natural method herein to be followed. After this order we will now begin, speaking first of Things, then of Persons, then of Rights belonging to them, and last of all of the Actions of those Persons for the obtaining of those Rights in those things that belong to those Persons : for an Estate consists not only of Material goods, of Lands, Persons, Cattel, or Utensils, or things immoveable and moveable ; but of immaterial goods, as Rights to Lands, Persons, Cattel, or Utensils, or things immoveable or moveable ; And Actions, Pleas, Services, or Priviledges in all these, which are both beneficiary, and honorary, and burdensome parts of mens Estates, of all which they may make a voluntary Disposition.

S E C T. V.

God is an Eternal Being of all things in himself, and from him all things have their being, and by him they are preserved and governed. God's Donation.

All things beside God are either Spiritual or Corporeal; with or without life; have, or have no end; and they all serve for the glory of their Creatour.

These things thus framed, upheld and ruled by God, are the Heavens and the Earth with the Waters, and all that belong unto them.

The use and benefit of them all, together with the regiment of some, he hath given to the Sons of men.

Besides all this, he hath of his abundant grace and bounty, given and granted eternal blessedness to them in his Son the Principal Heir of all things, that by him they might be made the Sons of God, and Heirs together with him of the Inheritance of the Kingdom of Heaven.

In order to this great donation, we must consider the Things to be had by it, and the Things to be done for it.

S E C T. VI.

I. The Things to be had by it are

1. Present, all Spiritual and Temporal Things.

2. Future, all Celestial and Eternal Things.

For Godliness hath the promise of this life, and that which is to come, and all things are ours, whether the world, or life, or death, or things present, or things to come; and we are Christ's; and Christ is God's, and God is all in all. Things to be had.

S E C T. VII.

II. The Things to be done for it are

1. Natural, to understand, desire, remember, put forth and exercise, the faculties of Soul and Body in God's Service.

2. Spiritual, to receive and use higher illustrations, affections, memorials, and aids, for the exercising of Soul and Body in Divine Faith, Hope, and Love.

Now there is great reason, that where there is something to be had, there should be something to be done for it: But especially in gifts of this nature, where all things are to be had, it is honourable for the giver, and reasonable to the receiver, that some small thing should be done, which can no ways be commensurable nor proportionable to the liberality of the donor, and those Temporal, Spiritual, and Eternal things bestowed by him; yet at least in acknowledgment and gratitude they are justly and honourably expected and required by the benefactor at the hands of the beneficiary.

Obj. It is objected, that all is given by the free-grace of God, and nothing to be done by us.

Answ. All things are given indeed freely, because Christ is given, but not absolutely without any condition; for such a gift is not in wisdom and honour, to give all and expect no return, nor not so much as of Love and Obedience. As for Recompense and Requital, there can be none in the Receiver;

Receiver; nor is expected or needed from the Giver. But every gift ought to be disposed prudently, else it is no true bounty, but waste and prodigality. And all such gifts are thrown away, from which there ariseth no true benefit to the Receiver, nor honour to the Giver. Now God doth all things most freely, and with the greatest love imaginable; and most wisely according to the counsel of his own Will, for the praise of the glory of his Grace.

Obj. Things to be had are of God: Things to be done are of Christ; he only satisfies, and expiates, and mediates, and undertakes all for us; and therefore there is nothing left for us to do.

Ans. All is done that can be done for us by Christ, and nothing for us to do at all in that business. But yet nothing that for Christ's sake is to be had of God, can be had, till that be done, which God and Christ command us to do for them; and that is no more, than to receive and take them thankfully, and use them to his glory.

No benefit intended by a Benefactor can be conveyed without acceptation, nor ought to be, without obligation of improvement and observation of duty and gratitude.

S E C T. VIII.

Free-will.

1. Dispositions cannot be made but by a free agent, whether God or Man, that hath wherewithal to dispose of, and a free will to dispose,

2. Things to be had, as they cannot be given without a free will to give them; no more can they be received without a free will to receive them.

3. Things to be done, as they cannot be commanded without a free will to command them; so they cannot be performed without a free will to perform them.

So that every way in God or Man the will must be free to dispose, to receive, or to command, or obey. And If God freely give for his part upon some condition to be performed on our part, our Will is free to accept or perform the condition, as his was to bestow the gift and command the condition. And though Christ hath undertaken and procured Reconciliation for us, yet it cannot be applied to us without or against our Wills. So that although nothing can be done by us to merit our own Salvation, but all is done for us by Christ; yet something may and must be done by us to convey the benefit of our Salvation to us.

The Things that are to be had are,

1. By the Right of Creation, Food, Raiment, and all things necessary and delightful to the Body.

2. By the Right of Redemption,

1. Present, Pardon, the Spirit, Audience, Protection, Adoption, &c.

2. Future, Resurrection, Ascension, Possession of Glory.

The Things to be done are,

1. By our Creation Natural, to apprehend, will, endeavour in that lower sphere, Principles.

2. By our Redemption supernatural, to understand, desire and work in a higher orb, Perfections.

Obj.

Obj. We are merely Passive.

Ans. So are all dead things that have no will to act. But whatsoever creature hath a Will, it cannot be merely passive: though it be but a sensitive Will, yet can it act sensibly; but if it be a rational Will, it can act rationally. Nothing but dead things therefore, or such as are void of sense or reason are merely passive: but living and reasonable things are active, because they have Wills; and if they have Wills, they are not in vain, but can act according to such Wills, whether they be of sense only, or sense and reason both together, or pure reason all alone, as Brutes, Men, and Angels.

God therefore that endued men with the will of sense, and the will of reason, hath given them power to use them, and commanded them so to do, and if they use them rightly, will help them to use them better, and reward them for all that he hath enabled them to do.

Thus God is all things in himself from all eternity, and needeth nothing beside himself. And God made all things, beside himself, that was all things to himself, for Man's sake.

1. The propriety of all things Temporal is God's by right of Creation.

2. The use of all things Temporal is Man's by right of Donation.

1. The propriety of all things Eternal is God's eminently by right of Creation.

2. The use of all things Eternal is Man's by right of Donation.

S E C T. IX.

This Right being forfeited is restored by right of Redemption by Christ, and actually obtained by all that embrace his ransom; for so all things are ours, and we are Christ's, and Christ is God's, and in him all the promises of God are Yea and Amen. Temporal things in order to Spiritual and Eternal things.

Things are not merely for each particular thing, but belong to some other things, and serve one another for some use or end for the good of each other, and for the universal good of all, and for God's glory.

So God retains the dominion of all things to himself, and conveys the usufruct of all things to men and angels, who have right unto them altogether by Christ, who hath it immediately from his Father, and they mediately from Christ. So that there can be no claim to any thing, but in and by Christ, to whom all right and power is given both in heaven and earth, in whom only God is an exceeding great reward, who is all in all to all that believe in him.

Things are considered as Private or Publick.

1. Natural, by Nature's original Law.

2. Civil, Moral, and Sociable, by Laws positive and derived.

3. Religious, or Christian,

1. Single, belonging to single persons.

2. Common, belonging to Corporations.

THE

The CONTENTS.

*Personality. Forfeiture. Freedom. Falling.
Recovery.*

TITLE II.

Of Persons.

Personality. GOD is one Essence in and from himself in three Subsistencies, the Father, Son, and Holy Ghost, after an ineffable and unconceivable manner, one God blessed for evermore.

Other persons are in and from God in their several Subsistencies by themselves, as is every Angel and Man.

All kinds of living creatures have their several individual persons distinct from each other. But most commonly we ascribe personality to none but rational creatures, which are partly corporeal, and partly incorporeal; partly temporal, and partly eternal; or wholly spiritual, and wholly eternal. And these are Angels and Men.

For these several Subsistencies, and for them all in general, the good things of God were created and bestowed upon them by promise and covenant, as having only among all the rest understandings to know, and wills to choose them for their use and comfort.

For these therefore being the best of God's creatures he hath provided all things else; but more especially for mankind, to whom by Will and Testament he hath given the principal inheritance of blessedness in Christ, and by Codicil annexed the accessories of the helps and comforts of Angels and all other creatures.

And these by their knowledg of God's Grace and Bounty have will to embrace and entertain these great gifts, and to offer to God themselves and all that he hath given them for his service and glory, and to do all his farther will and pleasure, which he shall for ever command them.

S E C T. II.

Forfeiture. There was an unhappy Forfeiture made of the first Donation of the first Testament by yielding to a strong Temptation of Disobedience; but there is a re-investiture of greater Grace to all that was lost by the second donation of the second and last Testament for the best conveyance, and surest settlement of the best rights in the best of things, to the best inheritance by the best Mediator, by the best title of faith, justifying the sons of men by nature to be the sons of God by Grace, which is the best assurance to eternal life.

Sect-

S E C T. III.

This state and condition these humane persons are put into by God; ^{Freedom.} which must needs be a state of Liberty and great Honour. For Slavery is incapable of any Right to any thing. Slaves possess not, because they are possessed; they have no Wills, because they are at the Wills of others; nor can they act or suffer any thing, do no right, nor suffer any wrong, because they are dead in Law, and as dead by them neither Right nor Wrong can be had, done or suffered, and to them no Right or Wrong can be inflicted.

This Freedom is of Sons in the Family, and Citizens in the Commonwealth of God. This gives them capacity and receptibility of Rights, if they will consent to receive and enjoy them.

Being therefore placed by God in this noble estate and way of happiness, they may and ought to look out and sue for those precious promises that God hath made them: To the achievement whereof he requireth nothing, but their own faith and acceptance, without which it is morally impossible that any gift of good-will should take effect.

And as men are thus made by God liberal agents, freely to accept, or freely to reject, hold or let go; so accordingly they may and do choose or refuse, enjoy or lose. If they accept, they shall have the mercy offered; and when they have it, if they take care, they may hold and keep it, and encrease it constantly to the end of the full enjoyment, when they are out of all harm's way, above and beyond all frailty or temptation to let go their hold.

S E C T. IV.

But here they are frail, and dangerously enticed in this world; and ^{Falling:} therefore without great care and vigilancy they may come off from those rights, and they may not also; according as they behave themselves, in their love to God and care of their own Souls, in keeping themselves from being drowned in the cares pleasures and profits of this life, by too much sensuality and neglect of exciting and exercising their spiritual and rational appetites to their due objects, which is a great forgetfulness and unthankfulness in a reasonable and free creature so much obliged to his Creatour for so noble a Being, and so beyond measure engaged for an everlasting well-being, promised unto him and freely laid before him, which he cannot but shamefully and freely refuse, if he will be so ungracious to so gracious a Saviour. And thus if he perish, he may thank himself, for he is without all excuse.

S E C T. V.

But while it is time he may recover again: For God does not dodge ^{Recovery;} with him, either to take him at the first refusal of his Grace, and never offer him more; or to take him at the first saileur after acceptance, and never suffer him to recover himself again. God's ways are not like man's ways, neither are his thoughts like man's thoughts; but they are of another fashion. We are too apt to think of God, as if he were such an one as our selves to do as we do, and lie upon the catch according to our evil

natures: but there is mercy with God, and therefore he may be feared and hoped and trusted in. Men will lie close and take men at advantage, seize upon forfeitures, re-enter, ranfack and play the devil and all in rigour and fierceness: It is not so with God; if it were, wo worth to the world, it were better for us that we had never been born, or that we had been like the untimely fruit of a woman, and had never seen the Sun. But thanks be to God for his infinite grace, but no thanks to the world at all: If I fall there, I may lie and perish and none careth for it; but if I fall here, I may repent, and rise, and recover all, and be in as good and better condition than before, and continue to the end. And all this is the Grace of God: and there is no such grace amongst the Sons of Men, nor nothing like it; For they neither will nor can do after this fashion, the tender Mercies of the wicked are cruel. God only wounds and heals again, he only kills and makes alive, he brings to the grave and back again, and his Compassions fail not, and therefore we see the Sons of Men are not consumed.

As therefore after Exile all Rights of a free man are lost; but when a return is made, he is restored into his pristine estate *jure Postliminii*, with a capacity to acquire and retain all other Rights that he is or shall be proper for: So after Spiritual bondage and Captivity all Rights are lost, because Faith it self the vessel that held them is shipwrackt; but when there is a return (though by the single plank of Repentance, or any other escape, which we can make to shift for our selves to get into our own country again) we are fairly, and fully, and freely received and welcomed into all our former Rights and Priviledges, and met and embraced by our heavenly Father, and joyfully entertained and engaged by heaped up Favours and Oblivions of all former miscarriages, never to be so negligent, as to suffer our selves to be surprized and taken by the common enemy, and kept from God and our own Country any more.

Persons are considered as Private or Publick.

1. Natural, in themselves and to themselves.
2. Civil, in Human Society Politick
3. Religious, in Divine Society

to and with others.

The

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Transition. Right. Definition. Instances. Independency. Indifferency. Liberality. Creation. Donation. Declaration. Faction. Reception. Justification. Private Right. Publick Right. Justice. Rights to God. Rights to Body and Soul. Rights to Wife. Rights to Children. Rights to Estate and Honour. Rights not to be violated. Day of Judgment. Shame. To be Right. To make Right. To bestow Right. To have Right. To do Right. Collections. Rather hurt self than others. Moral Honesty not doubted of. Use. Reason. Reason of Nature. Equity of Conscience. Tricks in Law. Severity of old in the Church. Man's Judgment. Relations. Friendship. Possibility of Law. Fates. Justice in God and Man. Wrong none. Truth evident. Caution.

TITLE III.

Of Rights.

SECT. I.

HAVING then the fair New Testament of God before us, so confirmed and published as it is by Jesus Christ, in which Men are the Persons only concerned, as in a state of freedom rightly qualified to accept, take hold of, and use those gracious Rights to such high things as God hath bequeathed; It must needs be a matter of the highest moment to consider, by what means such Interests and Priviledges may be acquired, held, and enjoyed; how lost, and how retrieved, retained, and kept unto the end; that is, to the full Redemption of the purchased Possession, when we shall be free from all sin and misery, and put into the actual possession of all blessedness.

And this means is revealed to be that excellent way of Faith.

But before we can come to this, it will be requisite and necessary to speak of the nature of Rights, and of the Actions used to come by them, for the procuring of a Title to those Rights, which is Faith only.

S E C T. II.

Right.

The Word *Jus* or Right is taken from the old Substantive Noun *Jussus*, a Bidding or Commandment; or perhaps from the Greek $\zeta\eta\omicron$, or of the Latin Genitive Case *Jovis*, because (as the Scripture speaks) the Judgment is God's. For as it is certain that *Jusjurandum* came of *Jovis jurandum*, in which sense the Scriptures call it *Juramentum Jehova*; so also we may say, that *Jus* came of *Jovis*, *quia Jovis est*, because, as God is the Authour and Pattern and Maintainer of Right, the Judgment is God's; so also in his Vicegerents the Magistrates, he is the Pronouncer and Executor of Right. Of this *Jus* the Just is denominated, *justus à jure*, & *justitia* the right gives name to the Righteous, and Justice takes his name from the Just.

Jus est vis per Transpositionem; $\delta\iota\kappa\alpha\sigma\iota\varsigma$ quasi $\delta\iota\chi\alpha\sigma\iota\varsigma$, *medium damni & lucri, aequalitas*; $\delta\iota\kappa\alpha\sigma\iota\varsigma$, quasi $\delta\iota\chi\alpha\sigma\iota\varsigma$, *medius duarum partium dissidentium, auferens ei qui plus justo habet, & dans ei qui minus habet*: That is, Right is equality, by taking away from him that hath more than his Right, and giving that overplus to him that hath less, dividing to every man his due. Plato saith $\delta\iota\kappa\alpha\sigma\iota\varsigma$ is quasi $\delta\iota\alpha\sigma\iota\varsigma$, the mind of God to do right to all. *Jus est justum, & justum, & juris statio*; Right is just, and commanded, and the station of Law; sometime taken for the matter of the Law, and for common Right; and sometime for the Law it self, as *Jus Civile*, *Jus Gentium*; *Jus est par & aequabile*, Right is fit and equal. *Jus quod juxta est*, That is said to be right, which is near at hand and fit to be done; and wrong is more remote and unfit to be done. Those things which are near and of equal distance are equal. Right is that which neither is over and above, nor less than due; but is nigh to the thing to which it is accommodated, and equal with it. Just works are equal works, and Justice holds the Scales both even. In a word, Right is a power of God agreeable to the Rules of Justice; and that is right which is just; and that is right which is Righteousness in any Person, Thing or Action. And that is Wrong which is unjust in any Person, Thing, or Action. When every Person hath his due, or doth his due, or suffers his due, that is Right or Righteousness. And when any person looses his due, or doth not his due, or suffers not his due, that is Wrong or Unrighteousness; for none are properly righteous, but such as understand, have, and do righteousness, having and acting their own Rights; and not invading other mens Rights, but commutating and distributing to every one their due.

Rights are adjuncts adhering unto things, and belonging unto persons, unto which they have their actions, and in which they have their Titles and Tenures to have and to hold them.

S E C T. III.

Definition.

Rights are immaterial, intellectual, and moral Entities. A Right is a power in and to a thing which thou dost own, or which is thine own to have, hold, use, and enjoy, to have full power to dispose of, or alienate to another, and so make it become his Right.

S E C T.

S E C T. IV.

When God disposed of himself to *Israel* saying, *I am thy God*, then *Is- Instances: rael* had a Right in God; when *Israel* disposed of themselves to God, then God had a right in *Israel*.

When the man saies to the woman, I take thee to my wedded Wife, then the Wife hath a right to her Husband; and when the woman saith to the man, I take thee to my wedded Husband, then the Husband hath a right to his Wife; and so each party hath a right to other, and have power over each other. The woman hath not power over her own body, but the man; and the man hath not power over his own body, but the woman; for they have given away their rights to each other.

When God said to *Abraham*, unto thy seed have I given this Land, then had his seed a right thereto. When God saith, blessed are the poor in spirit, for theirs is the kingdom of Heaven; then have they a right thereto.

Some have power to make Rights; as under God Absolute Kings and Princes or other supream Dynasties, who have all right in themselves, and do daily create rights for, and confer them upon others.

Some have power only to bestow Rights which are already made to their hands. Thus Kings make and give rights of Honours, Territories, Offices, and Jurisdictions; and Subjects as Landlords and Owners convey Estates; Patrons present to Livings those rights which are made for them.

This Right of giving rights to others is called Righteousness.

This Right is most transcendently in God the most high God; the likeness of it is in earthly Gods.

wherever it is, it is eminent,

S E C T. V.

1. For the independency thereof; because both God and man do it Independently above and without all Law, being free to give how and when and to whom^{cy} and for how long they please. *The Righteousness of God without the Law* Rom. 3. 21. *was manifest*. It is a grace and favour beyond all Law, and therefore not limited or bounded by any Law.

S E C T. VI

2. For the indifferency thereof; the distribution of this Righteousness or kindness being without any respect of persons. God will have Indifferency. mercy on whom he will have mercy; he may do what he will with his own, and the Wind bloweth where it listeth.

S E C T. VII.

3. For the Liberality thereof; without respect to any word or work, Liberality; without any supplication made, or gratuity offered, to move or ingratiate his grace or favour; his Grace is free.

To do Wrong is a sin; to have Wrong is a suffering. To do Right is a virtue; to give Right is a favour. To have Right is a state of property and owning.

Thus

Thus *Abraham* did Right in *Canaan*, but had none there at first: and the *Canaanites* had Right there, but did none.

1. Rights are first created and made, this is *jus facere* in them that have a power.
2. Rights are given or bestowed, this is *jus dare* in them that have a Will.
3. Rights are declared or taught, this is *jus dicere* in them that have a skill.
4. Rights are distributed and divided by Judges.
5. Rights are done or practised, this is *jus agere* in them that have honesty.
6. Rights are taken or received, this is *jus habere* in them that have power to consent.

S E C T. VIII.

Creation.

1. The creating all Rights, as of all Things, is absolutely in God, the fountain of all Being and Justice, who giveth power unto men subordina- tely to make Laws, and to do acts of Grace in imitation of that abso- lute Supremacy, Legislative power and Prerogative that is in him alone; this is Jurisdiction or making of Rights.

S E C T. IX.

Donation:

2. The giving of all Rights, as of Things, is absolutely in God the foun- tain of all Beings and Graces, from whom every good and perfect gift doth proceed, who giveth power unto men to do acts of kindness and good will in imitation of that absolute Bounty and Liberality, that is in him alone; this is Jurisdiction and Mercy.

S E C T. X.

Declaration.

3. The declaring of Rights is absolutely in God, the fountain of all Wisdom, who giveth power to men to know good and evil, Right and Wrong, that they might give every one his due in commuting just valua- tions, and distributing proportionable rewards or punishments to vertue or vice, in imitation of that infinite wisdom, prudence, justice, and bounty that is in him eminently alone. This is Jurisdiction and Justice.

S E C T. XI.

Faction.

4. The Doing of Right is absolutely in God, for there is none good but God, the fountain of all goodness, who giveth power unto men to do good and eschew evil by the practice of all vertue and honesty, in imita- tion of that infinite goodness and integrity which is highly in him alone. This is Righteousness and goodness.

S E C T. XII.

Reception:

- The Taking of Right is absolutely in God, who hath all right properly in and from himself, who giveth power unto men to receive and take from him, and them to whom he hath given Rights to such things as may be their own by free gift or law, in imitation of that infinite possession and pro- fit

fit, which is in him transcendentally alone. This is owning and enjoying Right.

S E C T. XIII.

Amongst all Rights whatsoever, the act of Justifying others unto Justification; Rights is the best and highest act of Justice or Judgment, because it produceth or bringeth forth all original Rights, as the parent or stock to the off-spring and branches that spring from the same. For if he do right, that either deals right or declares right; much more doth he do right, who creates that Right, whereby actual Right is done by a neighbour to his neighbour, or by a Judge to his Client.

When a Tenant pays thee his Rent, he doth thee right: but when thy Father gave thee thy Estate, he did thee more right; for he made that right and gave it to thee, whereby thy Tenant doth thee right.

When I was questioned for my Living, the Judge justified me by declaring me to have a good right thereunto: but when my Patron presented me, he justified me much more; for he created and gave to me that right, which the Judge declared me to have.

S E C T. XIV.

Of Rights some are private, and some publick.

1. Private Right is that which belongeth to the honour or benefit of every private person, as they are in private capacity and society with themselves. Private Right.

2. Publick Right is that which belongeth to the honour and benefit of all persons, as they are considered in publick capacity and communion with the State or Commonwealth; which things are farther illustrated in the Civil Law.

In the Church, of Rights some are private, and some publick.

1. Private Right is that which belongeth to the honour and profit of every particular person, as Faith, Justification, Sanctification, Love, Hope, Patience, Temperance, &c., Adoption, Resurrection, Ascension, Glory.

S E C T. XV.

2. Publick Right is that which belongeth to the honour and benefit of the whole communion of Saints and Body of Christ, as Publick Right.

1. The Rights of Creation, Protection, Maintenance.

2. The Rights of Redemption, as Victory over World, Flesh, Death, Devil.

1. The Rights of Creation or Nature are common to all men good and bad, and to all creatures, and are the same that ever they were and ever shall be to the world's end.

And though the wicked amongst men are unrighteous legally and morally, and therefore jurally have no spiritual Rights of the Gospel; yet they are not unrighteous naturally to the use of the Creatures for food and raiment or temporal Dominion, which are not founded upon Grace, but upon natural and Civil Establishments. Thus God left not the heathen, that worshipped him not as God, *without Witnesses, but gave them rain from heaven, filling their hearts with food and gladness* A&. 14. 17.

2. The

1. The Rights of Redemption or Grace are peculiarly enjoyed by the Faithful only, and are the same that ever they were, and ever shall be world without end.

These Rights of Grace by Regeneration and a new Creature, which were lost by the Fall of *Adam*, are restored by the Redemption of the Second *Adam* Christ Jesus. And all that have put off the Old man with the corruptions and lusts, and have put on the New man, which after Christ is renewed in righteousness and holiness, are the righteous Heirs of God, that have right to themselves, and to their own spiritual actions, and to the food and clothing of the Soul, and all things that conduce to their everlasting welfare.

Rights are considered as private or publick.

1. Natural, in all natural Entities.

2. Civil, in all Corporations Politick.

3. Religious, in all Civil Communions.

1. Singly, to each person.

2. Jointly, in Divine or Humane Society.

S E C T. XVI.

Justice.

All Rights are Dues, and may be claimed; and Just, and therefore Sacred, and therefore not to be violated or profaned: Because they are allowed to those to whom they do belong by the Laws of God and Man. And therefore God forbid but every man should have his due, that is his own Just Rights. And this way of Justice and Honesty, if it were trod in exactly, would bring peace and quietness into the world; and for want of it is all strife, war, and misery.

S E C T. XVII.

Rights to God.

My chiefest Rights of my Soul and Body, Wife and Children, Honour and Estate, are of and to and from my God, whose I am, and all mine.

S E C T. XVIII.

Rights to Body and Soul.

My next Rights of my Soul and Body are to my self: for I have Right to my self to be mine own; for God hath given me my self my Soul and Body to be mine under him, and for him; and they are mine, as they are his; and therefore they are mine, because they are his, and because he hath given them to me; and therefore he hath given them unto me, which is his act and deed, that I might give them again to him, and this is my act and deed; and so we have Rights interchangeably to each other.

And so I am contracted to my God, and my God is contracted to me; and I am his, and he is mine; I have interest in him and he in me. I may challenge my Right in him, and he may challenge his Right in me. These are my greatest Rights, to my God and to my self.

S E C T. XIX.

Rights to Wife.

Next to these Rights I have Right to one Person especially from all the world beside, which God hath given me to my self, and made my second self, that is my Wife, who is flesh of my flesh, and bone of my bone, and are

are no longer two but one Flesh, and by a higher Law, she is Soul of my Soul and Spirit of my Spirit, and we are no longer two but one Spirit.

By her I come to have Right to be a Husband, and so a Father, and so have Right to her as to a Wife, and I have power over her as a Husband, and she hath right to me as to a Husband, and she hath power over me as a Wife. And so I come to have Right to Children by her, and she hath Right to Children by me, and the Children have Right to us both. So we have Right to Rule and they to Obey, we have Right to instruct, and they to be instructed.

Therefore next to my Right to God and to my self, is my Right to my Second self, which is my Wife.

S E C T. xx.

And next to these is my Right to my Children, that they are lawfully begotten of my Body and of my Wives Body, and therefore they are mine and they are hers by right of Nature and of Law, and none but God and we can claim any interest in them or title to them as Children. But as Subjects and Servants to the King and his Ministers, both Parents and Children may be claimed and used by their Superiours, and all for God, who hath given this power over them and made them as Gods unto us.

S E C T. xxi.

After my Right to my God, to my self, to my wife and children, I come to have right to my Estate, or Office, or Degree, or what Honour and Benefit accrues to me by them and from them, and these are the goods that God hath given me to feed and clothe and protect my self and my wife and children and servants, &c. With these I am invested and infeudated, and they are mine under God, of whom I hold, and no body may invade my Bed where is the Honour and Estate of my wife and family; nor my House or Land, Cattel or other goods thereupon, which is the Revenue and maintenance of my House or my Patrimony; nor my Degree and Quality, which is the augmentation of my Head and a badge of my Honour.

All these the most Rich and Bountiful God hath given me, to use them rightly for his glory. And he is a Traitor in my family (if wife, child, or servant) and a Robber out of my family, that shall go about to ravish any of these my Just Rights from me, and God that gave them me will defend them to me, and cursed be those that shall estraye them from me, but if they do by Divine leave, I must submit, and shall either have *Restitutio in integrum* in things of the same kind, or *ex gratia uberiori & abundantius* things of a better kind, even Spiritual and Eternal shall be added to me; and I will trust God with my self, even with all that I am, and all that I can do, and with all that I have or possess, and though I am not worthy to understand when, or why, or how, yet I believe that God is my shield, and will be my exceeding great Reward, and then I rest my self contented with his good will and pleasure.

Let me therefore look carefully to preserve my own Rights every way, and to abstain from invasion or hurting any mans Rights any way

S E C T. XXII.

Rights not to
be violated.

Let me therefore first be so wise, as to understand what Rights are, both God's and mine, and other mens, both private and publick.

Let me next be so honest and just as to do Right to God and to my self and to all men,

For they are the wisest men that know best what is right and what is wrong, and to whose persons they do belong.

And they are the honestest men that practice the right, and avoid the wrong.

So shall there be no accusation from God, nor regret from our own Consciences, nor cries and clamours of men or other creatures spoiled or abused by me. All is right and peace to a just and righteous God, to a good Conscience in a wicked world. I shall stand right in the sight of God, I shall have right to Jesus Christ, and in him to all things, and shall be able to lift up my head at the day of Judgment when my redemption draweth near.

1. Let me not violate my right to my God by unfaithfulness, nor destroy his right to me of Adoption by my rebellion.

2. Let me not violate my right to my self by sinning against my Conscience, by sinning against my Body, which is the Temple of the Holy Ghost.

3. Let me not violate the right I have to my Wife, by prostituting her and my self to base lusts.

4. Let me not violate my right to my Children by suffering Adultery in her and my self.

5. Let me not violate my right to my Honour by base actions and by neglect of their Education.

6. Let me not violate my right to my Prince and Country by Rebellion, and Murder, &c.

The Rights that accrue to me are these,

1. Birth-right, or chiefly first Birth-right.

2. Purchase-right.

3. Labour, or Work-right.

4. Promise, or Gift-right.

And because all these are sacred in themselves, and the more when they are concerning Holy and Spiritual Things; therefore it must needs be profane.

1. When a man willfully parts with his own rights without just consideration or reason; as *Esaú* who is therefore called profane, because he sold his Sacred Birth-right, or Primogeniture, by which he was to be both Prince and Priest, so basely and rashly for a Mess of Pottage.

2. When another wilfully and covetously ravishes the rights of others to whom they do belong, and taketh them by extortion to himself, or giveth them to strangers. This is a horrid and crying sin, causing sad cries and complaints in the ears of God and Man from Orphans, Widows, Strangers and miserable persons: many a bitter curse is darts to Heaven for these things. Heavy is the load that presseth down these guilty Souls unto the Nethermost Hell, and is an everlasting clog upon their Consciences in the world to come.

Great

Great are the Destructions and Devastations that are made in this World.

1. In single persons.
2. In Families.
3. In Towns and Cities.
4. In Provinces and Kingdoms.

Hinc ille Ruina, hinc ille Lachryma ; Hence are Ruines, hence are Complaints ; one draws another, and takes away the Righteousness of the Righteous from him.

This sets the Gowned, and the armed Militia on work, and sets the world together by the ears. And for this reason,

1. Because men do not often know what is right.
2. Because men when they know will not do that which is right.
3. Because men take away each others rights.

S E C T. XXIII.

Therefore there is great need of a day of Universal Judgment. When God the Righteous Judge shall appear to declare what is right and what is wrong, and to give to every one his due, according to what he hath done in the Flesh, whether it be good or evil. Day of Judgment.

O therefore Wise and Honest are they, and only they that study to know what is right and what is wrong, and to whom those rights do belong, and to help men to come by them, and maintain them in them, that no body may take them away from them.

O therefore Fools and Wicked are they, and only they that never regard to know what is right or wrong, nor to whom those rights do appertain ; and if they do, instead of helping them to attain them, and defending them in the enjoyment of them, do either blind their judgments from understanding their due, and so privately cheat them, or else openly tear them away from them and devour them. O Blessed are they that maintain innocency and do the thing that is right ! against them shall there be no Law, nor Conscience, nor Accusation of God or Man.

S E C T. XXIV.

Shame!

O Cursed are they that hurt and invade and spoil against all right and reason ! against these men all Law, all Conscience, all Shame, all Curses and Condemnations shall arise from God and Man. And it had been better for them that they had never been born, or been like the untimely fruit of a Woman that never saw the Sun.

Mercy therefore and Grace creates Justice, and Judgment distributes all Rights to the Sons of men. They that love Grace and accept of Merciful Distributions from God and Men, and carefully maintain, keep and improve them to themselves and others, are Righteous, and Good Men.

These give God and Men their Dues, and by them the World is kept in peace ; and these shall enter into Peace. But those that deny God and Men their dues, by them the world is distracted into Wars and Tumults, and these shall never enter into peace.

The Subject being right or just, I shall yet farther enlarge upon it thus. What it is

1. To be right.
2. To create or make right.

R r 2

3. To

3. To bestow or give right.
4. To enjoy or have right.
5. To perform or do right.

S E C T. XXV.

To be Right.

1. To be right.

God only is right, it is his Nature, i.e.

1. The rectitude of his Essence, *Τὸ δι' ἑσῆαυ*, as the Heathen in his prayer called God; *O thou Being of Beings help me!* God is the Author of all Beings, Absolute in himself. When *Moses* desired to know what name he should use in his Embassy, when it should be asked him, whose Embassy he was, or from whom he came with his Message; he was bidden to say *I Am hath sent me unto you.* The Eternal Being, that is, and was, and is to come, *semper idem*, always the same; the only God, I am God, and there is none beside me, I know not any. He that is all in all, in whom we live, and move, and have our being, *πάντες αὐτῷ ζῶμεν κινῶμεν ἔσμεν*, we are all his off spring, the Rock from whence we are all hew'd, the hole of the Pit from whence we are all dug, the Fountain from whence we all spring.

2. The rectitude of his Holiness.

Reasons.

1. Because he is one only Oneness in himself, and from himself in his nature and essence.
2. Because he is true only, truth it self and cannot lie.
3. Because he is good only, goodness it self. There is none good, but God.

S E C T. XXVI.

To make right.

2. To create and make right, i.e.

The Rectitude of his power. By him all things were made, and without him nothing was made, that was made. He spake the word only, and the world appeared. And behold, all that was made was very right and very good.

1. Natural Right and good in the essence of every creature, nothing could be better than it is, and all things are necessary, and serve for the beauty of the whole world.

2. Moral Right and good in the rectitude of qualities in every creature, all genuine and proper for them, according to the wisdom of him that made them.

3. Jural Right and good in the propriety and dues that belong to every creature by right of God's immediate donation, or their own just acquisition.

Reasons.

1. Because goodness is communicative, though sufficient in God, yet spreads to the works of his hands.
2. Because Goodness is upheld by the power of him that made it.

S E C T. XXVII.

To bestow right.

3. To bestow and give right, i.e.

The rectitude of his Love. He is the Father of Lights, from whom every good and perfect gift doth proceed. The great Benefactor, that openeth his hand wide, and filleth every living creature most plentifully with his Blessings. So God said to *Abraham*, *Fear not, for I will be thy exceeding*

exceeding great Reward. And they that come to God must believe that he is, and that he is the rewarder of all such as diligently seek him.

1. Because God is Just to give every one his due. Reasons;
2. Because he is Gracious to make more dues *ex abundante*, and to give them *ex uberiori gratia* more plentiful.
3. Because his Mercy is above all his Works.

That all may come to God for a supply of all their wants, and for a recompence of all their labours, and for an encouragement over and above for all their service.

S E C T. XXVIII.

4. To enjoy or have Right, this is To have right;

The rectitude of his plenty. To have and to hold all rights, which in God is Allodium or absolute, and in us Feudum or conditional and dependant.

Because it is a tenure and dependance of the Creature upon the Creator, who hath reserved some rights, which he hath given us to pay unto him, as a token of our subjection to him, and an assurance of our protection from him.

1. That no man might trust in any thing but God.
2. That man should not honour himself, nor any thing but God.
3. That God may receive all the thanks and praise.
4. That God may have all the duty and service.

S E C T. XXIX.

To perform or do right. This is

The rectitude of his Justice. To do right;

1. Inanimate creatures do right in their kind.
2. Sensitive creatures do right in their kind.
3. Rational creatures do right in their kind, as
 1. Rights of Nature and Essence.
 2. Rights of Law and Justice.
 3. Rights of Price and Purchase.
 4. Rights of Grace and Favour.

1. Because Justice gives right and due, and does right and due. Reasons;
3. Because Super-justice gives more than is right or due, and does more than is right or due.

S E C T. XXX.

1. Therefore we are to be right and good in our nature, and to our nature, according to our nature, because God is right and good in his nature, and to his nature, and according to his nature. Collections-

2. Therefore we are to create and make right and just, according to the power that God hath given us, because God doth create and make all right and just, according to the power that is in himself.

3. Therefore we are to bestow and give all Right and Just according to the wisdom and grace that God hath given unto us. Because God doth bestow and give all right and just, according to the wisdom and grace that is in himself.

4. Therefore we are to have and enjoy all right and just in our selves according

according to the riches and plenty that God hath given us. Because God doth enjoy and hold all right and just in himself, according to the riches and plenty that is in him.

5. Therefore we are to perform and do all right and just to our selves, and to all others, according to the justice and equity that God hath given us; because God doth perform and do all right and just to himself, and to all others, according to the justice and equity that is in himself.

6. Therefore we are to do right to God, to our selves, and others; which is agreeable to our creation and natural; because to do wrong to God, our selves, or others, is contrary to our creation and unnatural.

7. Therefore to do right to God, to our selves, and others, is agreeable to our redemption and God's Grace; and to do wrong to God, our selves, or others, is contrary to our redemption and God's Grace.

8. Therefore to do right to God, to our selves, and others, is agreeable to our salvation or glory, or God's glory; and to do wrong is contrary to our salvation, or glory, or God's glory, and unthankful.

9. Therefore to do right to our selves, and our Relations, and Family, is Private Honesty.

10. Therefore to do right to our selves, and others, is Society, and State is Publick Honesty.

11. Therefore we shall have a reward from God and man for doing right.

12. Therefore we shall have a Punishment from God and men for doing wrong.

13. Therefore how good a thing is right and just, agreeable to God, Nature, Reason, Religion, Laws, Policy, Grace, Glory?

14. Therefore how base a thing is wrong and unjust, contrary to God, Nature, Reason, Religion, Laws, Policy, Grace, Glory?

15. Therefore all creatures have their rights and dues from God.

16. Therefore all creatures should return their rights and dues to God.

17. Therefore no creature merits or deserves any thing as his right or due; for all gifts are free.

18. Therefore all creatures are to give each other their rights and dues. Once more I crave leave to handle this same Subject another way, Thus. Right and Just is

1. To God.

2. To our selves.

3. To our neighbours.

1. Right to God is to love, honour, worship, and serve him by Prayers, Praises, Offerings, Faith, Obedience.

2. Right to our selves is

1. To our Bodies; Temperance, Chastity, Labour; and not Hurr, Bruise, Lame, Kill our selves.

2. To our Souls; Art, Wisdom, Prudence, and Virtue.

3. To our Estates, Keeping, Thrift, Improvement, &c.

4. To our Name and Reputations; Honesty, Love, &c.

3. Right to our Neighbour is

1. To their Bodies; to save and defend, hurt none by bruising, laming, killing.

2. To their Souls; to teach, instruct, rebuke.

3. To their Estates; to save and defend, not to spoil, invade, or rob.

4. To their Names and Reputations; by charity, reverence, and praise, not detract, lie, abuse.

SECT.

S E C T. XXXI.

1. Therefore, though to hurt ones self, by being *Felo de se*, is most unnatural and wrong; yet rather would I chuse to hurt my self a little, or my Estate, or Good name, than to do hurt or wrong to another in his Person, Estate, or Good name. And according to the tenderness that is in me, I could the better bear my own sufferings and wrongs done by my self, or others to my self, than the sufferings and wrongs which I have done by my neglect or malice to other men. I had much rather complain against my self, than give just occasion for others to complain against me. If this be not so much wisdom, it may be the more mercy, and tender compassion.

Collected.
Rather hurt
ones self than
others.

I can make a better shift to deal with my self, and satisfy my self, than to deal with others, and satisfy them that perhaps will never be satisfied. I had rather crie out against my self and punish my self, than that others should justly cry out against me or persecute me. And if they clamour or persecute me unjustly, I can the better bear it.

If I be the worse for my self, I hope I shall take it patiently; and if I be the worse for others, I hope I shall take it patiently; and if I suffer from God, I hope I shall take it most patiently: for I have most reason so to do, because I am sure I have deserved it. God is just and merciful, and will lay no more upon me, than what is due, and what he will make me able to bear, and will deliver me in his due time. But as for men, there is no measure in their Malice and Cruelty. Let me therefore rather fall into the hands of God, for with him there is mercy; but let me not fall into the hands of men, for their very tender mercies are cruel.

But still I say (in the mind I am in, and I hope I shall ever be of this mind, and I am sure it is the mind of Christ;) whatever becomes of me as to suffering of wrongs from my self or others, I will endeavour by the Grace of God, that no body shall suffer any wrong directly or indirectly from me, that though I be the worse for my self and others, yet no body shall be the worse for me in his body, soul, goods, or good name.

I may possibly do my self as much right, as I have done my self wrong; but it is for the most part impossible to do others as much right, as I have done them wrong; to give satisfaction to the full is very hard in many cases. Alas! others cry bitterly, but it is better I should cry than they.

Of all things I do not desire to have this to answer for, that I have wilfully done, or intended to do any wrong to any man any manner of way. Of all cries, let me not have any cries against me from others; for mine own Conscience will be sure to cry most of all against me for so doing.

1. Let me never have any just occasion, O my God, to cry out against my self for temporal or spiritual injuries done to my self or mine own flesh, that I and they might have been healthy, and sound in body or mind, if it had not been for my intemperance, and wicked counsel, infecting my self and them in body and soul.

That I or they might have been wealthy and rich in Temporal or Spiritual Estate, if it had not been for my Prodigality, or Injustice, or Atheism, being a canker in my Estate and theirs, and a poyson to me and their Souls; that I have not fed my self or mine at all, or as I ought; or provided for my self or them at all, or as I ought; that I have not taught my self or them at all, or as I ought.

But

But especially let not an army of strangers and of miserable persons made so by me, come in against me to rail and curse me, or go to God with strong cries and tears to help them from the wrongs that I have done them, or call for vengeance from Heaven upon me for the same.

O these are lowd and bitter cries! O they rent the very heavens! O they come up to the ears of God day and night! O what should I do, or whether should I go, if these Fatherless, Widows, Strangers should come in against me! which God forbid; or if the very brutes and inanimate creatures should find mouths to clamour to men, to God, and to the world against me. And all this while, which is worse, I should cry lowdest against my self in a wounded Conscience, which who is able to bear?

Therefore what ever I do, what ever I suffer, let me not eat the bread that should nourish others, and for want of which they curse and starve. Let me not be cloathed with the fleece that should keep others warm, and for want of which their nakedness is discovered, and they die for cold. Let me not shelter my self under the roof of another, which should be his castle to save himself; nor let me possess the goods or lands of others, which they of right should use or enjoy. In a word, Let none be hurt, lamed, killed, deformed, oppressed, robbed, spoiled, or undone by me; let no such stain be upon my honour in this world, nor no such clog upon my soul to press it down in the world to come. But rather let me truly say to my comfort and credit, Whose Oxe have I taken, or whose Ass have I taken, or whom have I defrauded? I am innocent from the blood of all men, I have endeavoured to get and keep a good Conscience in all things void of offence to God or Man, which will bring me peace to my latter end, and to all eternity.

O *Adam, Adam*, What inevitable wrongs are done by thee, by the miseries and deaths brought upon all thy Race; if not the sins by thy example, at least the imputation for thy sake? What inevitable damnation hast thou brought upon thy self and all men, had not the second *Adam* procured salvation for thee and all men?

O sinful and cruel men! What sins and miseries have you brought upon your selves, your families, and countries, by making them to sin, by making them to suffer in peace and war, in plenty and want, in health and sickness?

O all ye Oppressours, Ranters, Rebels, and Tyrants! How much is the world the worse for you? How much is the Church the worse for you? What waste and havock and spoil have beastly, prodigal and barbarous men made upon the good creatures of God, ransacked, rifled, and preyed upon by your pride and wantonness?

The first *Adam* lost all right, The second *Adam* recovered all right. God created all right and truth, and the Devil created all wrong and falsehood. These are the two principles of right and wrong, good and evil.

S E C T. xxxii.

Collect.
Moral Honesty
is not doubted of.

2, Therefore though many revealed truths of faith are called into question, and many natural causes are doubted of, yet we cannot, if we be in our wits, make any just scruple of moral honesty; no body can deny it, he must put out the light of nature, if he do, which cannot be. A spade must be a spade, and honesty is honesty, when all is done, whether we will or no, and goes through the world. A true man is the only man when all is done, that hath honour and conscience in him, his enemies themselves being Judges. So there can be no difference about honesty, that there is, and ought to be such a thing.

But

But what that thing is, and where to find it, what is Right and Truth, and Wrong and False, we cannot, we will not agree; but call Right Wrong, Lyes Truth, Evill Good, Darknes Light, and *é contra*.

Every Man will be in the right, a common sin to flatter our selves in sin; to preach of it, praise it, pray for it, inveigh against evill, commend good, but act against it. Every Man is as his phancy and passion guides him; as his party and interest lyes, so he judges so he acts, to do States and Kingdoms, so do Churches too.

What shall we do in this case? how shall we know Right from Wrong, that we may do right? I answer,

1. God hath shew'd it unto us in the light of Nature, if we will open our eyes to see it; there it is in the common principles thereof very plain.

2. Princes from God have shew'd it unto us in their Laws, taken from the Law of Nature, for our temporal good.

3. Priests from God have shew'd it unto us in God's Laws, revealed by the *Apostles* and *Prophets*, for our spiritual good: For the Priest's lips, preserve knowledg, and God's Law is to be enquired of from their mouthes for the good of the Soul.

4. Physicians from God have shew'd it unto us in their skill, what is for the Body.

5. Lawyers from God shew it unto us in their wisdom what is good good for our Estates.

But in all we are deceiv'd, and lose the Right while it is before us, holding the Truth in unrighteousness.

SECT. XXXIII.

Therefore every Man must see with his own eyes, and hear with his own ears, and understand with his own heart, as well as he can, and God will help him. Let the world know that to assert Infallibility is a cheat, and to set up Supremacy is a cheat, and to impose Antiquity in all things is a cheat: But right Reason, humble and unbiassed, not excluding frailties, is no cheat. He that seeketh findeth, he that asketh shall have, and he that knocketh at Wisdom's gate shall enter in. Collect: 3^d
Use Reason.

SECT. XXXIV.

Two Guides God hath given to all Men.

1. Reason of Nature in common principles. *Quedam Jura non scripta, sed omnibus scriptis certiora*, saith *Cicero*: There are some Laws, which are not written, but they are more certain than all the written Laws in the world. This is the fountain of Right, and it cannot at the same time send forth sweet waters and bitter. This is the Treasure, which God hath committed to the charge of every one to keep and improve. Reason of
Nature.

SECT. XXXV.

2. Equity of Conscience in common Conclusions drawn from the pure Truths. Equity of
conscience.

So

These

These must guide us, when positive Laws fail us; *Nec omne quod honestum est legibus præcipitur*, For not every thing that is honest is commanded by the Laws. The reason is, because Law-givers are not Diviners and *Prophets*, to fore-see every contingent case, and fit a Law for them before they come to pass. Justice knows no bounds.

Many things of great justice and charity are *extra publicas Tabulas*, are besides the publick Tables of the Law, and contrary to them sometimes, that is to the Letter of them. *Dolum malum facit, qui verbis Legis adherens, contra legis nititur voluntatem*. The mind of the Laws equity.

Sen. Honesty is more agreeable to Nature, than profit or pleasure; and profit and honesty are not to be divided: *Ista duo facimus ex uno*; and pleasure comes into the bargain, and the contrary is against Nature.

Besides Honesty is a virtue without variety: *Eadem est utilitas omnium & singulorum*, The profit and pleasure of honesty is common to all. 1. Cor. 12. 26. *If one member suffer, all the members suffer with it; and if one member thrive, all the rest thrive with it*. If there were no positive Law, an honest Man would do righteous things.

Aug. *Si (quod absit) spes felicitatis nulla, &c.* If (which God forbid) there were no hope of Heaven, yet an honest Man would act justly for Justice sake; if we were in the dark never so, we are bound as much to do right, as if the light shone round about us for every eye to stare upon us.

Cic. *Si omnes deos hominesque celare possem, justus essem*. If it were possible to lye undiscover'd from God and Man, yet we are bound to be just. Necessity lyes upon us not to go about to obscure the Dictates of Nature, and woe be unto us if we go about it.

Further yet; it is reason that what we do should have its cause. Now what cause to move us to do wrong, to desire or take that which is another Mans? *Omnino hominem de homine tollunt*: They that do such things do unman themselves. Take not that which thou laydest not down. What thou findest return to the right owner. If thou sell, declare the fault. *Pessilentem domum vendo*; say thou sellest an infectious or rotten house, if it be so.

The *Ædils* or *Clarks* of the Market looked to the Market price, and took care none should be cheated. Hence the *Romans* provided restitution *in integrum* to those that were wronged; and the *Actio redhibitoria* relieved the Buyer that was cheated in his Bargain. Upon this account of Justice they sacrificed *Deo termino*, to the God Bounds, that every one might keep his own land.

Matth. 7. 12. The general rule that takes in all equity is that of *Christ*, *Whatsoever ye would that others should do unto you, even so do ye unto them; for this is the Law and the Prophets*. This is the Doctrine of *Athens* and *Rome* as well as of *Jerusalem*. *Severus* had it by the end: This Law of Nature brought forth *Regulus*, *Cato*, *Socrates*, *Fabricius*, *Seneca*, &c. *Angusta est innocentia ad Legem esse bonum*: And it is but a small business to act no farther than the Letter of a positive Law requires. Humanity and conscience bind us, where other Lawes are silent.

Sen. The hand of the Law is short, and cannot reach to very many Cases; but equity and conscience bind to every good thing.

S E C T. XXXVI.

Therefore there may be Tricks in the Law against Law, *In fraudem Legis ex Lege*: Multitude of Laws, Antiquity of Laws, find work for Lawyers to do against the righteousness of Law: To work iniquity by a Law: To make things good in conscience and equity not good in Law: So comes Justice to fall in the street, and Righteousness cannot enter in. So Justice is turned into gall and wormwood: So Justice cannot run down like water, nor Judgment like a mighty stream: So Justice lyes fair for us in the Law, and a Judge ready to execute it; but for the rugged thorny steepy Labyrinth of the practice and forms of Laws we can by no means come at it, without greater wrongs by bribery to remove all obstacles, than the cause can do us right when we have obtained it.

Collett. 4.
Tricks in Law.

He is counted a good Lawyer, that can find something *in fraudem Legis*, something out of the Law to elude the Law, and send the Client empty, and sad, and hopeless away.

If Equity be shut out from the Law, Iniquity will have a fair passage. A Man may be and is accounted an honest Man in Law, that is no detected knave; because the Law hath nothing against him, although he be really and truly a knave. But *idem est non esse & non apparere* is a fine come off for him; it is all one not to be, as not to appear so to be. But this will never do a Man's business; so *Unusquisque præsumitur esse honestus, donec probetur in contrarium*: Every Man is presumed to be an honest Man, till it be proved to the contrary; for who can charge him, or say, Black is his eye? but he may charge himself, and God will charge him. So the Law uncharitably sayes, For there is no mercy in strict Law, *Qui semel malus est, semper præsumitur esse malus*: He that is once wicked, is alwaies presumed to be wicked; or as we say, Once a knave, and ever a knave. But God forbid; it is not so, neither should it be so; but by the Law it must be so. And so an offender is for ever infamous amongst Men of Law: But *Christians* and Men of conscience both think, and speak and do otherwise, by the example and rule of God and of his Saints: who, because God giveth pardon freely, and upbraideth no Man, and rejoiceth over one sinner that repenteth, more than over ninety and nine persons that need no repentance; therefore they receive such as are fallen, and restore them with the spirit of meekness, considering their own weakness, and quickly strive to raise them up, lest they should be overwhelmed with overmuch sorrow, and *Satan* should tempt such poor Souls to despair; for they are not ignorant of his devices.

S E C T. XXXVII.

Therefore the Church was too hard in antient times, so as the *Novatians*, never to receive such as fell away after *Baptism*; others to hold off the poor lapsed Souls, that for fear of death prescription or confiscation threw a little Incense upon the Idols Altar *ἱερὸν αἰκλῶν* *καὶ δῖον*, full sore against their wills, God knows; or those *Libellatici*, that brought Tickers to certify they had sacrificed, when they had not. I say, it was too hard of all conscience, that these poor Creatures should be deny'd Communion with the rest of the Church, though they sought

Collett. 5.
Severity of
old in the
Church.

it with tears, and that they should never be reconciled till the last article of their death. This was very hard dealing; and if God should deal so with Men, as they deal one with another, our case would be very desperate: But, God be thanked, it is far otherwise; and God's waies are not like Man's waies, but they are of another fashion.

S E C T. XXXVIII.

Collec. 6.

Man's judgment.

Jf. 28. 17.

Therefore we need not pass for Man's judgment, it is seldom right; they judge by outward appearances and false informations, but God judgeth the heart. Twelve perjured Men may make an offender an honest Man, or an honest Man an offender, when they have a spite against him, and ruine a Man for credit Estate and life by one Varlet's false oath for the King. *Cavete ab hominibus*, Take heed of Men, for there is no remedy: Vain is the help of Man, but in God is my help, and to him I must appeal. The only way for those that understand right from wrong, and know how to give a righteous judgment, is to bring justice to the line, and righteousness to the plummet, and to fly from all appearances of evil. *Cavete iterum ab hominibus*, Beware again and again of deceitful Men. Look not at the Grave Beard or Gown, or the rough Garment, the Cowl or Miter, or broad *Phylacteries*, for the Man is a *Pharisee*.

Oh! 'tis a happiness not to know the tricks of *Legerdmain*, and the sinful compliances and correspondencies of this world; and 'tis a blessed thing to be, as some are, out of the harms way: But we cannot be out of the World, but we may use it as though we used it not.

The general complaint is, that Justice is fled away into Heaven. Indeed she doth *anguste habitare*, she cannot rithe the Sons of Men: But gladly would she be entertain'd, for her delight is to converse amongst the Sons of Men: And truly they that sue to her shall obtain her love, and dwell safely.

Collec. 7.

Therefore it is the power of God to make right, and command it to be done, for the Love that he hath to us: for it is no addition to him at all; but because he delighteth to do us good, and that cannot wisely be done without obedience to his Laws. For God doth all things according to the Counsel of his own will.

S E C T. XXXIX.

Relations.

And it is most rational that the Creature should obey the Creator, the Children their Father, the Captives their Redeemer.

S E C T. XL.

Friendship.

Mal. 1. 6.

The *Stoicks* say, *Tà καθ' ἑαυτὰν οὐκ ἔστιν μετρίστηται*, All duties are measured by relations. The Father calls for his honour from the Son, the Lord from the Servant, the Prince from the Subject; and it is but their right and due: *If I be a Lord, where is my fear? &c.* And there is good reason for this Debt; because *Beneficia sunt compedes*, Benefits are so many fetters: *Accepi beneficium, perdidit libertatem*; If I have received a Boon, I am engag'd to love and service: My hand is filled, I am bound to him that filled it. Great is the Tye of Friendship; If my friend bid me (saith *Cicero* hyperbolically enough) I will set fire

fire on the Capitol. St. Paul saith more truly, Lord what wilt thou have me to do? I will do any thing to serve and please thee. Good Master what shall I do to inherit Eternal Life? What shall I do to be saved? Any thing for the love of God, to do or suffer for his sake. If ye love me, saith Christ, keep my Commandments— Ye are my friends, if ye do what I command you.

This is a reasonable service, and therefore not hard, not impossible as some imagine.

S E C T. XLI.

1. The Gentiles might have kept the Law of Nature, for that which might be known of God was manifest in them: but when they did know God, they glorified not him as God, neither did they like to retain God in all their thoughts; wherefore God gave them over to vile imaginations, and their foolish heart was darkened, and they became without all excuse. Collec. 8. Possibility of Law. Rom. 1. 19, &c.

2. The Jews might have kept the positive Law of God, and some of them did keep it; as Asa, whose heart was perfect all his dayes, and David, and Josiah, and others that walked in all the Commandments of the Lord blameless, not turning aside to the right hand or to the left. 2 Chr. 15. 17. 1 K. 11. 33. 2 K. 22. 2.

And wherefore is there a Law given, if it be impossible to be kept? And love is the keeping even of the Evangelical Law: And there is a possibility of Evangelical perfection *cum Dei adjutorio*, the streams rising as high as the springs: but some are willing to hear of impossibilities, that they might be idle, and take liberty to sin.

Besides God's Laws are easy and pleasant: *My yoke is easy, and my burthen is light*; and God's Commandments are not grievous. But true is that of *Salvian*, *Totum durum est, quicquid imperatur inuitis*; All that is hard, which is commanded to them that are unwilling: And Men had rather condemn the Law than reform their lives. But as *Aristotle* sayes, *ἡ ἀρετή οὐκ ἐστὶν ὀνείδιον*, Nothing is hard to them that set upon it heartily and willingly for love's sake; *For love is strong as death, and many waters cannot quench love, neither can the floods drown it.* Math. 11. 30. 1 Joh. 5. 3. Cant. 8. 6.

S E C T. XLII.

There is therefore a great mis-representation of God's Will, and of the Power and Wisdom, and Justice and Love thereof, and Men set up Fates and Fortune, and Stars (and Wit, and strength of Man, and Devils above God. Collec. 9. Fates.

S E C T. XLIII.

1. As if the will of God were contrary to the rectitude of his own Nature. Justice in God and Man.

2. As if the Law of God's Nature in himself were contrary to the Law of Man's Nature in himself made by God himself.

3. As if Justice in Man were not the same for quality nor degree with the Justice of God; as if it were one thing for Men to be just among themselves, and another thing for God to be just with Men. As it is unjust with Men to condemn or punish Men for that which they were ignorant of, or which they were forced unto by a just fear, or by an irresistible decree, and

and necessity of their own making upon such miserable persons, which they could not help: and yet it is just in God to do the same things to Men, and more irrepugnable than can be imagined, by how much more the power of God is irrepugnable than Man's.

4. As if the inward will and pleasure of God were quite contrary to the plain Revealed will of his Word: That having declared his will that all Men might be saved, he hath secretly decreed that most Men shall be damned. Can a mortal Judge be just that doth after this fashion? and shall not the Judge of all the world do right?

5. As if by his absolute power he did damn millions of Souls for no other reason, but because it was his mere pleasure to shew that he can do what he lists; like a Tyrant too that takes a delight to destroy his Subjects, as he did that wished the State of *Rome* had but one neck, that he might chop it off at a blow; and he that set *Rome* on fire on purpose to please his ungodly will and sense, to see the flames like *Troy*, and sing *Homer's Iliads* over it.

What shall we think of these things? and whither will the ill natures of Men run, while they make an ill natured God, like themselves? Can these things be right? let the world judge.

S E C T. XLIV.

Collect. 1c: The safest way is to think, speak and do, justly and charitably of and to God and Man.

Wrong none. 1. Not to wrong the inanimate creatures, nor the brutes, which groan under the abuses of wicked Men.

2. Not to wrong the Heathen, as if it were lawfull to destroy them; because God will destroy them as Reprobates, and Castaways, and fuell for Hell-fire, that they may be undone both here and hereafter.

3. Not to wrong *Christians*, but to do good to all Men, especially those of the household of Faith. *Walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy, &c.*

Rom. 13: 13.

Walk spiritually in the clear light and day-spring from on high that hath visited us, that lighteth every Man that cometh into the world; for these things are right and just in the sight of God and Man.

It is easy to be honest; because

1. God hath shewed it.
2. Conscience hath shewed it.
3. Laws have shewed it.
4. Examples have shewed it.

But Self-love hath hid it.

Gain hath perverted it.

Power and cruelty have overthrown it.

Subtilty hath puzzled and perplexed it.

Eloquence and fiery have minced and stain'd it.

Favour and Friends have put it by.

O bone Deus! quid respondebimus in die illo judicii?

O Good God! what shall we answer at the Great day for these mockeries, and crossed walkings against God and all Goodness?

S E C T.

S E C T. XLV.

The Truth is every where with every one, and yet no body will do it. Truth evident.

The *Papist* sayes, It is with me, I cannot err.

The *Jew* sayes, It is with me, I am God's peculiar.

The *Turk* sayes, It is with me, My sword defends it.

The *Enthusiast* sayes, It is with me, the Spirit teaches it.

The *Atheist* cares not where it is, let it go for him, if it be so hard to find; and if not, he had rather be without it.

But these, and every of these, and all the world, have so much of God and of the Truth in them, as may save them; for God hath shewed it unto them, if they would obey the Truth and cease to commit Idolatry, and to blaspheme and to wrong their Neighbour.

S E C T. XLVI.

The truth indeed is plain, if searched for in our selves only.

Caution

1. Be not too credulous to take it upon trust from others.

2. Be not too curious and subtil to mask it over, and hide it from our selves, while it is in our bosoms. Oh! the conscience knows, and would do better things if it were better used, and set to work by reason, and sensuality kept down.

Honesty is known, but is refused by our Eyes, and taken away from others: It can find no place; but we shall dearly want it one day. No Man is safe without it, no Man is wise without it.

Mine and thine preserves me and thee, and mine and thine. It is easy to do right, it is easy to do wrong; all is but right and wrong, truth and falsehood, just and unjust, Mercy and cruelty, God and my right, the Devil and my wrong. What shall I say?

1. Give all right.

2. Forgive all wrong.

3. Do all right.

4. Undo all wrong.

Wrongs and offences will come, but woe be to them by whom they come; it were better they had never been born, but had been like the untimely fruit of a Woman that never saw the Sun.

But happy is he that doth right; peace shall be upon him, and upon the *Israel* of God.

The

The CONTENTS.

Transition. Intention. Execution. Free will. Imperfection. Willingness. Implicit faith. Social Actions. Jussion.

TITLE IV.

Of Actions.

Transition.

NEXT to the state of things, and the conditions of persons to whom the rights annexed to things do belong, the manner of Actions is to be considered, by which rights are induced and acquired.

All Persons for themselves and in communion with others have Actions or business about things, in which and to which they have a right: These Actions are Thoughts and Words, the tokens of thoughts or deeds, the effects of words, or signs the representation of deeds. By all which Men act either by themselves, or by their proxies, or for themselves, or for others.

SECT. I.

Intention.

IN Actions there is required the Intention of the Agent, which proceedeth from the Understanding and the will: for he that acts must understand what he acts, that he may perform and direct them wisely to the right objects, and be affected with his actions, that he may be zealous in them.

The Law requires all thing to be done with full purpose and understanding, and free desire or will; for else nothing can be finished or well done: Else if any thing be done ignorantly or rashly, *pro non facto est*. The free will and consent is necessary, for then that is of force which is done. Therefore he is not judg'd to will, who is under the will and command of another Man, as of his Father or Lord; nor hath a Minor or fool, or Mad-man any will at all.

Ejus est velle qui potest nolle: He is said to will, that can also nill. And the Will is expressed by silence, or speaking, or writing, or signs, or a Messenger.

Actions done in heat or passion are no Actions, till they be ratified by perseverance in them, and thereby they are confirmed to the judgment of the mind indeed.

They that err are not properly said to consent to Actions; and in business if such mistakes do intervene, that which is so done by error is of no force, meaning the error of fact, not of Law.

Nam Juris ignorantia nocet, facti non nocet: That which comes to pass by chance, is imputed as a crime to no Man. Fate destroyes all liberty of will or action: Also nothing is so contrary to consent, as force or fear; if the force be of greater violence than can be opposed, and if the fear be such as may fall upon a Man of valour.

SECT.

S E C T. II.

In Actions also there is required the Execution of them, that they ^{Execution.} may take their full effect; else the Actions are imperfect. The Actions must appear to be consummate, or otherwise it is as if they were not at all; so for words clearly spoken and understood. The Action so done is *αποτέλεσμα*, the thing completely finished for the use intended; and words effectually spoken according to their true meaning.

That which is done or spoken obscurely, must receive interpretation from the affection of the doer or speaker, or from that which is most likely, or for the most part is so taken, or that which the thing will best bear, or is most agreeable to the business in hand, that it may be the better done.

That Actions may have their just effect, it availeth much whether they be done purely and absolutely, or are put off till a day be come, or suspended till a condition be performed.

So when any one stipulates purely or absolutely, the thing stipulated begins to be due, and is due, and it may be sued for presently. When any Man stipulates conditionally till a day be come; that time is begun, but not come, and the thing stipulated cannot be sued for, till it come. When any Man stipulates conditionally till a thing be done, the time is not begun, nor the day come, while this condition of deed is depending.

There are some Acts which admit of no condition nor time, as Emancipation, and Addition upon an inheritance, and such Acts of Law. And where conditions are admitted, they must be possible and good, and fit for contract, agreeable to Law and good manners, and discretion, and without fraud: for *Impossibilium nulla est obligatio*.

S E C T. III.

So the Will is the sole mistress of all moral actions; *Deus posuit hominem in manu consilii sui*, ^{Free-will} God having left Man to his own choice, which to make, even in things concerning this life, cannot be without the Divine Grace, for that liberty of Will is the Gift of God. And in greater matters much more doth the same Grace assist and direct our choice: which direction or assistance we may observe and use, or we may let it alone. For the same Will that is free to use, is free to refuse; God intending that we should glorify him by our free obedience, hath set before us good and evil, and we may choose which we will, and that shall be our portion. For all things of this nature he hath left us to our selves, that is to our own choice, not to our natural strength merely; for he hath instructed us what to choose by giving us wisdom to understand the nature of things, and the event of actions good or bad, and hath invited and excited our Wills by the excellent amabilities of virtue, and the glorious objects of Reward, and by all the aids of the Spirit of Grace hath enabled our Wills to do their own work well, not by new faculties, but by new aids. Just as Nature is by *Physick* enabled to proceed in her own work, nutriment, and removal of contrary impediments: so does the Spirit of God in us, and to us, and for us; and after all this the Will is to choose by its own concreated power given of God, and again seconded by supernatural help.

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And

And as sure as God's Grace is necessary, so sure it is that we have that grace which is necessary; for if we had not, God could not in justice or wisdom command us to do those works, which are impossible to be done.

So God calls every Man to choose the good and eschew the evil, and before this choice they must deliberate: and God hath revealed this good, which he would have us know and choose, that we may deliberate and resolve for the best, which if we do not, it is our fault.* God is so manifested by the Law written in the hearts, and by his benefits and blessings, that no Man hath just cause to say, he knows not God; and if he would use that knowledge well, he might have more; and nothing is wanting in God's part, he may have all things necessary if he will, and if he will, his destruction is from himself.

S E C T. IV.

Imperfection.

But all this while, this state of liberty is but *posse non peccare*, a power not to sin; and a power to sin, which is but a state of infirmity at the best, in comparison of the condition of Angels and Saints glorified. It may be a good choice, which the will may make; and it may be a bad choice, according as the Spirit or the flesh may prevail. The Mind aims to direct the Will to good, and may miss it; for the fleshly appetite may draw it down from its intended object. The Scales hang in *equilibrio*, not knowing which way to tend: The *Magnetick* needle trembles long and wags this way and that way, before it settles upon the Beloved north, much ado.

It is a sign we do not fully understand, and therefore are not fully in love with the Beauties of God as they deserve: for if we did, we could not possibly incline to disobedience: we should have no such liberty left as to deliberate and dispute, whether we should do good or no, but should absolutely run upon it, and do it at the first apprehension: For there is no deliberation, but when there is something to be refused, and something to be preferred; which could not be, but that we understand good but little, and love it less. For the Saints and Angels in Heaven and God himself love good altogether, and cannot chuse evil at any rate; because to do so were imperfection and infelicity, which is no perfect liberty: and the devils and accursed Souls hate all good, and choose all evil without this liberty and indifferency.

S E C T. V.

Willingness.

Yet notwithstanding all this infirmity, which we cannot help, it is no hindrance but that we may be accepted of God, doing what we can, even in the lowest degree of our natural powers given us of God: for God accepteth of a willing mind, according to what a Man hath, and not according to what he hath not: *And God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him.*

Acts 10. 34, 35.

Cornelius his devout prayers and Alms came up for a memorial before God, before *Peter* came to him to tell him what he ought to do more. And many *Heathens* understood much of God's works, and discoursed rarely well of them, and did many excellent things; and 'tis strange if they should not be so far taught of God, to leave them without all excuse, as to know what was necessary; and stranger that God should ever exact of them

them what it was impossible for them to know, who were *Populus voluntarius*, and would have known more if they could.

St. Paul before actually converted, cry'd out, *Lord, what wouldst thou have me to do?* Another, *What shall I do, that I may inherit eternal life?* Others, *What shall we do to be saved? who will shew us any good?* When Christ said to the poor Man, *Doeſt thou believe in the Son of God?* he shewed his willingness in saying, *Who is the Lord, that I might believe on him?* And when Christ told him, *I am he, and 'tis he that hath opened thine eyes*, he presently reply'd, *Lord, I believe, help thou mine unbelief.* They that were asked if they had received the *Holy Ghost*, answered, *We have not so much as heard whether there be an Holy Ghost;* but being willing to hear, they were baptised, and did receive the *Holy Ghost*, as they desired.

There are in the Gospels two proverbial sayings, *He that is not with us, is against us; And he that is not against us, is with us.* The first enjoines an active will, the latter seems to approve of an indifferent will, and to allow a Neutrality; both these must needs be true, but indistinct measures.

The first, *He that is not with us, is against us*, is meant of those that are in Covenant with God: these are past the preparation and disposition, and are come to the bearing of fruit; which if they do not, seeing they are already in the Tree, such branches must be cut off.

And so he that doth not love God, is his enemy; and not to go forward is to go backwards. They must confess with their mouth, and practise in their actions what they believe in their hearts, or else their Faith is vain: for *obstat quicquid non adjuvat*, All hinders in this case that helpeth not: unless we gain that have a talent, we are unprofitable Servants.

The second, *He that is not against us, is with us*, is meant principally of those that are strangers, but Candidates for being Citizens, and in alliance with God. These will not be Christ's enemies, but would fain be his friends. *Est quiddam prodire tenus*, It is some thing to be ready to step forward, to long to be better; this little is something, and that's more than nothing, to wait for the moving of the waters: So Gamaliel was on Christ's side, because he would not be against him: So Joseph of Arimathea was for Christ, because he consented not to his death; a good Man, and of a friendly mind to Christ: So Nicodemus had a good will, though he came to Christ by night, and many others that concealed themselves for fear of the Jews. Many do as well as they can, and others as well as they may; and all do something, and God is pleased with it; and if they hold in this mind, he will help them to do more and please him better.

He that doth not disbelieve, is in a fair way to believe; he that doth not stop his ear, is in a fair way to hear. Such are not far from the Kingdom of God, almost and may be altogether Christians. They know no farther, but believe what they know, and will believe more; when they do know what they should believe. Till when God will not cast them off, but call them on, saying; *Come unto me all you that labour, and are heavy laden with the burden of your sins, and ye shall find rest for your Souls. Ho every one that thirsteth, let him come and drink the waters of life. Let them come and buy wine and milk, &c. without money and without price. The hungry Soul shall be filled with marrow and fatness. Blessed*

are those that hunger and thirst after righteousness, for they shall be satisfied.

S E C T. VI.

Implicit
Faith.

In Articles not fundamental, why may not an Implicit faith serve the turn, ready to believe more explicitly when he can?

And Idiot or Novice, a Rustick, or one of weak capacity, that holds the plough, is not tyed to such distinct apprehensions, as a profound and studied Clerk that sits in the *Vatican*.

It is unreasonable to exact of such what they do not, cannot understand. God and good Men require no more than they give. No Man can be blamed, much less punished, for what he cannot help. A negative indifference of will, by reason of the ignorance of the Understanding, is the security and innocency of such poor Creatures. A preparation and disposition to a fuller conversion. A good work well begun, that will promise a good conclusion. He that uses a little well, shall have more. He that walketh according to the light he hath, though it be not the clear Sun-shine of the Gospel, yet he may have hopes to come to it in time because it is the dawning of the day: he advanceth himself as near as he can towards *Christ*, and *Christ* will draw near to him, and advance him nearer to himself. He that hath but a cup of cold water, and gives it to a Disciple, shall have his reward. The bruised reed God will not break, the smoking flax he will not quench: The least sparks of goodness shall be blown up and cherished: when 'tis come to the birth, God will give strength to bring forth. *Deus providebit*, God will provide for his own Glory. *We have a merciful High-Priest, who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.*

Hebr. 5. 1.

And if he does these things to the green tree, what shall he do to the dry? If he encourageth and helpeth the faint endeavours and beginnings of preparations and dispositions to good, how much more shall he cherish and promote the habits and customs thereof, though but in the lowest rank of Moral Virtues to make them Spiritual and Divine? and how much more yet, when they are so to encrease them to perfection?

Why should we cast a churlish eye upon *Lucretia's* chastity, *Penelope's* constancy, *Socrates* profession and Martyrdom, *Ahab's* repentance, *Manasses* his humiliation, *Seneca's* or *Plutarch's* morality, *Cato's* severity, *Titus* compassion, and all the Bravery and Gallantry of the Worthies of *Greece, Rome, &c*? what if God is pleased to give them a reward: Is our eye evil because God is good? and does he do us any wrong? and may not every Lord do what he will with his own?

Hitherto my speech hath enlarged about Personal Actions in all sorts of Men, concerning and in order to the obtaining and securing of the rights to the things of God in point of salvation.

SECT.

S E C T. VII.

As for Social Actions, they are such in which the Will only is operative, ^{Social} and not the hand of that person whose will it is; but of another, ^{Actions;} whose will it is not, but only so far forth as to execute the will of another.

These Social Actions are by Ratihabition, which is by Counsel, Encouragement, Mandate, Jussion, Reward, or Menace of another.

A Mandate is counted for distinction sake to be amongst equals, when the Mandatary, not conscious to the evil will of his friend that sets him a work, is innocent.

S E C T. VIII.

But Jussion is reckon'd from Princes and Superiours to their Subjects Jussions, and Vassals, who are highly nocent in forcing their Servants and Slaves to execute their unjust commands; which, if they are ignorant of the reasons, they may not be curious to enquire into, and so remain innocent; but if there be notoriety of cruel Injustice, Murder, Sacriledg, or such like, they are guilty; *Ignoscitur servis, nisi in atrocibus mandatis, & actibus majoris Malitatis.*

To wind up this whole matter in short: The Actions whereby salvation is procured and preserved, are properly *Christ's* personal actions as *Mediator*; viz, his Incarnation, Death, Oblation, Session, Intercession, Rule, Judgment. Subordinately our actions in and by *Christ* of Faith, Hope, Love, &c. for the applying those rights to our selves. For all actions in Law are for acquiring particular or universal good things, or for keeping and encreasing them; and if lost, to recover them in a judicial way: But of these things the Law speaks at large.

Lastly Actions are considered as,

1. Natural in the Body personal.
2. Civil in the State or Society humane Social.
3. Religious in the Church.
 1. Private for selves.
 2. Common in a Body publick.

The



The Second BOOK
OF
T I T L E S.

The CONTENTS.

Transition. Unjust legally. Unjust morally. Unjust jurally. Oppressed. Blemished. Distressed. Tainted.

TITLE I.

Of a Sinner.

Transition:



WE have hitherto fairly arrived from the consideration of Rights disposed of by God's Testament to the Understanding of Titles, that those Persons have to those Rights so bequeathed unto them.

The Title to justify the Legataries of God to their rights, is Faith, from whence they are denominated Faithful, Righteous, or Just: and they that want Faith have no title to these Rights, and are therefore called unfaithful, unrighteous, or unjust.

A Sinner is a person unjust or unrighteous three waies, Legally, Morally, or Jurally.

SECT.

S E C T. I.

Unjust legally, *quoad leges*, that is, a Sinner or transgressor, that does Unjust le. not that right which he ought to do, by the rules of the Laws and Sta- gally. tutes, such a one hath no right.

Such Sinners were our first Parents, who for their transgression of God's Law in Paradise were the first sinners: such was *David* in the matter of *Bathsheba* and *Uriah*; and *Jeroboam*, that made *Israel* to sin: such were all the *Israelites* that were idolaters, and otherwise guilty of all the breaches against the Laws of *Moses*: and such were the *Gentiles*, as guilty of the breach of the unwritten Law of God. And these kind of sinners, who were transgressors of the Law, are opposed to those who were legally righteous by doing that right which the Law required.

S E C T. II.

Unjust morally, *quoad mores*, that is a Sinner or Unrighteous in not do- Unjust mor- ing that right which he might, should, could or ought to do by the rules rally. of Morality, Equity, Decency, Charity and Mercy.

The fact that constitutes or makes a Man a sinner, or morally unrighteous, is not an act of his that is unlawful in respect of any Law, but an act that is not honest and equitable in respect of Decency, Charity, and Mercy.

Such a sinner was *Cham*, that discover'd and mocked at his Father's nakedness; such a sinner was *Nabal*, that was rude, unthankful, and unkind to deny provision, being able, to *David* and his Men, that had protected him and his night and day: such a sinner was the wicked ser- *Math. 18. 28.* vant, who when his Lord had forgiven him a debt of ten thousand Talents, would neither forgive, nor so much as forbear, his fellow-servant a debt of an hundred pence; Thus he might do in Law, but not in Conscience, Morality, Equity or Charity: Such a sinner was *Dives*, in being vastly profuse upon himself and the Rich, and sordidly penurious to the Poor: such sinners were the Priest and Levite, that neglected *Lut. 10. 31.* the Man stripped and wounded and half dead: such sinners are the damned, that neither entertained, nor clothed, nor visited the poor members of *Christ*, that were strangers, naked, sick and imprisoned. *Math. 25. 42.*

S E C T. III.

Unjust Jurally, *quoad Jura*, that is a sinner or unrighteous, because ca- Unjust Ju- lamitous and miserable: who either hath no right at all, or not that right rally. which he should have, or might have had, by being debarred or deprived of that right which others had, and he might have, and should have by Law; and is condemned to be and remain in the state of an offender, to suffer losse shame or pain, which is not properly a punishment (for no Man is to be punished for having no right, or for quitting it, much less for losing it against his will) but a misery and affliction.

This woful and wretched person becomes so not by any act of his own, but either by the act of some adversary, that chargeth him with that sin whereof he is not guilty; or by the act of some Law or curse that burtheneth him for that sin whereof some other person is guilty to suffer affliction for it, as if he were guilty of punishment. This

Rom. 5. 19. This Man is no reall, but a *quasi* sinner; not actively but passively sinfull, constituted and made a sinner, *i. e.* imputed or accounted a sinner.

S E C T. IV.

Of these Jural sinners there are four sorts.

Oppressed. 1. The Oppressed, who unjustly against Law and Justice are calumniated, criminated and condemned as sinners and transgressors.

Thus after *David's* death, in case *Adoniah* had prevailed, *Bathsheba* and *Solomon* should have been accounted sinners. — *Otherwise it shall come to pass, when my Lord the King shall sleep with his Fathers, that I and my Son Solomon shall be counted offenders, or sinners,* as in the margin. Thus *Naboth de facto* was made a sinner, for really he was none: yet by the Letter of *Jezebel* he was predestinated, ordained and appointed to be a blasphemer. For *She wrote in the Letters saying, Proclaim a Fast, and set Naboth on high among the People, and set two Men Sons of Belial before him to bear witness against him saying, Thou didst blaspheme God and the King, and then carry him out, and stone him that he may die.*

In dangerous times, when the wicked lay wait to intangle the innocent, a word may make a Man an offender. — *All that watch for iniquity are cut off, that make a Man an offender for a word, and lay a snare for him that reproveth.* Thus *Christ*, though he were true God and true Man, without all guile; yet he was made a sinner, and suffered as a transgressor,

He poured out his Soul unto death, and was numbred with the transgressors: For what the Law could not do, in that it was weak through the flesh, God sending his Son in the likeness of sinfull flesh, and for sin, condemned sin in the flesh. — For he hath made him to be sin for us, who knew no sin, Christ hath redeemed us from the curse of the Law, being made a curse for us.

S E C T. V.

Blemished. 2. The Blemished or tainted, who justly according to the Law are disabled and debarred from the Common Rights and Priviledges of Men. As a Bastard, who being no real transgressor against the Law, is by an Act of the Law made a *quasi* Transgressor, whereby he is debarred from the right of his birth, and doomed for a sinner before he is born, before he hath or could do good or evill: And as soon as he is conceived, he is conceived a sinner; because his unlawful conception renders his Parents actually sinners, or sinners legally, for their unlawful copulation, and himself a *quasi* Transgressor, a sinner jurally to lose his Birth-right when he is born; and by God's Law his right of assembly to him and his heirs for ever, who stand excommunicated: For *A Bastard shall not enter into the Congregation of the Lord.*

As an Alien Forreigner or Stranger is disabled and debarred from the rights and priviledges of inheritances, freedoms, votes and other common benefits of the Laws Municipal, which the Natives do enjoy.

So the *Romans*, *Greeks*, and other Nations inhabiting *Judea*, were by the *Jews* accounted and called sinners: *We are Jews by Nature, and not sinners of the Gentiles:* Because they were Strangers and Aliens, who had no right equal with the Native *Jews* and *Proselytes* that were made free of their Nation.

As a villain or Bastard-born, who is no actual transgressor against any Law, yet by the Law of Nations is made a *quasi* Transgressor; being wholly depersonated and degraded from the common Condition of a Man, and depressed into the state of a Beast; dead in Law, having no Will, nor Action, nor Possession of any thing, but is at the will, and in the possession of his Lord; subjected to all wrongs, and excluded from all Rights; having no Estate, Office nor Suffrage, must be no Witness, can have no power to make a Testament: Such was the state of Servitude, a state of death not life. Thus by the Law of God the *Gibeonites* were accursed. — Now therefore ye are cursed, and ye shall none of you be freed from being bond-men, and hewers of wood, and drawers of water. *Jos. 9. 23.*

S E C T. VI.

3. The Distressed, who justly according to the secret will of God, for reasons best known to himself, are afflicted with some notable and lasting misery: such as the Blind and the Lame, the Deformed, the Lepers, the Monster, the Deaf and Dumb, Innocents, Fools and Frantick persons, the proper objects of pity and compassion, that neither sinned they nor their Parents, but that the power of God might be seen, and his Name glorified. Distressed.

These are generally censured for sinners, upon whom God hath layd such extraordinary calamities: And so are such as suffer loss of Children, Friends, Honour, Estate, by storms and tempests, by wars, famines, or any other fatal changes or chances in this world.

Such a one was *Job*, yet a perfect and upright Man, one that feared God and eschew'd evil; yet *Job's* Friends erroneously condemn'd him for an hypocrite, because so fearfully handled in his Person, Children, and Estate; not considering, That though sin be the cause of affliction, yet it is neither the perpetual, nor total, nor sole cause thereof; but that there are other good causes and considerations, that flow from the secret and good will of God, though they be hid from our eyes.

Thus those upon whom the *Tower of Siloam* fell were counted greater sinners than others, because they suffered such things: Thus those *Galileans*, whose blood *Pilate* mingled with their Sacrifices, were counted greater sinners than others, because they suffered such grievous things.

Thus *Lazarus* a beggar, and lying at the *Rich Man's* gate, and desiring to be fed with the crumbs that fell from the *Rich Man's* Table, and was deny'd, and the dogs came and licked his sores; yet was he carried by the Angels into *Abraham's* bosom. Thus the Man Blind from his birth, and sate and begg'd, was judg'd either for his own sins, or for the sins of his Parents, to be made so miserable; but it was that the work of God might be manifest. Luk. 16. 20.

S E C T. VII.

4. The Tainted or stained in Blood, who justly according to the will of God are made heirs to their Fathers misery; either natural, by hereditary diseases or ill conditions, or legal by Confiscation of Goods, Infamy, Bastardy, Slavery, or other attainder or corruption of blood; but especially for crimes of Treason or other high mis-demeanors against the Common-Wealth, for which the Children of those Parents are debarred from being heirs to their Estate or Dignity. Tainted.

1 Cor. 15. 22. *In Adam all die.* All which sayings amount to no more but this, That by the sin of *Adam* he and all his Children were made mortal: As by the sin of the *Gibeonites* they and their Children were made bound-slaves; and by the sin of *Gehezi* he and all his Children were made lepers. By one *Adam* sinning sin entred upon all Mankind; and for that one Man's sin death came upon him and all Mankind, by diminution of strength, which caused grief, diseases and death.

For though *Adam* was made *ψῆχος, εἰς ψυχὴν ζῶσαν, ἢ εἰς πνεῦμα ζῶσαν, i.e.* was made a living Soul, not a quickning Spirit; yet if he had continued to obey God, he had ever remained alive in paradise; and whether any higher condition was appointed to him; is uncertain to us, and was not certain to him.

Some think after a most long life God would have delivered him from the Body without any grief or pain, which the *Jews* do not call death, but *קָו* or *Osculum Pacis*, the Kiss of peace: others think he should have been translated, as *Enoch* or *Elias* were: But of this let others judge, while we hold with the wise *Hebrew*, that by the envy of the Devil death came into the world; and with the son of *Sirach*, By a Woman was the beginning of sin, and from thence we all die. For God made not death, neither hath he pleasure in the destruction of the living: for he created all things, that they might have their Being, and the Generations of the World were healthfull, and there is no poison of destruction in them, nor the kingdom of death upon the Earth; for Righteousness is immortal, and ungodly Men with their works and words have called it to them. Wisd. 2. 24. Eccles. 25. 24. Wisd. 1. 13.

Thus death came upon all the posterity of *Adam* by the Law of his original, by which the Bodies that were extracted from him could not but be obnoxious to the same evils to which his Body was subject, from whence for their substance and qualities they were derived.

For the benefit that might come to the Bodies of Men from the Tree of Life being taken away, they remained fading and frail as *Portulaks* made of earth, just like the Bodies of other Creatures. Thus say the *Rabbies* and *St. Cyrill*, *ἡρώδης ἐξ αὐτοῦ, ὡς ἀπὸ τοῦ φθαρτοῦ φθαροὶ γίνονται.*

As for the words *ἐφ' ᾧ πᾶσις ἡμᾶς*, if they yet stick, I say farther, it is no strange Metonymie among the *Hebrews* and those that do hebraize to use the word *sin* for *Punishment*: and therefore by a *Metalepsis* they are said *חַטָּא* to sin, who suffer any evil, though without their fault; as *Gen. 31. 36.* *Jacob* answer'd and said to *Laban*, *What is my trespass? what is my sin, that thou hast so hotly pursued after me?* And *Job 6. 24.* *Teach me, and I will hold my tongue: cause me to understand wherein I have erred;* where *חַטָּא* is interpreted by *σπαργαίνω*. Also *ἐφ' ᾧ* is by whom, as *ἐν* is used *Luke 5. 5.* *Act. 3. 16.* *1 Cor. 8. 2.* *Heb. 9. 17.*

Rightly therefore *St. Chrysostome* speaks upon this place, *ἐν αὐτῷ πάντες θνήσκουσιν, ὡς οἱ μὲν φάρμακον ἀπὸ τοῦ ζυλοῦ γινώσκουσιν παρ' ἐκείνου πάντες θνήσκουσιν.*

St. Paul in the next verse renders the reason of this assertion, That all Men therefore die, because they are all descended from *Adam*: Because they had no Law given them, which for the breach thereof did threaten the punishment of death upon the transgressors. He denyeth not but that sin was in the world from *Adam*, till the Law was given; as the sin of *Cain*, and of those before the Flood; of *Cham*, *Noah*, *Sodom*, the Brethren of *Joseph*, *Pharaoh* and others after the Flood: but never no death menaced, till *Moses* by his Law did inflict death for the more heinous

offences; because sin is not imputed, and consequently not punished, where there is no Law; that is, sin was not therefore imputed to any, that it should be to them the cause of death, to wit, to every particular Man. For God then did not punish each particular Man with death for their sin, but he punished all Mankind, and amongst them Infants and Children, that were never guilty of any sin: But the Law speaks to every person that sins saying, *That Soul shall die the death*: that is, God himself would cut him off by death, if either the Judges were ignorant of his crime that had deserved it, or if they neglected to do their duty.

Nevertheless death reigned all that while strongly, even from *Adam* to *Moses*, which was a long time, even two thousand five hundred Years, and spared none; no, not those that never sinned after the similitude of *Adam's* transgression, that is, that had committed no sin like unto that which *Adam* committed, such as *Abel*, *Noah*, *Abraham*, *Isaac*, *Jacob*, *Joseph*.

And because the word *ἀναστροφή* is ambiguous, and in some sense may be attributed to all, therefore the Apostle distinctly explains himself concerning what kind of sin he speaks, to wit of that sin which may be esteemed equal with that sin which *Adam* had committed: for great sins use to be compared to the sin of *Adam*, *Hof. 6. 7.*

The judgment given upon *Adam* for his offence was Banishment from Paradise, A curse upon the ground for his sake, a miserable painful life, and at last an everlasting death: and this judgment was not personal only to determine with him, but it was real and hereditary to him and to his heirs for ever. For as by his offence his innocency was corrupted, so by his judgment his Posterity was tainted, and his Blood stained: For first none of his Children shall be heirs to that immortality and Blessedness which he once was to enjoy in Paradise. Secondly, all his Children shall be blemished and tainted to inherit the curse of Banishment, misery and mortality which he incurred. Thirdly, this corruption shall not be remedied, but by the extraordinary Mediation of *Jesus Christ*.

Recapitulation.

Thus the Jural or calamitous sinners are of four sorts: The oppressed, the blemished, the distressed, and the tainted. And the word *Sinner* doth sometimes carry all these senses; for sometimes one and the same person may be oppressed, blemished, distressed and tainted.

Rom. 1. 29.

And the three first sort of sinners, Legal Moral and Jural, are not essentially different, but that one and the same person may be a transgressor, unkind and calamitous: as the *Gentiles* were transgressors and improbable or unmerciful, being *Filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: Full of envy, murder, debate, malignity, whisperers, back-biters, haters of God, despitesful, proud, boasters, inventors of evil things, disobedient to Parents, without understanding, Covenant-breakers, without natural affection, implacable, unmerciful*: And they were calamitous and blemished, being aliens from the Commonwealth of *Israel*, and strangers from the Covenant of Promise, having no hope, and without God in the world.

The *Jews* in the sight of God generally were as great sinners as the *Gentiles*, but legally and morally. — *What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin*: Yet jurally they were not such sinners, nor so calamitous as the *Gentiles*, because they were not such aliens and strangers from

from God, but had many reall rights and priviledges peculiar unto them, as the Peculiar People of God.

Yet the right which the *Jew* had in God was but a *puerile* or *servile* right, to be as Children in the condition of Servants, under age, in hardship under the Law: From which state *Christ* came to emancipate and deliver them, that he might advance them and invest them into a filial right of being the Sons of God, In a plenage and fulness of years, *Gal.* 4. 2, 3.

Thus Men are sinners three several waies: Most Men generally are transgressors and improbous or unkind: and all Men universally are calamitous, oppressed, blemished, distressed, and tainted; wherefore this last way Man, as he is a Man, is a sinner; and over and above legally and morally sinful, being actually transgressors and improbous as well as originally miserable and calamitous; that is, oppressed, blemished, distressed, and especially tainted or corrupted from the womb.

This is the Original sin with which all Men are defiled, for which death entred into the world. — *Of the Woman came the beginning of sin, and through her we all die. — By one Man sin entred into the world, and death by sin: so death passed upon all Men, for that all have sinned.* *Eccles.* 23. 24. *Rom.* 5. 12. *Chryst.*
ἡ ἀρχὴ τοῦ ἁμαρτανίου καὶ διὰ τὴν γυναῖκα παρεῖν ἡ ἁμαρτία ἐν τῷ κόσμῳ, καὶ διὰ τὴν ἁμαρτίαν ὁ θάνατος, καὶ οὕτως ἦν ὁ θάνατος ἐν τῷ κόσμῳ διὰ τὴν γυναῖκα, ὡς ὁ ἥμις ἁμαρτανίοι. *All the Generations of Men were healthful, and there is no poyson in them, nor the kingdom of death; but ungodly Men by their wicked works and words have called it to them.* *Wisd.* 1. 12.

Contractio Cause.

SECT. I.

This cause of original sin may be thus contracted into these Corollaries *Accounting*
 or Aphorisms. *Corol.* 1.

All are made sinners in *Adam*, as all are made righteous in *Christ*, so accounted: but both are really sinners, and really righteous in their own actions.

1. Because *Adam* had our Nature and we his; but his Will was not ours, *Reason.*
 nor ours his. *Adam's Will*
not ours.

We were as to our Bodies in his loyns, but not as to our Souls; nor actually our Bodies neither, but seminally causally and virtually: But which way can any Man imagine that our Souls were propagated from him? or that our Souls were in his Soul, as our Bodies were in his Body? Did not he judg for himself, and choose for himself? and do not we judg for our selves, and choose for our selves? for his Will was his own, and our Wills are our own.

How can we imagine it otherwise?

He was deceived, not we. *Reason.*

He eat the forbidden fruit, not we.

He was thrust out of Paradise, not we.

2. Because as it is just in Men to account the Sons of Traitors sinners, *Reason.*
 and punish them accordingly: so it is much more just in God to account the Sons of *Adam* sinners, and to punish them accordingly.

Adam sinned for himself, and was punished for himself; so that neither his sin was ours, nor his punishment ours really, but by imputation.

We are by Nature the Children of wrath.

Because we are Children of sin, and of a sinner.

Adam a Representative of all Mankind, as a *Parliament* is of a whole Kingdom. *Object.*
Solut.
 If

If a *Parliament* err, the Kingdom erres; if they suffer, the Kingdom suffers.

A Representative Will is a real Will in Law, not in Nature.

Parliament's Wills are our Wills; their Decrees oblige us, because of our consent given to choose them to act for us.

How did we make such a Compact with *Adam*?

Yet *Adam* was a Corporation, and we in him are included, so as to stand or fall by him.

Adam was obliged to obey, not to sin; but he was obliged to suffer, because he sinned.

We are obliged to obey, not to sin; but we are obliged to suffer, because we sin.

And we are obliged to suffer, because he sinned; but how we are obliged to sin because he sinned, I cannot understand.

S E C T. II.

Object.
Solut.
Levi's pay-
ing of Tithes.

Levi pay'd Tithes in *Abraham's* loyns.

A token of subjection in the Father, which is derived to the Children. If the Head yielded, the Members must: So they pay'd Tithes virtually in their Father before they were born; but they must pay them actually in their own persons and for themselves, after they are born.

As heirs have rights to Honours and Estates in their Father's Honours and Estates, and also in their shames and Debts while they live; but after their death they enjoy the profits, and bear the burdens and shames of their Fathers.

How were our Persons in *Adam*? Seminally, as the plant in the root and seed; potentially, not actually. But where were our Wills? even where our Souls were, with God that gives us them when he frames us in the womb.

Yet a jural will we had in *Adam*, to have a right in him, and by him, or else a wrong: as people have in their Knights and Burgeffes; who nevertheless have distinct wills for themselves in other things, as they have, in whose wills for their election only their wills are included.

So *Adam* was for us all, to stand or fall for us all; not to do good or bad for us all: and now we must all suffer by him, though we did not act actually sin in him, but virtually.

We have the same natural Body, and inclinations thereof, as *Adam* had.

But as his Body and his inclinations were personal to himself; so our Bodies and our inclinations are personal to our selves.

If *Adam* in nature had been created a Child, he could not have sinned, because he as a Child could have no use of his will.

When I am born into the world, I cannot sin in the world, till I come to the use of my reason and will in the world; how then could I sin before I was born, or had a being in the world, any more than as I was (as the fruit is in the winter) fast asleep in my causes? How then say some, we were sinners before we were? and how indeed? not so as they mean, let them prove it if they can.

Corruption of Bodies is manifest, and so Health is by weak or strong Progenitors. Diseases and Health are much hereditary in Nature: but virtues or vices of Souls I could never apprehend any descent or conveyance

veyance of them from Parents to their Children. Estates Honours and Shames are convey'd and pass upon posterity; but not by the passage of Nature, but of Law.

We are all concluded by *Adam's* will; yet how? If he had done good altogether, his goodness was personally his own; nor is it, or ever was, or ever will be ours, but we should be the better for it. But being he did evil, his evil was personally his own; nor is it, or ever was, or ever will be ours; but we shall fare the worse for it.

Adam was obliged to do good, so are we.

Adam was not obliged to sin, no more are we.

We are as free to good or bad as *Adam* and *Eve* were.

How is a Traitor's blood that runs in his veins, or his Son's blood tainted? the *Wife* can tell.

We put a great stress upon many things, as upon this of Original sin, and upon *Hoc est corpus meum*, and upon *Tu es Petrus*, and of being born in sin, and of the power of the *Keyes*, and of the Free-will, and of Imputed Righteousness; as also of Predestination, Election, Reprobation, and of a Judg in matters of Faith, of Infallibility, and Universal Supremacy, Heresy, &c.

It was the custom then to speak, yea think so, as they declare in these matters. Who can hinder or blame us justly for labouring to understand the meaning of these things, and not be abused as our Fathers were?

We all agree concerning these matters of Original sin, Election, Reprobation, Free-will, Imputed righteousness, the real presence of *Christ* in the *Eucharist*, the washing of Baptism; but we cannot agree concerning the manner.

If we would leave quarrelling, and sit still, and consider these points, we should in time understand them sufficiently by our own experience better than they do that dispute of them daily.

We are prone to nothing but evil.

Flesh is prone to evil by exceeding the bounds of reason; but Reason it self tends another way. — *With my mind I serve the Law of God, but with my flesh the Law of sin. I delight in the Law of God after the inward Man: but I see another Law in my members, warring against the Law of my mind, and bringing me into captivity to the Law of sin, that is in my members.*

Object.

Solut.

Rom. 7. 23;
Rom. 7. 23;
23.

Adam's faculties were corrupted, so are ours.

Object.

Both true in a safe sense: and if these safe senses were admitted, all would agree; but there is, though not acknowledged, Pride, Interest, and uncharitableness in the way, that obstructs this universal good that would be, both in Church and State: But who can help it? it must be born, only wise Men and honest Men will be no slaves.

Solut.

SECT. III.

We are made mortal in *Adam*.

Not actually by dying in his body, and with his body; for we sprang from his body before dead, but causatively by descent from his made mortal body.

Corol. 2.
All mortal in *Adam*.

As he sinned for himself, so we sin for our selves.

Reasons

And as he died for himself, so we die for our selves.

But his sin was not ours, and his death was not ours, but only the cause of our sin, and the cause of our death.

Mor-

Mortalis gignit mortalem.

Immortalis gignit immortalem.

Servus gignit servos.

Nobilis gignit Nobiles.

Fortes creantur fortibus.

Morbosi creantur à morbofis.

Infamis non gignit infamem.

Sed, Peccator non gignit peccatorem.

Doctus non gignit Doctum.

Innocens non gignit innocentem.

In true and safe senses, some Natural, some Jural.

A Mortal begets a Mortal.

An Immortal begets an Immortal. *Cum grano salis, Deus de Deo.*

Servants beget servants.

Free-Men beget Free-Men.

Nobles beget Nobles.

Strength begets strength.

Weakness begets weakness.

Infamous doth not beget infamous.

But, a sinner begets not a sinner.

A Learned Man begets not a Learned Man.

A virtuous Man begets not a virtuous Man.

S E C T. IV.

Corol. 3.
Righteous in
Christ.
Reason 1:

We are made righteous in *Christ*: *i. e.* Accounted
Christ's righteousness was not individually ours; nor is our righteousness individually his, nor can any person's qualities be communicated to another.

Reason 2:

Nature made us in *Adam*.

Grace makes us in *Christ*.

Bodies were in *Adam*, not Souls.

Souls are in *Christ*, not Bodies.

One Man's will is not really in anothers.

Sin is in Soul, not Body.

Death is in Body, not Soul.

Righteousness is in Soul, not Body.

We are born of the Bodies, not of the Souls of our Parents.

S E C T. V.

Corol. 4.
Immortal in
Christ.
Reason.

We are immortal in *Christ* by *Christ*'s Body.
Christ's immortality was not individually ours, as our immortality is not individually his.

But we are made immortal by his immortality.

1 Cor. 15. 22.

As in *Adam* we all die, so in *Christ* all are made alive.

Souls were not in *Adam*'s Soul.

Souls are not in *Christ*'s Soul.

Bodies are not in *Christ*'s Body.

Our persons were not in *Adam*'s person.

Our persons are not in *Christ*'s person.

Our bodies seminally in *Adam*'s body, *i. e.* not to act in *Adam*; but fast asleep in him as their cause.

Our

Our Souls not at all in *Adam's* Soul, but created apart and infused by God.

So the acts of *Adam's* body were not the acts of our bodies.

So the acts of *Adam's* Soul were not the acts of our Souls.

So the acts of *Christ's* body were not the acts of our bodies.

So the acts of *Christ's* Soul were not the acts of our Souls.

SECT. VI.

Every Individual body naturally acts for it self.

Every Individual Soul naturally acts for it self.

And is rewarded or punished for it self.

— The Soul that sinneth it shall die.

— Fathers eat sowre grapes, Children's teeth not set an edge.

Every mortal individual is mortal for it self.

Every immortal individual is immortal for it self.

Every individual is good for it self.

Every individual is bad for it self.

So in a right sense,

1. We are made Sinners by *Adam's* sin.

2. We are made Righteous by *Christ's* Righteousness.

3. We are made Mortal by *Adam's* mortality.

4. We are made Immortal by *Christ's* Immortality.

If any Man can express these things better, let him a God's Name, I shall be glad to learn.

One Touch more, and then I have done.

Adam's body the root and seed of our bodies.

Adam's Soul not the root nor seed of our Souls.

Adam's body acted for it self.

Adam's Soul acted for it self.

Our bodies act for themselves.

Our Souls act for themselves.

Ergo,

Adam's virtues were not ours.

Adam's vices were not ours.

Adam's rewards were not ours.

Adam's punishments were not ours.

Rules.

Unusquisque habet judicium pro semetipso.

Unusquisque habet voluntatem pro semetipso.

Unusquisque habet passiones pro semetipso.

Unusquisque habet actiones pro semetipso.

Every one hath a judgment for himself.

Every one hath a will for himself.

Every one hath passions for himself.

Every one hath actions for himself.

Individuals communicate not their actions or passions, but are distinct as their persons.

Sin is not Nature.

Nature is not Sin.

Righteousness is not Nature.

Nature is not Righteousness.

Corol. 5.
Reason.
Every Indi-
viduum acts
for its self.
Ex. 18.

The Close.

Natural actions of Body and Soul reach not beyond the person that acts them.

Moral actions extend not beyond the person that acts them.

Jural actions do extend beyond the persons that act them, for punishment or reward by act of Law, or Grace, &c.

S E C T. VI.

Once more and use it not, I beg leave to review the triple distinction that I made of a Sinner.

Sinner Legal. 1. A Sinner Legally is a transgressor and offender against the rules of the Law, in not doing that right whereto the Law binds him: and he that doth not right according to the Law, he is unrighteous; and a person unrighteous is a sinner.

Such sinners were the sinners of the *Gentiles*, who lived in idolatry: such a sinner was the Woman who washed the feet of *Christ* with her tears, and wiped them with the hair of her head, and kissed them, and anointed them with ointment; for she was an adulteress: Such a sinner was the Woman taken in Adultery in the very act, and was therefore brought by the *Scribes* and *Pharisees* unto *Christ* to be stoned to death.

John. 7. 37.

John. 8. 34.

And this kind of sinner who is a transgressor of the Law, is opposed to the person who is legally righteous, by doing that right which the Law requireth.

S E C T. VII.

Sinner Moral. 2. A sinner Morally, *quoad mores*, is a Trespasser offending against the rules of Good manners, of Humanity, Equity, Charity, Mercy, and Courtesy, not dealing handsomely or kindly, not doing that right whereto the rule of Equity and Charity obligeth him; but is churlish, uncharitable, unmerciful and unkind. And he that doth not right according to the rules of Equity and Good manners, he is unrighteous, and a person unrighteous is a sinner.

Such a sinner was *Cham*, who seeing his Father's nakedness, told his two Brethren without: This fact was a sin, for it was punished with a heavy curse of perpetual slavery to him and his heirs; yet this was no legal sin, for there was no Statute Law in being, which forbade that fact: but it was a moral sin against the rule of Good manners for the Son to tell of his Father's infirmity.

Gen. 9. 22.

Such sinners were they who despised *Saul*, and brought him no presents. This fact was a sin, for the Trespassers are thereupon called the *Children of Belial*: yet this was no Legal sin against any Law of *Moses*, but a Moral sin against Equity, and Good manners, and Common custom, for Subjects to despise their King, and bring him no presents.

Such a sinner was *Nabal*, who churlishly answer'd *David*, and deny'd him relief and his Servants, for which he is censured such a *Son of Belial*, that a Man cannot speak to him: yet this was no Legal sin against any Law, but a Moral sin against Equity and Good manners, that a Man of a great Estate should be so unthankful as to deny a little provision, to such persons

1 Sam. 10. 27.

1 Sam. 25. 10.

persons as had not only done him no hurt, but much good in securing him and all that he had.

Such a sinner was the wicked Servant, who when his Lord had forgiven him ten thousand Talents, would neither forgive nor forbear his fellow-servant, who owed him but an hundred pence, but arrested him and imprisoned him for it. This fact was a sin, for the Lord was wroth, and revoking his former pardon, delivered him to the Tormenters, till he should pay all that was due unto him: yet this was no Legal sin against any Law, for the Law allows every Creditor to sue for his debt; but was a Moral sin against Equity and Good manners, for him, to whom his Master had forgiven a debt of a thousand Talents, to exact from his fellow-servant a debt of an hundred pence. Math. 18. 28.

And such sinners were the Priest and the Levite, who seeing a Man lie in the way stripped, wounded, and half dead, passed by on the other side. This fact of theirs was no Legal sin against any Law, but a Moral sin against the rules of Equity, Humanity, Mercy and Courtesie.

And this Moral sinner who is a trespasser against the rules of Equity and Good manners, is opposed to the person who is Morally righteous by doing that right which Equity, Humanity and Charity require.

Such sinners will the Damned be found at the day of Judgment, when they shall be convicted and sentenced for not giving food to the hungry, nor drink to the thirsty, nor clothes to the naked, &c. which are not Legal sins, but Moral, against Equity, Charity and Mercy.

S E C T. VIII.

3. A Sinner Jurally, *quoad Jura*, is one who is a *Quasi-Trespasser*, i.e. a miserable or piteous person who hath no right, or not that right which he had or might, or should have had, but is debarred or deprived of that right, which by Law, Equity or favour is commonly allow'd to others, and is doom'd or condemned to suffer those pains and losses, which are commonly inflicted upon transgressors commonly used in like cases. Sinner Jurall

He that hath no right may be called unrighteous, and he that is unrighteous is a sinner.

Yet a *Quasi* sinner is not a sinner actually, as the two former were; as if he had done any act of a sinner, or had sin inherent in him; but he is a sinner passively, being put into the state of a sinner, to whom sin is imputed, and being made obnoxious to be offended and afflicted, as if he were really an offender and a sinner. For it is not any act of his own that makes him a transgressor, or puts him into the state of a sinner, but either the act of the Law which justly imputes unto him the sin, whereof some other is guilty, or the act of some adversary, who unjustly imputes unto him that sin whereof neither he nor any other is guilty, but calumniates and criminales him falsely, *vide Gen. 4. 11. Gen. 19. 15. Exod. 34. 7. Num. 14. 18.*

Such a sinner is a Bastard, who being no transgressor against the Law, is by the Law made a *Quasi-Trespasser*, and deprived of his Birth-right, and debarred from that inheritance, which by the common course of custom belongs unto him.

For the poor Bastard is condemned for a sinner before he is born, before he hath done any good or evil, before he hath stirr'd in his Mother's womb: because his conception being unlawful and sinful, doth by an act

of the Law render his Parents sinners Legally, and himself a *Quasi*-transgressor or a sinner Jurally.

Deut. 23. 2.

And by the Law of God the Bastard lost not only his Birth-right, but also his right of Assembly, to him and his heirs for ten Generations, during which time they stood as persons excommunicate, debarred from entrance into the Congregation of the Lord.

Such a sinner is an Alien, Forreigner or Stranger inhabiting a Countrey where he is disabled and debarred from the privileges of inheritances, Assemblies and Societies and other common Benefits of the Law, which the People of the Land enjoy, and consequently he lives in a state or condition which is usually inflicted on sinners for some sin.

So the *Romans*, *Greeks* and other Nations living in *Judea*, the *Jews* accounted and called sinners, because they were Aliens and Strangers, who had no right to the Lands and inheritances in the Kingdom of *Israel*, nor to the Assemblies, Congregations and Ceremonies of *Moses*, which were by the Law appropriated and entailed to the Nation of the *Jews*: for in this Jural sense the word *Sinner* is taken frequently in the Gospel, especially where it stands adjoined with *Publicans*; See *Math.* 9 10. *Math.* 11. 19. *Mar.* 2. 15, 16. *Luc.* 5. 30. *Luc.* 15. 1.

Deut. 23. 6.

And by the Law of God the *Ammonites* and *Moabites* were cast into the condition and state of sinners for ever. — *Thou shalt not seek their peace, nor their prosperity all thy daies for ever; i. e.* They shall be for ever unto thee *Quasi*-trespassers.

Jos. 9. 23.

Such a sinner is a Bond-Man, a Slave, though he be a villain or slave born, who is no actual transgressor against any Law; yet by the Law of Nations is made a *Quasi*-trespasser, being wholly decapitated and deper-sonated from the common condition of a humane person, to be an odious, cursed and detestable Creature, living as it were in the state of a Beast, wholly disabled from having any right at all, no right of Assembly to consult, no right of Testimony to bear witness, no right of a Testament to make a Will, no right of inheritance to enjoy any Estate. And by the Law of God the *Gibeonites* were cursed into an hereditary bondage to be drudges about the Temple. — *Now therefore ye are cursed, and there shall none of you be freed from being Bond-Men, and hewers of wood and drawers of water for the house of my God.*

Jos. 7. 24, 25.

2 Sam. 21. 9.

2 Kings 5. 25.

Rom. 5. 19.

Such sinners are all they who are made heirs to the misery of their Parents, those transgressors whose punishment the Law makes hereditary to pass upon themselves, and consequently to descend unto their Children. As the Sons of *Achan*, who for their Father's Sacriledg were stoned to death in the Vally of *Achan*: And the seven Sons of *Saul*, who for their Father's cruelty were hang'd in the Hill before the Lord: And the Sons of *Gebezi*, if he had any, who for their Father's bribery were to be heirs of his Leprosy: And all Mankind, who for the transgression or Legal sin of *Adam* are made *Quasi*-trespassers or Jural sinners, to be afflicted with death and mortality: For by one Man's disobedience many were made sinners; *i. e.* *Quasi*-trespassers or Jural sinners, to lose the right of Paradise and Blessedness.

And this Jural Sinner is opposed to an owner.

1 Kings 1. 12.

Lastly, such sinners as are oppressed, by force, fraud or colour of Law, who are criminated by calumny, and suffer death by an unjust Sentence; as *Bathsbeba* and *Solomon*, in case *Adonijah* had prevailed for the Kingdom, had been made sinners. — *Otherwise it shall come to pass when my Lord the*

the King shall sleep with his Fathers, that I and my Son Solomon shall be counted offenders.

Such a sinner is a Man, who in dangerous times, when terrible ones watch for iniquity, is made an offender for a word. And with all Religious reverence be it written; such a sinner was *Jesus Christ*, who though he be very true God and true Man, the truest and justest Man that ever lived, who did no sin, nor spake no guile, yet he suffered as a sinner. For, *He poured out his Soul unto death, and was numbred with the transgressors*: He was made a *Quasi-transgressor*, and so handled. God made him to be sin for us, who knew no sin; i. e. he who really was no sinner, was made a *Quasi* sinner, and was afflicted as a sinner. — *Christ hath redeemed us from the curse of the Law, being made a curse for us*; i. e. he who really was not a curse, was made a *Quasi*-curse, and was afflicted as if a cursed person.

These three several sinners, the Legal, the Moral and the Jural, are not three opposit sorts of sinners, so contradistinct that the one is repugnant to the other, or that one sense excludeth the rest; but they are different degrees of sinners, whereof the one may be without the other, and yet so consistent, that they may all concur in one and the same person. For *Christ* was a sinner Jurally only, but no way Legally nor Morally. And *Dives* was a sinner Morally only, not Legally; for we read not that he was a transgressor against the Law, nor Jurally, for he had great Possessions.

But in the sight of God, Men are sinners all three waies: Legally, Morally and Jurally, being transgressors against the Law, and offenders against Equity, and Aliens, Forreigners and Strangers to the rights, privileges and inheritances of the Kingdom of Heaven, whereto Man, as Man, and as the Son of *Adam*, hath no right, interest or claim, but is born, and stands in the state of a *Quasi* trespasser, and *Quasi* sinner.

Adam was created upright, i. e. not a transgressor Legally, nor a trespasser Morally; and he was created an owner; for upon his creation, God gave him a humane right of Dominion over Fish, Foul and Beasts.

But by virtue of his creation he had no Supernatural or Divine right; for he had no right to Paradise, and the Blessings thereof: For when *Adam* was created, Paradise was not yet planted; but after the creation of *Adam* follow'd the plantation of *Eden*, and God by putting *Adam* into *Eden*, did further justify him, for unto that right which was at first given him by Nature, God superadded another right by Grace in setting and seating him in Paradise. And this right was hereditary to him and his heirs.

But *Adam* by his transgression in offending against the Law of Paradise, made himself a transgressor, and all his heirs *Quasi* trespassers: For the punishment or curse upon him for his transgression, was his ejection and mortality; which ejection and mortality descended also to all his Posterity. For according to God's Contract with *Adam*, and according to the rule of Equity and Reason, sueing the Blessing, was hereditary to him and his heirs, therefore the curse also became hereditary to him and his heirs.

This affliction of Man or his ejection from Paradise and his mortality, that now he is born to no divine inheritance, but is born an out-cast from God's Blessing, born a mortal Creature, that must necessarily die; this is the condition that makes Man a *Quasi*-trespasser, and puts him into the state

state of a Jural sinner; and this *Quasi*-trespasser or Jural sinner is the Man who in the next verse shall be justified by the Faith of *Jesus Christ*. For the Person who is the proper subject of Justification is Man considered as a Jural sinner, not excluding his legal or moral sins, from which he is also justified; yet they unto his justifying are but accidental: for although legally and morally, he were never so righteous; yet unless he be justified he cannot be saved: for he is still a Jural or *Quasi* sinner.

1. Because he is not a sinner actively by committing any act of sin, as were the two former sinners, who were offenders legally and morally, by acting against Law and Equity; but he is a sinner passively by suffering that loss or pain which is inflicted on him who is a sinner actively.

For the Verb *Sinning*, is sometimes put passively for suffering, as *Gen. 31. 39. That which was torn of Beasts I brought not unto thee, I bare the loss of it;* where the Hebrew word is *Chata*, *i. e.* I sinned for it.

2. Because he is not a sinner really, in whom sin is inherent, but putatively, to whom sin is imputed, and who being innocent is reputed a delinquent, and put into the state of a sinner, that he may suffer that affliction which is the usual punishment of a sinner. As the Beasts which the Law declared unclean, were not in themselves unclean really and inherently, but imaginarily and putatively; for uncleanness was therefore imputed unto them, that they might be forborn as if they had been really unclean.

3. Because the fact which constituteth a Man thus a *Quasi*-sinner to be miserable and wretched, is no act of his own, but is either the act of some Law, which justly imputeth unto him that sin, whereof some other is guilty, or is the act of some adversary, who unjustly imputeth and chargeth upon him that sin whereof he is not guilty, that he may suffer for it, as if he were guilty.

Hence the *Quasi*-sinner is termed by the Apostle a Constituted or Made-Sinner: as ——— *By one Man's disobedience many were made sinners;* where in the Greek it is, *Ἀμαρτωλοὶ κατασκευασθέντες*, *i. e.* were constituted, ordained or appointed sinners: And hereto other vulgar Translations agree; for the *Italian* hath it, constituted sinners, and the *French* rendred Sinners; *i. e.* put into the state or condition of sinners, to be *Quasi* sinners.

For in respect of the Tense, none of the Verbs in that verse are of the Preterperfect Tense, but all Aorists and Indefinite. And seeing the two first are not rendred Preterperfectly thus, Sin hath entred, and death hath passed; but Indefinitely thus, Sin entred, and death passed: Therefore accordingly the Translation had been more suitable, if the last Verb also had been rendred Indefinitely thus, For that (or in whom) all sinned.

And in respect of the sense, the words *In whom all sinned*, carry the same sense with those, *Through the offence of one many were made sinners.*

That the difference between them in the concrete is not essential and necessary, but accidental and contingent, for they are not so opposite and contrary, as that the word being taken in some one sense, should therefore exclude all the rest; but the senses of the word are only diverse, *i. e.* so different, that one sense may be without the other; and yet so consistent, that they may all concur in the same word. For the word *Sinner*, doth carry sometime only one of those senses, sometime two, and sometime all three: and when the senses are plural, sometime they are equal, sometime some one of them is more eminent; so that one and the same person may be a transgressor, improbus and calamitous.

And

And this Sinner shall be justified by his Faith in *Jesus Christ*, as shall next be declared.

But before I leave this business, which comes not in Play every day, and it may be will never present it self again; I shall crave leave to set one Spell more to the matter in hand.

Here is sin and death pretended in the pot.

—hæret lateri Lethalis Arundo.

Adam sinned, and we sin and die, *Omnes eramus in illo uno, cum ille unus nos omnes perdidit.* We were all in the loyns of that one Man, when that one Man sinned and slew us all: So we sinned and died before we were born, and all is put upon our first Parents score, and Adam is made guilty of the Sins and Deaths of the whole World.

Our Natural and original weakness of being liable to Sin and Death, I call not into question, for so it is undoubtedly. But that it came upon us by our Will when we had none, because we were not, I cannot understand the Grandees of the Church; those great Names have frighted us into such an opinion for many Centuries of years, and we have made it a cloak to cover and excuse our transgressions by our fall in another Man. So willing are we to take so much pains to make the way to happiness narrower, and the way to death broader than it is, and sin and death as irresistible as God himself. *Magna pars humanarum querelarum non injusta modo materia, sed stulta est:* The complaints the world maketh are for the most part unjust and void of reason. *Omnes nostris vitiis favemus, & quod propria facimus voluntate ad natura referimus necessitatem:* We are all tender and favourable to our own sins, and what we have done by the pleasure of our own Will, we lay them at the door of fate and necessity, and put them upon God and Nature, till we are speechless, and our complaints end in curses and weeping, and wailing and gnashing of teeth.

S E C T. IX.

Lord what a noise hath this Original Sin, thus stated made amongst the Sons of Adam! O wretched Men that we are! so we groan it out; and there is a kind of Musick in the sound which we hear, and we delight in it, and carry it along in our mind, and so become wretched indeed, even those miserable sinners which will ever be so.

When this Lion roareth, all the Beasts of the Forrest tremble; we hear the noise of it, and do not know whence it cometh, nor whither it goeth; we feel and fear it, but none of us knoweth what it is. When we are Infants, we do not know that we are so, no more than the Tree doth that it groweth: we cannot discover what poyson we brought with us into the World; but poyson'd we are, and understand not how, nor in what: as it is the nature of some poyson to have no sensible operation for some years, but breaks forth at last into swellings and putrified sores, and not thoroughly purged to our lives end. In the dawns and breakings forth of our Reason we understand little more than the rod and sinart it bringeth with it: In our riper age our Blood runneth hot in our veins, then do we act over that with some sense and feeling, which our Nurse prattled unto us, and servants read to us with a licentious tongue and wanton behaviour in our Nonage, and express those Rudiments and principles at last as perfectly, as those old Gray-headed *Atheists* that taught them.

And

And having aſſed wantonneſs, revenge, and love of this world, to eaſe our ſelves, caſt them all upon *Adam*, and in effect upon God.

This was the beſt Crown wherewith our Mother crown'd us in the day of our Conception. She taught us from the beginning that we ſuckt it from her breſts, as ſhe and all her Fathers had done before her, who were forced to ſin by a violent hand that firſt thruſt us into that deadly path. Indeed the Old Man, that old Sinner is glad to hear of another Old Man worſer than himſelf; although he never intend to crucify him, nor well underſtandeth what he is, no more than the vulgar do *Anti-Chriſt*, or the Devil, God bleſs us; but that the one is a Beaſt that hath horns and hoofs, and the other ſawcer eyes and claws and a cloven foot.

Multitude of years (though Age be talkative) yet many times know no more of this, ſo much famed ſourſe of dealy poyſon, than the youths that are but of yeſterday; even they who have been brought up in *Nob*, in the City and Univerſity of Priests in the *Vatican*, can tell no more what to make of it than the Breeder of Bullocks, or he that holderth the Plough.

The *Anabaptiſts* in the daies of our Fore-Fathers called it *Somnium Auguſtini*, St. *Auſtin's* Dream. Some make it a Sin, ſome a puniſhment only, ſome make it both, ſome the want of original Righteouſneſs, ſome the habitual obliquity of the Will, others have made it the Image of the Devil. There be that conceive all the Faculties of the Soul and Body, even the whole Eſſence of Man to be corrupted, and a Maſs of evil molded up into a Man. There be that make it an Accident, and there have been that have made it a Subſtance, and there have not been wanting thoſe that made it nothing at all. It is my Choler, ſaith the Revenger: It is my Melancholy, ſaith the Deſperate one: It is my Blood, ſaith the Wanton: It is my Appetite, ſaith the Glutton: It is, it is not, what every one pleaſeth.

Well, be theſe darkneſſes in the Underſtanding, and theſe perverſneſſes, and ſlaveries of the Will, and theſe pollutions of the whole Man, what they may be; yet for all them, nor for all the Devils in her that are about them, we ſhall not ſin nor die unleſs we will, our deſtruction is from our ſelves.

1 Cor. 6. 12:

And if ſuch we were all; yet now we are waſhed, now we are ſanctified, now we are juſtified in the Name of our Lord *Jeſus Chriſt*. And the Leper who is cleaned complaineth no more of his ſcab, but returneth to give thanks, and ſtrives to keep himſelf ſweet and clean: None but dogs will return to their vomit, and none but ſwine when they are waſhed will wallow in the mire. The Blind Man who is cured will not return into the ditch, and impute it to his former blindneſs, but rejoyceth in the light, and walketh therein.

And we cannot without ſoul ingratitude deny, but what we loſt in *Adam*, we have recover'd in *Chriſt*, with manifold improvements; for not as is the offence, ſo is alſo the free-gift. For as by the offence of one many were made ſinners, ſo by the obedience of one many ſhall be made righteous: Made ſo, not only by imputation (for that would pleaſe us well, have ſins removed and be Sinners ſtill) but made ſo, that is ſupply'd with all helps and ſtrengths neceſſary to perfect that Holineſs, which is required of them that are juſtified by Faith in *Chriſt Jeſus*. For is not the Goſpel above the Law, Grace above Works, God above the Devil, the Second *Adam* ſtronger than the firſt, the Spirit above the Fleſh, Mighty for the caſting down of the ſtrong holds of Sin and Satan, and for

for the translating us from the power of darkneſs into the Kingdom of the dear Son of God.

To conclude : If in *Adam* we were all loſt and crowded into Hell, in *Chriſt* we are all ſaved and advanced into Heaven. And if we are weak, yet in God is our ſtrength : And therefore why will ye die, O ye houſe of *Israel*.

Take we heed of ſowing pillows under our own elbows ; and if they be not ſoft and eaſy enough to ſleep on, beware of bringing in a good meaning and honeſt intention to ſtuff them up, leaſt on theſe we ſleep ſo ſecurely as *Sampſon* did on the lap of *Dalilah*, till our ſtrength go from us indeed, and be fit for nothing, but to grind in his priſon, and to do him ſervice who put out our eyes, able to die and periſh, but not able to live and be ſaved ; ſtrong to do evil, but feeble and loſt to all good.

And as we pretend Original Sin to be our driver into all other evils and calamities, ſo we pretend the want and insufficiency of Grace, to ſave us ; and as we know not what that monſter of Sin is, ſo we underſtand not the Beauty of God's Grace.

Grace (as Sin) is in every Man's mouth, the ſound of it hath gone through the Earth. *Ebrius ad phialam, mendicus ad januam* ; The drunkard ſpeaketh of it in his cups, and vows 'tis better than Wine, and by the Grace of God he will be drunk no more. The Beggar maketh it his Topick, and hopeth that God's Grace will melt the hearts of the Rich to relieve his wants, and he will promiſe to fall to work for his living ; but the one adds drunkenneſs to his thirſt, and the other hath no power to unfold his idle hands for all this.

Even they that are Giants for Learning, leading Men of the firſt rank and file, that ſay they know it and have it, have kept it to themſelves, or but ſlightly diſcovered it to the People in that ſimplicity and nakedneſs, that upon the firſt ſight they may ſay, This is it. Sometimes they repreſent it to be an inſuſed Habit, ſometimes a Motion or operation, ſometimes they know not how to diſtinguiſh it from Faith and Charity, it is one and the ſame, and yet it is manifold ; it exciteſh and ſtirreth us up, it worketh in us, and it worketh with us, it goeth before us and it follows us. Thus they handle Grace as the Philoſophers do the Soul, they tell us what wonders it worketh, but not its Eſſence ; they tell us what it doth, but not what it is.

In all that I have written, I profeſs not to flight or jeer at that original Weakneſs, or attainder of Sin and Death, which all of us have cauſe to bemoan ; but my ſcope is to atteſt the Juſtice and Mercy of God who hath been made too much the author of Sin and Death.

And to ſatiſſie the ignorant, that Sin is not entailed upon us, by fate or Blood, nor Grace neither, whether we will or no.

They have been too long made to believe, that Sin and Grace have been real inſuſions and Phyſical operations from the evil and the Good Spirit, working ſenſible alterations in the Fleſh and Spirit without any concurrence or operation of the Will of either. Upon this inevitable neceſſity of ſinning and damnation on the one hand, and of Grace and Salvation on the other hand, they are moved to lie ſtill under the one which they cannot help, and wait for the other, if ever it be decreed to come, which they cannot call nor invite unto them.

The People are aſtoniſhed when they are told of their blindneſs, and lameneſs, and deadneſs to all good, and of the neceſſity of a real deſcenſion

of the Spirit into the Heart, which being stark blind and stone dead, is not able to know what is done unto it in the Reviving thereof, no not so much as to consent to receive what shall be given it.

If Sin were inevitably decreed, and accordingly infused by the Devil into all Souls, beginning at *Adam*, it should be non-sense to define Sin to be a transgression of the Law, and a covenant with Satan.

And if Grace were inevitably decreed, and accordingly poured by God into all Souls, beginning at *Adam*, it should be non-sense to define Grace to be an obedience to the Gospel, and a covenant with God.

There was never yet any Covenant made without consent of Wills between both parties. The Devil and the Sinner are agreed, and God and the Godly are agreed also. And this Agreement must be free on both sides; for a forc'd will is no will, nor can the will be forc'd either by God or Man: *Nullum pertinacia remedium posuit Deus aut homo*: There is no remedy against the obstinacy of will either from God or Man.

God hath made in Man a Free-will, to work freely, neither can it work otherwise, neither will God destroy the work of his own hands, nor is there any reason but that Man should be left to the liberty of his own will, for good or evil.

And if any thing be given from above to help the Gifts of Nature, whatsoever is so given, is given according to the capacity of the receiver: Nor is any thing given till it be received, nor can it be received till it be accepted, nor can it be accepted without a will, nor can it be a will without God, who hath given this will.

Who then can sin and be damned against his will? and who can repent and be saved against his will? Damnation it self cannot damn them that will not be damned; and Salvation it self cannot save them that will not be saved. The Devil wills us to sin, and we will it too: God wills us to repent, and we will it too. So comes Sin and Damnation, so comes Grace and Salvation. We cannot sin, nor be damned without our selves; we cannot have Grace nor be saved without our selves.

There is shuffling and cutting in saying, God worketh the will sweetly over to consent, how then irresistibly? and how comes the will to dissent but irresistibly.

O Irresistibility, Irresistibility! thou takest away all Sin and all Goodness, because thou takest away all will to either; and there can be neither good nor bad without a will. O Irresistibility, Irresistibility! thou takest away all damnation and salvation, because thou takest away all will to either; and there can be neither damnation nor salvation without a will: And so no punishment nor reward can be due to any.

And so all Rules and Laws are fooleries, and signifie nothing: So God shall be the author of Grace without or against the will, and give a Gift and no Gift: And the Devil by act, but God by purpose, shall be the author of sin without and against the will, and force a sin and no sin.

I may suffer against my will, but I cannot sin against my will.

I cannot do good against my will, nor can I be rewarded against my will. These are such necessary consequential demonstrations, as no body can deny. But some would if they could put out the eyes of all Men, and being blind in themselves, would have no body see; because they want tails, would perswade others to cut off theirs.

If God had not given Man a will, he had had no sin, but now his sin remaineth. If God had not given Man a Will, he had had no good; but
now

now his good remaineth. If God had not given a Man will, it had been very unreasonable to bid him use what he never had: But now God hath given him a will, it is very reasonable to bid him use what he hath. So God's wayes are very equal: Just and true are thy wayes, O King of Saints, and the Judg of all the World must needs do right.

He therefore that hath eyes to see, let him see, and he shall see more clearly: He that hath ears to hear, let him hear, and he shall hear more distinctly: He that hath a Heart to understand, let him understand, and he shall understand more profoundly: And he that hath a Will, let him will, and he shall will more freely.

S E C T. X.

But still the point is not clear'd, till I have answer'd to those two stabbing Texts, that smite the adversary under the fifth rib, and 'tis thought impossible for any living Soul to escape the dint of that deadly two-edged sword. *Et nunc ventum est ad Triarios.* Now we are come to our last Prayers, we must therefore strive to come off: now or never.

The first Text is that of *David*, *Behold I was shapen in iniquity, and in sin did my mother conceive me.* What shall we say to this? no more than *ps. 51. 6. explained.* this: It is an Hyperbolical expression shewing the long continuance of his Soul in sin, not only now, but ever since his childhood that he came to have the use of Reason. Such another speech he useth: — *Thou art he that took me out of the womb, thou didst make me hope when I was upon my mother's breasts; I was cast upon thee from the womb, thou art my God from my mother's belly.* In like manner *Job* speaking of the poor and Widow: — *From my youth he was brought up with me, as with a Father, and I have guided her, (i. e. the Widow) from my mother's womb.* *Ab utero matris mea deduxi eam, i. e. comitem habui:* That is, From my first age I had a pity and a care of her. And again the *Psalmist* speaketh thus: — *The wicked are estranged from the womb, they go astray as soon as they be born, speaking lyes:* And again; — *For thou art my hope, O Lord God, thou art my trust from my youth: By thee have I been holden up from the womb; thou art he that took me out of my mother's bowels, my praise shall be continually of thee.* In like manner God rebuketh the *Jews* for their obstinacy: — *Thou heardest not; yea, thou knewest not; yea from that time that thine ear was not opened: For I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.* The same answer serves for *John* 5. 34. *Thou wast altogether born in sin, and doest thou teach us?* That is, they counted him a pittiful ignorant fellow; but they were not born in sin, but bravely born and bred to all knowledge.

And now what is all this great cry? Does it appear from these Texts or any other of the Old Testament, that ever *David*, *Job* or any of the *Patriarchs*, *Priests*, or *Prophets*, understood any thing of sinning in the womb, or from the womb, or any such thing, as from *Adam's* loyns: let any Man judg. Are not *Prophets* and *Poets* ecstasical, and can their high Rapfodies be taken Literally?

I, but what shall we say to *St. Paul* in the New Testament: — *Amongst whom also we had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.* *Object. Eph. 2. 3. explained.*

To this I answer; The precedent words sufficiently declare, that

Eph. 2. 2.

nothing is here meant of Original Sin, but of Actual Sin, contrary to Original Nature; because many of the *Heathens* feared God, and were free from such vices as are above described; viz. *Walking after the course of this world, according to the Prince of the power of the Air, the Spirit that now worketh in the Children of disobedience.*

Gal. 4. 8.

And further, though the word *ἐν ᾧ* may signify *ἀνθρώποις, γυναικί*, that is, really and truly, as,—*When ye knew not God, ye did service to them which by nature are no gods*; as the *Syriach*, *Plenè, omnino*: Yet we need not strain the word *Nature* at all, for they that so walked in the lust of the flesh, &c. being contrary to Nature's rational principles, are even by Nature condemned as Children of wrath; that is after the *Hebrew* phrase, such as have deserved punishment, as Sons of deat hare such as have deserved death. *Vide 2 Sam. 12. 5. John 15. 12. 2 Theff. 2. 3.*

1 Cor. 11. 13, 14.

So the Apostle disputeth; —*Judge in your selves, (i. e. according to your natural Reason) is it comely that a woman pray unto God uncovered? Doth not even Nature it self teach you, that if a Man have long hair, it is a shame unto him, &c.* That is not plain Nature, but Customs far and neer in all Ages observed, which are the Laws of Nations, which are se-

Rom. 1. 18, &c.

condary Laws, springing from the original Laws of Nature. —*For the wrath of God is revealed from Heaven, against all ungodlineß and unrighteousness of Men, who hold the Truth in unrighteousness, because that which may be known of God, is manifest in them, for God hath shew'd it unto them; —But they when they knew God, glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkned; professing themselves wise, they became fools; —For this cause God gave them up unto vile affections, for even their Women did change the natural use into that which is against Nature: And likewise also the Men leaving the natural use of the Woman, burned in their lusts one toward another, Men with Men working that which is unseemly, and receiving to themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledg, God gave them up to a reprobate mind to do those things who are not convenient, —without natural affection, &c. —doing service to them which by nature are no Gods.*

Col. 4. 8.

Others of the Gentiles which had not the Law (written on Tables) did by nature the things contained in the Law, these having no Law, were a Law unto themselves, which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

S E C T. XI.

Actual.

Thus it appears that Nature teaches good, and by her Dictates; they that walk contrary to the course of Nature are condemned as guilty of the wrath of God, and are therefore called Sons of wrath. But to call these unnatural courses of Adult persons by the name of Original Sin, in which we are conceiv'd and born, and for which we are liable to eternal death, is so strange and so *heterogeneous* a consequence, as by no considering unbiased way of reasoning can justly be deduced from such premises.

That Nature is good and teaches good, appears in that all Men naturally desire good, enquiring what is good, what is Truth, and who will shew us any good? as,

1. To do good to our selves, and to others; not to hurt our selves, nor others.

2. To

2. To keep our promises to all.

3. To give every one their due.

This is God's Image: It is as natural for Man to be good, as for Birds *Quintil.* to flie, and Fishes to swim.

1. Because the Soul is a Spirit, and it is the nature of a Spirit to de- Reason: fire God and Goodness. — I delight in the Law of God after the in- Soul a Spirit, ward Man. Spirits delight not in corporeal things; the Soul draws near to his proper object God and Goodness. The breath of God breathes after God. The Soul is *νοῦς ὁ θεῖος*, the Receptacle of God, as matter is of form.

As there is a sympathy between the Seed and the Womb to conceive thereby, so there is a sympathy between God and the Soul: God the Seed, the Soul the Matrix. Man is a kind of Mortal god; *In homine quid Tertul. optimum? Ratio, hæc antecedit animalia, Deos sequitur*, saies Brave Seneca; *Seneca* what is the best thing in Man? It is Reason, by this he excels all other living creatures here below, and follows God himself. The Soul hath *ἀνταγωγὴ πνεύματος*, a certain formative quality from the kindly aspect and incumbency of God's Grace, hovering and brooding over it; which makes the New Man which after God is created in Righteousnes and true Holiness. *Ephes. 4. 24.*

SECT. XII.

2. Because Good is the most common and communicative thing that is, *Κοινωνία*, *κοινωνία ἰσχύος, πίστεως, ἔλπιος, ἀγάπης*, Faith, Hope, and Love are the Common Laws and Notions tending to the common salvation. *Good most common.*

God dispenses not Good sparingly, he shuts it not up as Gold and Metals in the bowels of the Earth, or Pearls and Jewels in the bottom of the Sea. Say not therefore, who will shew us any good; or ascend into Heaven, to fetch it down from thence, that we may hear it and do it, or who will go down to Hell, if it were there to fetch it up from thence, that we might hear it and do it; for it is nigh even in thy heart, it is the light that is in us, which if it be darkned, how great is that darkness?

The most excellent things of God are the most common, and offered to all, when other things are rare and present themselves to few.

God is every Man's good that will.

Aquinas his Sister ask'd him how she might be saved; he answer'd her, If you will.

The *Predestinarian* makes a cross consequence from this, That Salvation *Object* depends upon Man's will.

If the King pardon, and the Malefactor sues it out and takes it, does *Answ.* the King's Grace therefore depend upon the Malefactor's will? should he be forc'd to take it whether he will or not? Is this reasonable?

If Men reject the Grace of God; their destruction is from themselves, but their Salvation is from God.

The goods thing of God arrive certainly at the persons that desire them. So is it not in the things of this world.

Every covetous person is not rich, though he rise up early, and goes to bed late, and eats the bread of carefulness, yet all will not do.

Every Ambitious Man is not the highest, though he aspire and labour never so much to climbe up to the top of Honour; yet he is forc'd to stay below, and move in an inferior Orbe.

Every Student that sits in the *Vatican*, is not a great Clark, and there are few good in any one Trade. *But*

But in Divine things it is far otherwise; for every one that asketh, hath; and every one that seeketh, findeth; and to him that knocketh the gates of Wisdom are opened. Every one that hungrerh and thirsteth after Righteousness shall be satisfied.

Fastidiosior est scientia quam virtus: Learning, Riches, Honours, &c. are more nice and coy than Virtue is; though Virtue be most lovely, yet she is not so delicate and scornful as they that have far less beauty and worth in them. *Paucorum est ut literati seu Divites, &c. omnium ut Boni.* Very few can attain to great Learning, Honor, &c.

But all may be good; and besides Honours, Wisdom, Power, &c. when they are gotten, are still very shy to be kept, they can hardly be looked upon or handled, they are desultorious and slippery, and long to be gone from us.

But God sticks by us, and delights to dwell with us: *A Servant abideth not in the house, but the Son abideth for ever. Wisdom invites and courts all to her embraces, O ye simple, how long will ye love simplicity, and ye fools delight in scorning? Get wisdom, get understanding wisdom shall preserve you, understanding shall keep you: Put her on as a Robe, as a Crown, as ornaments of gold and precious stones, and keep her as thy life.*

God is not lapt up in the Ephod for the Priest alone, nor wrapped up in the Diadem for the Prince alone. All are equally concerned to enjoy God, as well he that groveleth on the dunghil as he that sits on the Throne, as well the dweller in the smoky Cottage, as the Lord of stately Palaces.

The Gospel is preached to every Creature, his Messengers are equally sent to the Captains, and Scribes as to the common Souldiers that sit on the Wall. God is no respecter of persons, but in every Nation he that feareth him and worketh righteousness is accepted of him. *Christ* disdained not the society of *Publicans* and Sinners; and the Kingdom of Heaven is preferred into by all sorts, and the violent take it by force.

S E C T. XIII.

Good lovely: 3. Because Good is lovely and amiable to all, and praised by the worst, because Nature teacheth all Men to reverence Virtue, though they choose the contrary.

It striketh an awe into those that scorn it.

A Man of God, a Magistrate carries such gravity in his Countenance and habit, and Majesty in his life and Calling, that his presence will daunt the stoutest *Atheists* and *Ranters*, and stop their oaths and lewdness, till *Cato* be gone: they start at him, and beg of him to depart out of their coast, and pray him not to come among them to torment them. The preaching of *Paul* of Justice and Judgment made *Felix* tremble. *Bonum tunc vincit cum leditur, tunc intelligitur cum arguitur:* When good is most opposed she conquers most; and is then understood when she is reproved, so hard a thing it is to loose the Instinct of Nature, which when put by will come on with the greater force to our greater conviction and shame, in refusing that good which is so obvious and easie to be practised, and hunt after that evil which is more remote and painful to be performed. *Herod* was troubled to cut of *John Baptist's* head, because it was unjust and dishonorable; yet for his Oath's sake and those that were with him, and to please a wanton Damsel, in Point of Honour falsely so called, he commanded it to be done, contrary to his conscience, and was troubled after he had done

done it, when hearing of the famous works of *Christ*, he cryed out it was *John the Baptist* that was risen from the dead.

Christ's innocency evicted *Pilate's* heart, while his tongue condemned him, saying to the People; *Be it as you require:* And yet he could not but say, *I find no fault in this Man.*

The malice of Tyrants raged against the Martyrs to kill them, while their innocency acquitted them even in the Judgments of their murderers, fain would they have spar'd their lives, if they would but conform to their idolatrous courses so contrary to nature; for an Idol is nothing, there is no reason in Nature for it, nor in many other things, which unreasonable and unnatural Men presume to do. Wicked Men are glad when they can get companions in their sins, and glory most when for fear of torments they can bring godly Men over to their ungodly courses; thinking thereby to strengthen themselves in their sin, and to salve their own sores, and lull the loud cries of their conscience condemning them for what they do. What Traitor ever praised Rebellion, and what Devil will not commend a Saint? Let me die the death of the Righteous, saith the most profane, and let my last end be like unto his; yet they will not give themselves leave to do that which in reason they allow to be good and just; so strongly are Men confuted by themselves, and so powerful is the Law of Nature in all Men.

Besides, what satisfaction ever had any wicked Man in his wicked courses? Eat, drink and be merry, take thine ease; let loose the reins to all licentiousness, beat at every bush, crown thy head with Rose-buds before they be withered, taste of all the delights of the Sons of Men; will this do? in the midst of laughter the heart is sorrowful: Vanity of vanities, saith even Nature it self, all is vanity and vexation of Spirit. Nothing can fill the heart but God, nothing can comfort but a good conscience.

Lastly, to make all sure, remember that undeniable principle of Reason mentioned in the first Book and first Title of the first Volume, to be written with Letters of Gold, and to be engraven in the Rock with the point of a Diamond for ever, which is this; *That every Action that is in our Power to do or not to do, is imputable to us, and may justly be imputed to us by God or Man: But on the contrary, every Action that is not in our power to do or not to do, is not imputable unto us, nor can be justly imputed to us by God or Man: That is, not of debt, to the hurt of any, but of Grace it may be imputed for their good.*

For favours may be imputed where they are not due: But sins and plagues can never be imputed, but only where they are due.

The Rule is unquestionable: It is impossible rightly to lay the guilt of sin upon any Man, unless he by his own individual Act of will, hath made himself guilty of the transgression of a known Law.

If this be true, then consider what rightly follows: *Vide l. 7. T. 3. of Christ's feudal Kingdom, Sect. A publick person, &c.*

S E C T. XIV.

Argumenta Laciniata Aculeata.

1. God pardoned *Adam's* sin upon his repentance ; *Ergo*, he suffered not for it any more than a temporal death, which was threatned him: how then shall his Children be unpardoned, and suffer any more than a temporal death threatned in *Adam* to all his posterity ?

2. Our Birth is involuntary, and without our knowledg: how then born in sin involuntary and unknown, except God by decree included our knowledg and wills by interpretation? How can these things be? No being, no life, no Action, no Understanding, no Will. Then we must charge God, who makes us consent before we were, or could consent.

3. Our will was fast asleep in its causes. The cause of our will is God's will, not *Adam's* will: The Soul is immediately created and infused by God ; *Ergo*, was not in *Adam's* Soul.

4. God did not punish the Devils but for their own most perfect choice: why are Men punished for no choice.

5. If *Adam* had notice of the Law, what notice had we ? If *Adam* had such rare Rectitudes and helps to keep the Law, what rectitudes or helps had we ?

6. If we had any will in *Adam*, it must be free or not free ; if no will, how involved in his sin ? if a Free-will, why involved in his will ? if not free, how guilty ?

7. Either we sinned really in *Adam*, or by Interpretation ; if really, then we might not have sinned ; if by Interpretation, what sin is that whether we will or no ?

8. If *Adam* lost his knowledg and will, why was he as God knowing good and evil, and shut out of Paradise, least he should choose the Tree of Life, as he had done the Tree of Knowledg ?

9. Original sin was never forbidden ; *Ubi nulla Lex, nulla transgressio.*

10. If guilty of *Adam's* sin because in his loyns, why not guilty of all his other sins, and of all his virtues ? The first propagated, and none of the rest ! Then may all the sins of our Progenitors be propagated to us ?

11. Sin is in the will only, it infects morally, and not naturally.

12. Father contributes nothing to the Soul's production, how then to its phllution. Father begets, and sins not ; Son is begotten, and sins not.

Ergo, No Man can sin for another to make him sinful, nor do good for another to make him good.

Mantissa.

Quod erat demonstrandum. * Tutor in judicio representat personam pupilli, procurator Clientis: sed pupillus non tenetur Tutoris sui actionibus, quando aliquid in ipsius præjudicium fecit, nec Clientis Procuratoris, si is limites sibi præscriptos excesserit. Quis Adamum Tutorem vel Procuratorem constituit? Liberi cum hereditati paterna renunciant, obligati non sunt ad solvendum eorum debita. Levi figuratè (ἀντὶ τοῦ εἰμί) decimatus fuit in Abrahamo. In decimatione passiva, voluntas non requiritur. Non eadem est peccatorum anima, quam morborum corporis ratio.

Transition.

Come we now (as it is high time) to shew how the Sinners in any of the afore-said senses, come to be justified or made righteous.

The

The CONTENTS

*Just. Just Legally. Just Morally. Just Jurally.
Right. Accounting. God Righteous.*

TITLE III.

Of a Just Man.

THe Term *Just* *δικαιος*, signifies three things.

1. Legally *faciendo*, by doing Right, Righteous.
2. Morally *donando*, by giving Right, Merciful.
3. Jurally *habendo*, by having Right, an owner.

Just.

This primitive word *δικαιος*, just or righteous, in these three acceptions thereof is thus demonstrated.

SECT. I.

1. Just Legally, *quoad Leges*, i. e. Honest and Upright, giving to all their dues according unto Law. — *The innocent and righteous person slay thou not. — He that ruleth over Men, must needs be just.* Zadick, *δικαιος*. Just Legally,
Ex. 23. 7.
2 Sam. 23. 3.
Is. 26. 7.

— *The way of the just is uprightness.*
— *Herod feared John, knowing that he was a just Man.* — *Zacharias and Elizabeth were both righteous before God, walking in all the Commandments and ordinances of the Lord blameless.* — *Not the hearers of the Law, but the doers are just before God.* Mar. 6. 20.
Luc. 1. 6.
Rom. 2. 13.

The abstract Righteousness is put for Uprightness, — *Thou lovest Righteousness, and hatest iniquity.* — *He looked for Righteousness and beheld a cry.* — *He will judge the World in Righteousness.* — *He that doth Righteousness is Righteous.* Ps. 45. 7.
Is. 5. 7.
Aet. 17. 31.
1 Joh. 3. 7.

Thus Righteous is opposed to a Sinner.

SECT. II.

2. Just Morally, *quoad mores*, i. e. kind and courteous, liberal and bountiful: That is, one that is not only ruled by Law, but over-ruled by Law. That gives not only what is due by rigour of Justice, but more than is due by equity of kindness, that gives rights to others that deserve or do not deserve, which by Law they had nor, nor could have. Just Morally.

He that forgives my trespass doth against the right of the Law release me from the penalty which the Law exacted from me; and he that bestows a Boone upon me, doth above the Law invest me with a right which by no Law could be conferred upon me.

This Mercy and Bounty is eminently required in all Rich and Great

Z z

Men,

Men, especially Princes, who for wealth, honour, power and mercy come nearest unto God, and are therefore called Gods; who can and may give and forgive beyond and against Law; having a Prerogative, Supremacy and power of life and death. — *The Righteous sheweth mercy and lendeth. — The Righteous giveth and spareth not.* Joseph being a just Man, i. e. a kind Man, and not willing to make her a publick example; i. e. to question her openly according to Law, as a just Man might do. Joseph the Counsellor that buried Christ was a good Man and a just. Cornelius a just Man, and gave alms.

So the abstract, Righteousness, is put for kindness. Samuel reckoned to the People all the Righteousnesses; i. e. all the benefits or kindnesses, *Eshai zedakah*, which the Lord did unto their Fathers. — *He shall receive the blessing from the Lord, and Righteousness from the God of his salvation.* He hath dispersed abroad and given to the poor, his Righteousness remaineth for ever. — *I will make all thy officers peace, and thine Exactors Righteousness.* — *Therein is the Righteousness of God revealed from faith to faith, where Righteousness is opposed to unrighteousness, and wrath* *vers. 18.* — *For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of Men, who hold the truth in unrighteousness. — But now the righteousness of God without the Law, is manifested being witnessed by the Law and the Prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference, for all have sinned, and come short of the Glory of God, being justified freely by his Grace, through the redemption that is in Jesus Christ.* The same thing is called *χρηστότης*, — *That in the ages to come he might shew the exceeding riches of his Grace in his kindness towards us through Jesus Christ. — After the kindness and true love of God appeared. — Seek ye first the Kingdom of God and his Righteousness. — He that ministrerh seed to the sower increase the fruits of Righteousness; i. e. your kindness in ministring to the Saints.*

The poor Man's Box or Chest in the Temple was called *Cuphal sebel zedakah*, i. e. The Chest of Righteousness, i. e. of alms, because it contained alms for the poor. *Zedakah* is rendred by the Septuagint *ἑλεημοσύνη*, *Deut. 6. 25. Deut. 24. 5. Ps. 33. 5. Ps. 103. 6. Dan. 4. 27.* And *Chesed*, i. e. kindness, is alwaies rendred *ἐλεος*.

The Greek word *ἑλεημοσύνη*, i. e. kindness, is in *Matthew* and *Luke* rendred *Alms*; but never so in the Old Testament. *Alms* is the Græcism thereof, signifying the gift of kindness. Mercy is the affection or cause, and *Alms* is the effect or act of pity and love to miserable persons. — *Take heed that ye do not your Alms before Men,* *τὴν δικαιοσύνην*, so the Syriack and Arabick read it: And *ἑλεημοσύνη* came in probably by the Interpretation of the glosse, because *δικαιοσύνη* was in the sense of *ἑλεημοσύνη*, but a word less used, and more known to the Hellenist Jews than to the Greeks, and in the Translation of the Old Testament used commonly for *ἑλεημοσύνη*, according to the notion of the Hebrew word *חֶסֶד*, and the same sense with *χρηστότης*, *ἀγαθότης* and *φιλανθρωπία*.

The Phrase *ποιεῖν δικαιοσύνην* morally taken, is to do kindness, *Vid. Ps. 15. 2. Ps. 94. 4. Ps. 106. 3. Pro. 21. 3. Is. 30. 17. Is. 56. 1. Is. 58. 2. Jer. 9. 24. Jer. 22. 3. Jer. 33. 15.* And *Gnafoth chesed*, rendred to shew mercy, *Ps. 8. 50. Ps. 109. 16.*

S E C T. III.

3. Just Jurally, *quoad Jura*, i. e. a proprietary or owner, that hath Right, Title, claim or Interest to any thing in possession or reversion: As Just Jurally: an heir to an Estate of inheritance, a promissary to a Grant, as *Abraham lived to be the heir of the world*. --- *who called the Righteous Man from the East*, i. e. the Man that had the primitive or original right to the promised Land; yet *Abraham* was legally and morally righteous before, but not Jurally, till this his acceptation of God's promise. In this sense the *Israelites* are called righteous, *v. Ex. 12. 43, 45. Ex. 20. 10. Ex. 29. 33. Ex. 30. 33. Lev. 22. 10, 13. Num. 1. 51.* --- *Thy people shall be all righteous, they shall inherit the Land for ever.* --- *Let them be blotted out of the Book of the living, and not be written among the Righteous; i. e. Israelites, the righteous heirs of the Land upon record; for the names of Free-holders and owners were written in Books, not such as were legally or morally righteous.* --- *This is the gate which the Lord had made, the Righteous shall enter into it; i. e. into the Temple, into which strangers had no right to enter, but remained in the outward Court.* --- *The rod of the wicked shall not rest upon the lot of the Righteous; i. e. The Stranger shall not rule over the Israelites, the righteous heirs of the Land of Canaan.* --- *The people shall be all righteous, they shall inherit the Land for ever; i. e. They shall return from captivity and receive their ancient rights again, Jure postliminii.* --- *Open ye the gates that the righteous Nation which keep the truth may enter in; i. e. That the right owners might re-possess their due, from which they had long been kept, because during their exile among the Heathens they still kept the truth of God's worship.* --- *So shall my righteousness answer for me in time to come; i. e. All the young spotted cattel I have right to for my wages.* --- *Let them be glad that favour my righteousness; i. e. my righteous cause, my right to my Kingdom.* --- *Better is a little with righteousness, than great Revenues without right.* --- *Which justify the wicked for reward, and take away the righteousness of the Righteous from him.* --- *Noah became heir of the righteousness, which is by faith.* --- *Abraham believed in God, and it was accounted unto him for righteousness.* --- *His faith is counted for righteousness.* --- *Abraham received the sign of Circumcision: A seal of the righteousness of the faith which he had being uncircumcised, that he might be the Father of all them that believe; which could be no moral or legal righteousness, but a jural right of inheritance and dignity. For the promise that he should be the heir of the world, was not to Abraham or to his Seed through the Law, but through the righteousness of faith. Now promise and heir are matter of Right, not of Holiness.* --- *For if the inheritance be of the Law, it is no more of promise.*

What is meant in one place by *δικαιωσις*, a general word for Right, the same is expressed in the other by the special word of *κληρονομία*, the best kind of Rights. Also to have right by the Law, or to have the inheritance by the Law, is the same sense.

Other places use this word to the same purpose, the upright shall have dominion over them. --- *We through the Spirit wait for the hope of righteousness by faith.* --- *Henceforth is layd up for me a Crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto them also that love his appearing.*

Ro. 9. 30, 31. —What shall we say then, that the Gentiles which follow'd not after Righteousness, have attained to Righteousness, even the Righteousness which is of Faith; But Israel which follow'd after the Law of Righteousness, hath not attained to the Law of Righteousness, wherefore? because they sought it not by Faith, &c. For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves to the Righteousness of God. For Christ is the end of the Law for Righteousness to every one that believeth. —By the deeds of the Law there shall no flesh be justified. —But now the Righteousness of God without the Law is manifested. —even the Righteousness of God which is by Faith of Jesus Christ, unto all and upon all them that believe. —For if Righteousness come by the Law, then Christ is dead in vain, i. e. the Inheritance spoken of Gal. 3. 18. —If the Inheritance be of the Law, &c. —For if they which are of the Law be heirs, Faith is made voyd, and the promise made of no effect. —Thy Throne O God is for ever and ever. A Scepter of Righteousness is the Scepter of thy Kingdom. —If there had been a Law given which could have given life, verily Righteousness should have been by the Law. —Thou hast maintained my right and my cause, thou satest in the Throne judging right, —Hear thou right, O Lord, and attend to my cause, and to the justice of my cause.

Hebr. 1. 8.

Gal. 3. 21.
Pf. 9. 4.
Pf. 17. 1.

In these places and such like, I am of opinion, that the Jural sense of the word Righteousness for Jus or Right, is chiefly respected; and yet the Legal or Moral senses are not excluded.

SECT. IV.

While I am thus deeply engaged in this great and considerable Business of Jural Righteousness, which is the principal vein that runs through this whole Discourse of Justification, to the Inheritance of God's Testament: And as the clue that guides through all the Labyrinth thereof, I think it necessary besides all these proofs to add the best reasons I can to fortify this cause.

Right:
Reason.

1. The matter whereunto a Man is justified is some Right, which cannot be a Moral Righteousness; for that is a virtue, and is not deviseable to be convey'd as Rights are to any by gift or otherwise; nor can Moralities descend to any by succession.

No Man was ever able to bequeath his Wisdom or Goodness to another from himself, in his life time, neither did any Son or Heir inherit his Father's Mental perfections, as he may his corporal likeness or constitution, or his Honour and Estate.

A Right is an incorporeal thing, belonging to some Dignities or Revenues, and Men attain to them several waies, by Birth, or Gift, or labour.

This Right of Justification comes not by Birth, nor yet by Work; but by Gift or Grace. —Now to him that worketh is the reward not reckoned of Grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly his faith is counted for Righteousness; i. e. For a Right; because it hath reference to the three former words Reward, Grace, and Debt. The labourer and believer agree in this, that both have a Right or claim, the labourer to his Wages, the Believer to his Promise; but they differ in this, the labourer hath a Right of Debt to his Wages by the title of his work that earned them, the Believer hath a Right of Grace to his Promise by the Title of his Faith. Abraham had a
Seal

Seal of the righteousness of his Faith. Now, a Seal cannot be of any Moral Righteousness, but of a Jural Right or Interest to some Estate of Honour, or Profit.

A Seal fixed upon a Cabinet or parcel of Goods or upon an Instrument, is a sign of the Right which the owner hath, that none but he can challenge any of those Goods contained or expressed in those vessels or Writings.

The Right sealed to *Abraham* is, that he might be the Father of all Believers, which is a Jural Right of Dignity, and that he might be the heir of *Canaan*, which is a Jural Right of propriety: --- *For the promise that he should be the heir of the world, was not to Abraham or to his Seed through the Law, but through the Righteousness of Faith, i. e. not by the Right or title of the Works of the Law, but by the right and title of Faith; for Righteousness hath reference to the two former words, Promise and Heir, which are Jural terms proper for matter of Right. And a Promise is an act that worketh a Right, and an heir is a person that hath a Right.* Ro. 4. 13.

The Hebrew word *Zedakah*, is Englished a Right. --- *What right have I therefore to cry any more unto the King, saith Mephibosheth; and that right must be concerning his Land of inheritance, whereof he stood then disfeized by the treachery and calumny of Ziba: For the King said unto him in the next verse; Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the Land. And Mephibosheth said; Yea, let him take all, &c. Nehemiah said to Sanballat and Tobiah: --- You have no portion, no right, nor memorial; because they were strangers in Jerusalem, Sanballat a Samaritan, Tobiah an Ammonite, and Gesbem an Arabian.* 2 Sam. 19. 28. 29.

Some strangers were made capable of Rights with the native Jews; these *Proselytes* were called *Gerei Zedeck*, *Advena Justitia*, Strangers of Righteousness, because of their conversion to the Jewish Religion. So they had right to eat of the *Pass-over*, *Exod. 12. 19. 48, 49.* to the Feast of Expiation, *Lev. 16. 29.* to offer Sacrifice, *Num. 15. 14, &c.* to use Holy water, *Num. 19. 10.* to Judicature, *Lev. 24. 21.* --- *You shall have one manner of Law, as well for the stranger as for one of your own Country, Deut. 1. 16. Num. 25. 30. Lev. 19. 33. Lev. 25. 35, &c. Num. 35. 15.*

A Free holder in our Writs of Common Law is styled *Homo probus & legalis*, one that hath right to something. So that Justice and Righteousness, though they do signify Moral Justice & Righteousness in some places; yet in others they must signify Jural Rights and Titles; as --- *If Righteousness come by the Law, that is the Right to the inheritance, as it is expressed Gal. 3. 18. If the inheritance come by the Law, it is no more of promise.* Gal. 2. 21.

Both these sayings carry the same meaning, that the Right of inheritance is by promise, not by Law.

The reason of this reason is, because every inheritance is a right, though every right be not an inheritance. And an inheritance is the best kind of right, because it is an universal and perpetual right to an Estate *ex affe; i. e.* to all Honours, Priviledges and Profits thereof, freely given by Testament for ever. And the word *δικαιωμα* taken for Right, is a *Genus* to the special word *κληρονομια*, which is one of the best kind of Rights.

And again, both these sayings as Premises infer the same conclusion, That a Man is not justified by the Law proved *ab absurdo*; for if a Man be justified, or if his Right of inheritance be by the Law, then the Grace of God is frustrate, Faith is frustrate, and the death of Christ frustrate, and the Promise frustrate, *Rom. 4. 14. Tit. 3. 7. Gal. 2. 21.*

Reason.
Effic.

So that to a discerning ear, To be justified by Faith, and to be made an Heir of God, and to have Faith imputed to us for Righteousness, or Righteousness imputed to us by Faith, do sound one and the same thing.

2. The Right or matter of Justification is the effect of God's promise, which can be no moral Righteousness, but a thing promised.

God promised a right of Alliance, Issue and Inheritance to *Abraham*; and therefore he by his Faith, had a right, Title and interest in this promise, else it had been unjust, and of no effect. *His Faith was counted for Righteousness, Rom. 4. 5.* or his Faith was imputed to him for Righteousness, *Gal. 3. 6.*

Num. 23. 10,
11, 12.

When *Phinebas* stood up, and executed judgment, -- *This was counted to him for righteousness to all Generations for evermore.* That is, this gave him right to the fee simple of the Priesthood to him and his heirs for ever. For so the Charter runs; -- *Wherefore I give unto him my Covenant of Peace, and he shall have it and his Seed after him, even the Covenant of an Everlasting Priesthood, because he was zealous for his God, and made an attonement for the Children of Israel.* He had a right to the Priesthood before by his Birth, but this was a corroboration of it to him for ever.

S E C T. V.

Reason.
Accounting.

3. All Rights consist in accounting, which is their essence: As that the use-fruit or propriety of such a thing is accounted or reckoned to such a person, as belonging to him and no other.

Now, no Moral Righteousness can possibly be reckoned or accounted from another Man, as that the use-fruit or propriety thereof should belong to me, and no other. No right can be imputed or reckoned to any Man's Virtues or vices, which are the qualities and habits of his Soul, no more than the temper, features or proportion of his Body can be accounted to another. But Rights adherent unto things to have, use and enjoy them, may, and are with very good reason, accounted and reckoned unto such or such Persons: As by Birth, Labour, Purchase, Donation, or *Usurpation*, are qualified for them.

The summe is, God by his Promise counted to *Abraham* a right, not for his Birth generous, nor for his Works righteous; but for his acceptance of Faith: *Fus fidei, Νῦν ὁ πιστὸς, Rom. 3. 14. δικαιοσύνην πιστός, Ro. 4. 11, 12. δικαιοσύνην ἐν πίστει, Ro. 9. 30.* Faith-right is opposed to Birth-right, Work-right, Purchase-right, Gift-right, or any other Right. To all Rights Accounting is the common *Genus*, that is to the *species* of justifying or condemning Rights; for both these are acts of accounting, either to justify Men to some good by giving to them a reward, or to condemn Men to some evil, by inflicting on them some punishment, or taking their Rights away, and laying contrary hardships upon them.

S E C T. VI.

Reason.

4. *Abraham* was legally and morally righteous before he believed the Promise, and yet he was not justified by that Righteousness: But when once the Promise was made by God, and accepted by *Abraham*, then was created unto him a Right, which he never had, nor could have before, to a numberless Issue and plentiful Inheritance, to an Alliance and Friendship with

with God, and to an exceeding great reward, which he had not here: And therefore he looked for a City whose builder and maker is God. --- And he desired a better Countrey (than the Land of Canaan was) even a Heavenly. *Heb. 11. 10.* And so did the Patriarchs, who had not their portion in this life, but wandered up and down in Deserts, and in Mountains, and in Caves of the Earth, clothed with sheepskins and Goatskins, being destitute, afflicted and tormented, of whom the World was not worthy: wherefore God was not ashamed to be called their God, for he hath prepared for them a City; and he is not the God of the Dead, but of the Living. *Heb. 11. 16.*

I conclude therefore (as far as I am able to conceive, being ready to learn better) that all Rights that do arise unto any Person from a promise, are convey'd to that Person by his Faith; or which is all one, his Faith is reckoned unto him to be the means to give him Right to the thing promised, and be he never so Righteous or Holy otherwise, this is not, nor cannot be imputed or reckoned to him to give him any Right, as to God and his Rewards, but Faith only.

Hitherto hath been treated the Righteousness of Man, which is the stream; now in humility I approach to God, who is the Fountain from which all Righteousness is derived.

S E C T. VII.

God is only Righteous; yea, Righteousness it self.

There is none good but God, who hath all Right, and doth all Right. *God Righteous.*

All that have Right and do all right, both have it and do it from God; they are of God, and do the works of God, that have any jural or legal, or do any moral Righteousness.

Satan only is unrighteous, and wickedness it self, not having any jural or legal, nor doing any moral Righteousness; he hath no right, and doth all wrong.

All that are unrighteous have it and do it from *Satan*.

As to have no good by Jural Righteousness, and to do no good by Moral Righteousness: ---Ye are of your Father the Devil, because you do the works of your Father: All Righteousness of God is by Faith, and all unrighteousness of *Satan* is by infidelity.

S E C T. VIII.

1. God is Legally Righteous, the Fountain of Law and Justice: ---The Legally Judgement is Gods, ---he sitteth amongst Princes: ---The Judg of all the World must needs do right, Just and true are thy waies, O King of Saints, ---that thou mightst be justified when thou speakest, and clear when thou judgest. *Ps. 51. 4.*

S E C T. IX.

2. God is Morally Righteous, the Fountain of Mercy and Pity, whose Mercies are above all his works: ---He doth abundantly pardon and pass by iniquities, transgressions and sins, and remembers them no more. *Morality.*

S E C T.

S E C T. X.

Jurally:

3. God is Jurally Righteous, the Fountain of all Lordship and Dominion, that hath the *Allodium*, the absolute direct sovereign Dominion of the whole world, over all owners, Lords and Kings by right of Creation, all other Lords holding of him, and he only of himself.

To Mankind God hath granted the *utile Dominium*, the *Usufruct* and *Emphyteusis* of the World in fee under him, and they performing the condition of Faith, Homage and Allegiance to him their Liege Lord, upon them he hath settled the Heavenly Inheritance.

Transition.

And for the better Conveyance and assurance of this settlement, God after the manner of Men, ordained his last Will and Testament, and confirms it by the death of *Jesus Christ*, that it might never be revoked and disannulled, and justifies them to all the Rights and Legacies therein contained by the Title of their Faith, of which Justification we come now to speak in its proper place.

The



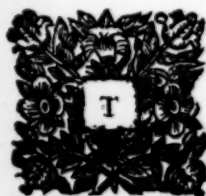
The Third BOOK
OF
JUSTIFICATION.

The CONTENTS:

The Term Justify. Accounting. Synonyma. Bondage. Freedom. Burden. Corporation. Other names.

TITLE I.

Of the Name of Justification.



THE Term *Justifie* Δικαιωσις signifies three things: Term.

1. To make upright.
2. To make kind.
3. To make a proprietary or owner, two waies.

1. Declaratively by Sentence in Judgment, to do Men right, not to justify the wicked: ---*The doers of the Law shall be justified.*

Rom. 2. 13.

2. Efficiently by free donation; *i. e.* to be Jurified.

1. Procreantly, ---*My righteous Servant shall justify many; i. e. shall give them a right. ---By the obedience of one many are made righteous.*

3. Conservantly to hold right: Thus *Abraham* was justified by works after he was justified and created righteous by Faith. ---*For by works a Man is justified, and not by Faith only. So Rahab was justified by her works.* Faith gives right, works declare and keep right. Works are a sign to shew Faith, and a cause to conserve Faith from being a dead Faith.

A a a

The

Ro. 5. 19.

The Term *Justifie* and *Justified* in *English* is a *Latinisme*, in *Greek* Δικαῖνται, made Righteous, δικαιῶ ἐκκλησιάζονται, in *Italian* Constituted just, in *French* Rendred just.

Ps. 82. 3.

To Justifie is to declare a Man guiltless, or to pardon and give him a right to have and to hold all those rights whereof condemnation would deprive him, should Sentence of Law be given against him: --- *Defend the poor and Fatherless, do justice to the afflicted and needy.*

The *Latin* saith, *Humilem & pauperem justificare*, Justifie the oppressed and poor, vulgar *English*; see that such as are in necessity have right: --- *Help all them to right, that suffer wrong, and punish the wrong doer.* Do right to the poor, use no force nor fraud against him to deprive him of his right, but by a right Sentence give him his right. The *Italian* renders it, *Faiate drito*; the *French*, *Faites justice*; it is the act of justice to give every one his right.

1. Thus to justifie is to acquite or discharge one that is guilty, by Favour and Grace.

2. To justifie is to declare a Man free from guilt, of which he was wrongfully charged and pronounced guilty by wrong Sentence of Law.

3. To justifie is to create a right to a Man that had none before.

4. To justifie is to restore a right to a Man that had lost it.

5. To justifie is to make a Man a proprietary, or an owner of something, that had nothing, or at least, not that which he is now justified unto.

6. To justifie is to assert and prove any thing to be true, or any Person to be honest in word or deed.

S E C T. I.

Accounting.

Thus to account any right to any Person, is to justifie that Person, or to impute righteousness unto him, *Rom. 4. 6. Gal. 2. 16.* So to be accounted righteous, or for righteousness to be accounted to us, or for Faith to be accounted for Righteousness, or to be justified by Faith, are all one and the same thing.

And truly all Rights consist in imputing, accounting or reckoning, which is their force or essence.

As that the *Usefruit* or propriety of any thing is imputed or reckoned to appertain and belong to such a Person, this is his right by some title or other. And all accounting or reckoning is either,

1. Of sayings or Propositions, as in *Logick*.

2. Of numbers, as in *Logistick*.

3. Of Rights or Dues as in Justice or Mercy.

So to be justified is to be imputed, reckoned, accounted, declared, pronounced or created righteous; i. e. to have a present right to a future inheritance, by the means of Faith and Title of Grace and Mercy in *Jesus Christ*.

Thus our justification makes no moral alteration in us; that is, makes us not just or righteous in doing moral righteousness, much less does moral righteousness justifie; but justification produceth in us a civil capacity to possess something, investing us in an Estate, and gives us a new right to have and hold something as our own. The poor oppressed are justified, not by making them morally righteous, but by giving them right; that is, either declaring their right by a right Sentence, or by hindring of that force and fraud, which would deprive them of their right.

Thus

Thus Justification is opposed to Condemnation. — *It is God that justifies, who shall condemn?* Rom. 8. 33, 34

To justify is to invest a Man with a right; to condemn is to devert or deprive a Man of right.

— *If through the offence of one many be dead, much more the Grace of God, and the Gift by Grace, which is by one Man Jesus Christ, hath abounded unto many.* The judgment is of one to condemnation, but the free-gift is of many offences unto justification. — *Therefore as by the offence of one Man judgment came upon all to condemnation: even so by the righteousness of one, the free-gift came upon all Men unto justification of life. For as by one Man's disobedience many were made sinners, so by the obedience of one shall many be made righteous: — He that is dead is freed from sin, the Original is justified from sin.* Rom. 5. 15, 16, &c.

δικαίω is contrary to καταλείπω, or rather to καταδικάζω, as δίκαιος is to ἀδικαίος, and δικαιοσύνη to ἀδικαιοσύνη.

S E C T. II.

The *Synonyma* or Parallel names are these.

Synonyma.

1. Κληρῶς, *i. e.* To obtain an inheritance. Eph. 1. 11.
2. Ἀνακεφαλαιῶς, To gather together in one all things in *Christ*, which is properly our Incorporation or imbodying into *Christ* our Head.
3. Καταλλάττειν, To be reconciled unto God; for *Being justified by faith, we have peace with God.* — *When we were his enemies we were reconciled to God.* — *God was in *Christ* reconciling the World to himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation; — that he might reconcile both unto God in one Body by the Cross.* Rom. 5. 10, 2 Cor. 5. 19, Eph. 2. 16.
4. ἱερωῦν, To be sufficient or made meet to be partakers of the inheritance of the Saints in light. Col. 1. 12.
5. Μετεσθῆναι, To be translated into the Kingdom of the dear Son of God, from darkness to light, *i. e.* to be justified. Col. 1. 13.
6. Χαιρῆναι, To be accepted to the Beloved, *i. e.* to be justified. Eph. 1. 6.
7. Ἐνgraftῆναι, To be engrafted being a wild Olive, and to partake of the fatness thereof, &c. Rom. 11. 24.
8. Ἐλευθερῶν, To be enfranchised: — *If the Son shall make you free, then are ye free indeed, i. e. justified, Συμπάτριαι, — Fellow-Citizens with the Saints, and of the household of God.* Δικαιοὶ τοῦ Θεοῦ, ἰσχυρίζου τοῦ Θεοῦ, δίκαιοι τοῦ Θεοῦ, κοινωνοὶ τῆς δόξης, partakers of the Divine Nature. 2 Pet. 1. 4. 1 Pet. 5. 1.
9. Περσπορεύειν, Access, or coming unto God.
10. Ὑιοθεσία, Adoption, — *As many as received him, to them gave he power (i. e. right) to be called the Sons of God: — We have received the Spirit of Adoption whereby we cry Abba Father.* John 1. 12, Rom. 8.
11. Ἐγγύς, Alliance to God; — *Ye who sometimes were afar off are made nigh by the Blood of *Christ*.* Eph. 2. 13.
12. Χάρισμα, Pardoning and forgiving; — *And you being dead in your sin, the uncircumcised of your flesh, hath he quickened together with him, having forgiven you all trespasses.* Col. 2. 13.
13. Ἀπολύσις, Ransoming or redeeming; — *Thou wast slain and hast redeemed us to God by thy Blood.* Rev. 5. 9.

By all these and the like expressions is declared a permanent state and stable condition wherein a person standeth as to Freedom, and is the Base or standard of all Rights accounted to him.

S E C T. III.

Bondage.

There are two Spiritual States; the one of bondage, the other of freedom.

1. Spiritual Bondage, which is a Restraint, Pressure, Closeness, or Fastness of the Spirit whereby a man is tyed from good to evil, is a drudge to sin, and a slave to lust, a captive to the Devil. This is a State of wrath, low, base, terrene and miserable; a condition below the nature and quality of a man having no Right nor capacity of Right to any Spiritual Benefit; a very death.

S E C T. IV.

Freedom.

2. Spiritual Freedom, which is a gallantry, fluency, clearness, or looseness of the Spirit, an enlargement from evil to good; a license and ability to do a mans own Will, or rather a better will, even the Will and pleasure of God: This is a State of Grace, an high, noble and blessed condition transcending the proper nature and quality of man

S E C T. V.

Burden.

1. Now the State from which a man is justified, is the base condition of Spiritual Bondage, and the miseries consequent thereunto. This is the Terme of recess, or *Terminus à quo*, from whence Iustification commeth a great Burden.

A Burden vulgarly signifies a heavy weight, but legally it signifies some Charge, Penalty, Disability or Service. Hence *Isaiah* calls Gods Iudgments Burdens, as the Burden of *Babylon*, *Egypt*, *Damascus*. &c.

In all kingdomes there are Burdens; as Infamy is a Burden of Disgrace restraining a man from all Honours and Offices; as Outlary is a Burden restraining a man from the benefit of Law, hindring a man from being Plaintiff, and having audience in a Court of Iustice; to be a Stranger and Alien is a Burden hindring a man from purchasing, or possessing Lands of Inheritance.

In all families there are Burdens, as Bastardy is a Burden of Disinheritance laid upon a child unlawfully begotten; Slavery is a Burden of Bondage laid upon some servant, hindring him from getting, possessing or suing for any thing; Divorce is a Burden of Expulsion laid upon a Wife disloial, hindring her from the Society of bed and board, and marrying to another man.

Thus in *Abraham's* family *Ishmael* sustained the Burden of Bastardy and *Hagar* the Burden of Slavery; hence *Sarah* required of *Abraham* that he would disinherit *Ishmael*, and be divorced from *Hagar*. — *Cast out this Bondwoman and her son, for the son of the Bondwoman shall not be heir with the son of the Freewoman.*

Gen. 21. 10.

2. The state to which a man is Justified, is the stately condition of spiritual freedom, and the miseries consequent thereunto. This is the Access or *Terminus ad quem*, to which we are advanced; As Bondage was *Capitis Diminutio*, the lessening of the head, or Degrading of a man. So Freedom is the *Capitis Exaltatio*, or the raising or lifting up the head of a man, or advancing of a man.

Gen. 40. 20.

2 King 25. 27.

As the heads of *Pharaohs* cheif Butler and Baker were lifted up, and *Jebojakin's* head was lifted up out of Prison by *Evilmerodach* King of *Babylon*.

This state of Divine Freedom drawes into it Forgiveness of sins, Resurrection from the dead, and Life everlasting.

Thus

Thus the Term or Bound of Reccess from which we are justified is some Burden, and the Term or Bound of Access to which we are justified is some Right.

A Right vulgarly is a thing which is true, and good, and honest; but legally it is a thing which is due to have and to hold some benefit and good which the Law owes us and settles upon us: This is opposed to some burden, Penalty or Charge which signifies to have and to hold some sufferance or grievance which the Law owes us and settles upon us.

S E C T. VI.

There are in the world many Corporations where diverse persons are united into one body. And in these Corporations there are diverse Rights, some of them are Burdens and some Benefits, as in a Kingdom there are Rights of Liberty to be a free-man born, or to be made free; to be a Member of some Corporation, to have suffrage or vote in Elections, to be heir in a Family, to succeed to the Inheritance and Honour, to be a Judge to give Judgment and to do Justice. The burdens contrary to these are Slavery that deprives a man of Liberty, Banishment that deprives of some Corporation, Bastardy that deprives a man of his family, Infamy that deprives a man of Honour and Preferment: For the true rule is, though not kept in the world, *Portæ dignitatum non patent infamibus Personis*, The Gates of Honour are fast shut against scandalous Persons.

In a Family there are diverse Rights; as Matrimony, a state of Right whereby the Husband and the Wife have Right to each others bodies. *The Wife hath not power (or Right) over her own body but the Husband, and the Husband hath not power (or Right) over his own body but the Wife;* For each have given to other a power or Right over their bodies respectively, Primogeniture is the Right to succeed to the Inheritance of the Father under the Law. Cleanness was a State of Right to enter into the Congregation and to partake of the Sacrifice, Ministry is a Right to preach the Word and apply the Sacraments.

The Husband and Wife are no more two but one Flesh, more united than the Father and Son, For, for the cause of a Wife, the Son shall leave his Father and Mother and shall cleave to his Wife and they two shall be one Flesh; they are partakers of all Rights together: The good and evil of the Husband is the good and evil of the Wife, and the good and evil of the Wife is the good and evil of the Husband; his Honour and Wealth is hers, and her Honour and Wealth is his; if he suffers she suffers, if he prosper she rejoiceth.

The King and his Subjects are one Body: The Honour and Welfare of the King is the Honour and Welfare of the Subjects, and the Honour and Welfare of the Subjects is the Honour and Welfare of the King; his wrong is theirs and their wrong is his.

The Church is a Corporation in which Christ and his Subjects or Members are one Body; they are Members of his flesh and of his bones. Christ and the Faithful are more united than Man and Wife; for Man and Wife are but one Flesh, but Christ and the Faithful are one Spirit. A man for Christ his sake must forsake Father and Mother, Wife and Children; and he that doth so shall receive an hundred fold, and in the end everlasting life: The honour of Christ is the honour of the Faithful, and the honour of the Faithful is the honour of Christ, and the welfare of one is the welfare of the other, and *è contra*. Christ is a Party in all the conditions of his

his Subjects. — *Saul, Saul why persecutest thou me?* All charity that is done to them is done to Christ. — *In as much as ye have done it to the least of these my Brethren, ye have done it unto me; and in as much as ye have not done it to one of these little ones, ye have not done it to me.*

Thus he whose Right is created, that had none before, is justified. And he whose Right is restored that had Right but lost it, is justified unto it again.

All restitution is justification, all in-lawing is justification; for thereby the Party outlawed is restored to the Benefit of the Law.

S E C T. VII.

Other Names. There are other Names of the same thing, or other Words whereby the nature of justification is farther illustrated.

1. As by such words which do create or constitute a Right, as Election, Grace, Gift, Good-will, Will, Testament, Covenant and Promise, all which are Jural Words signifying the causes of our Justification.

2. As by such words which do confirm or assure a Right, as Seal, Earnest; for the holy Spirit is the Seal and Earnest of that inheritance whereto we are Justified, as Liberty, Freedom, Communion, Fellowship, Propriety, Gift, Grace, Inheritance, Possession, Glory, all which and many more are the results and effects of our Justification.

3. As by such words as are opposite to Justifying, as injuring, condemning, outlawing, reprobating: As to be injured is against law to lose some right which by law was due, and to be condemned is according to law to lose some right which by law was to be lost, and to be outlawed is to lose all benefit of Law, which the person in-lawed had; so a Person justified is one, who beyond and above all Law is made to have some right which before he had not, or which by Law he could never have; or one who by, or according to Law is made to have and hold some right which by Law was due to him being in-lawed. And as condemnation and outlawing is the imputation of a present Sin to a future punishment: So justification and inlawing is the imputation of a present right to a future blessing; and imputation is a *Genus* to them both.

Seeing then injuring and condemning and outlawing are jural words, therefore justifying, acquitting and inlawing are jural words also.

4. As by such words which are of affinity and nearness, and subordinate to justifying, and comprehended under it; As Naturalizing, Legitimizing, Manumizing, Redeeming, Pardoning, Adopting, and such like, which are the several kinds of justifying, which is the *Genus* to them all.

For Naturalizing is a justifying of an Alien born in a far Country, by imputing to him the right of a Native or home-born. As Legitimizing is the Justifying of a Bastard, by imputing the right of a lawful birth to him that was unlawfully born. As Manumizing or Enfranchizing is the Justifying of a Villain or Bondman by imputing the right of freedom to him that was born a Slave. As Emancipating is the Justifying of a Minor, by giving right of Livery to him that was under Guardians. As Ransoming or Redeeming is the Justifying of a Captive, by imputing the right of Enlargement to him who before was a Prisoner. As Pardoning is the Justifying of a Malefactor, by imputing the right of indemnity to him who before was condemned. As Adopting is the Justifying of a Son and Heir of another Family, by imputing the right of a Son and Heir to him that hath no Son nor Heir of his own Family.

All

All these are justifying, especially when an Alien, a Bastard, a Bond-slave, a Captive, and more especially when a Rebel or Malefactor is made the Son and Heir of a Kingdom, without any suit, mediation or motive; this is exceeding gracious, because it passeth from one extrem to another merely upon the Donors kindness and pure love. And such is our Justification, as by this Treatise hath, and will hereafter be demonstrated.

5. As by words of Attribute whereby the justified ones are called in Scripture as Sons and Heirs of God, and Co-heirs with Christ: --- *Thou art no more a Servant, but a Son and an Heir of God through Christ.* --- *The Spirit it self beareth witness with our Spirits, that we are the Children of God; and if Children, then Heirs; Heirs of God, and Joynt-heirs with Christ.* *As Fellow-Citizens and Domesticks of God.* --- *Now therefore ye are no more strangers and foreigners, but Fellow-Citizens with the Saints, and of the household of God, as the Lords Free-men,* --- *For he that is called in the Lord being a Servant, is the Lords Free-man.* *Gal. 4. 7.*
Ro. 8. 16, 17.
Eph. 2. 19.

This last word *Free-man* comprehends under it all the former: For Freedom is the original and fundamental Right, without which a Man is dead in Law, and hath no Will nor capacity to sue for, or possess any Right.

And these two words *Free-man* and *Justified*, are adequate and reciprocal to denote the same Person. A Free-man is a Person justified to have some right, being absolutely opposed to a Bond-man, who is a Person condemned to have no right at all; and so to an Alien or Stranger, and to a Bastard or Prisoner, &c.

Hence the word Justified is put for Freed: --- *By Christ all that believe are justified* (i. e. freed) *from all those things, from which we could not be justified* (or freed) *by the Law of Moses.* And sometimes is translated by the word Freed, --- *He that is dead is freed, i. e. justified from sin.* *Act. 13. 39.*
Rom. 6. 7.

Justifying is not only a Jural word, but a Curial word, or Court word; not of a Court contentious in which *Jus dicitur*, in Suits, by declaring the Law, and pronouncing the Sentence according to Law; as in *England* is done in the Courts of the *Kings Bench*, and *Common Pleas*, where the Judges represent the King for his Justice. But rather of a Court of Grace and Favour, *ubi jus fit & datur*, in Suits voluntary, and where the Sentence is the Decree of the Supreme Judge in equity and love; in which that right which was not in Being before, is made to be, according to the kindness and good will of the Prince, wherein the iniquities and rigours of the Law are rectified according to conscience, by the *Prætor* or *Chancellor* to the King, and Pardons for offences are granted by the King, and Patents for Honours, Profits, and Priviledges are bestow'd above and contrary to the Letter of the Law: As in *England* in the Courts of *Request* and *Chancery*, where the Persons president are not called Judges, but by other Names, as *Masters of Requests*, and *Chancellor*, and do represent the King for his Mercy and Grace.

Lastly, Justifying is a Testamentary word of the same nature with Institution or ordaining of an Heir, or the devising of a Legacy. For whosoever in a Testament is instituted as an Heir or ordained a Legatary, that Person is justified or made to have a right to that inheritance or Legacy.

The co-incidence of these two words is the more proper; partly because Justification is a most gracious act, proceeding from the free Grace of God, spontaneously granted to those that never sought it, nor none for them: As commonly Institutions and Devices are made in Wills and Testaments;

Testaments, especially *ad pias causas*; which are, and others should be acts of Mercy and meer Grace: but chiefly because Justification is a Testamentary act of God, arising from his last Will and Testament, wherein all Believers are instituted and ordained his Heirs to the Inheritance of Eternal Blessedness.

By this Testamentary act of God in justifying Sinners, it appears, that as a Man is legally Righteous according to Law, and morally Righteous above the Law, and jurally Righteous as a proprietary and owner: So God is much more eminently and transcendently righteous all these waies, but not so properly legally (because he is the maker of Laws, and therefore above them) as morally righteous or gracious, and jurally righteous, or an owner of all things: to make Man not only legally righteous, according to Law, and morally righteous according to Law, but jurally righteous according to free Grace.

THE CONTENTS.

Imputation. Logick. Logistick. Christ's Righteousness.

TITLE II.

Of the form of Justification.

Imputation.

THE Form of Justification is Imputation, or rather Reckoning, Accounting, Reasoning, or Concluding, Computing, Ascribing, or Numbring.

The word is *λογίζομαι*, that so signifies.

The great Acts of Counting are Logick and Logistick.

SECT. I.

Logick.

1. *Logick* is the counting of sayings or Propositions, according to their Rations or Reasons, as they are composed to infer their Conclusions, and to be resolved into their Principles.

For the Conclusion is the effect of two Propositions rightly figured, whereof one is the Cause, the other the *Medium* or mean between the Cause and the Effect, and produceth the Effect.

The *major* Term in the *major* Proposition is the Cause; the *minor* Term in the *minor* Proposition is the Effect; and the *medium* or middle Term in both *major* and *minor* Propositions, is the mean that produceth the Effect in the Conclusion; as thus,

Every breathing Creature hath sense.

Every

Every Man is a breathing Creature ; Therefore
Every Man hath sense.

This last Proposition is the effect of the two former, in which sensibility, which is the *major* term is the cause, and a Man is the effect, and a breathing Creature is the means whereby this cause produceth this effect: For because a Man is a breathing Creature ; therefore a Man hath sense or is sensible.

S E C T. II.

2. *Logistick* is the Counting of Numbers, according to their ratios or *Logistick* rates, as they are compos'd into their powers, and resolv'd into their roots.

The power or product is the effect of two numbers rightly multiplied, when one of those two is the root of that power, and the other is the rate between the root and the power.

As 6 is the cause of 12, and 12 is the effect of that cause, and the root 2 multiplying 6 is the means between the cause and the effect producing the effect 12.

So the cause of Salvation is God's promise.

The effect of this cause is Salvation it self.

The Mean between both, that makes the cause to produce this effect is Faith.

And as in *Logick* the Conclusion is the effect of two sayings or propositions rightly figur'd, when one of those sayings is the cause of that effect, and the other saying is the reason or mean between the cause and the effect; so in *Logistick* the power is the product of two numbers rightly multiply'd, when one of those two numbers is the root of that power, and the other is the rate between the root and the power. Both these Countings or reckonings or reasonings do manifest the ration or rate of a saying to a saying, and of a number to a number.

S E C T. III.

The grounds of both these reasonings and reckonings are two.

1. Those things that agree in one third, do agree among themselves; as in *Logick* the *major* and *minor* agree in the *medium*, therefore they agree among themselves; so in *Logistick* the multiplication and the product agree in the root or multiplier, therefore they agree among themselves. As 6 and 12 agree in 2, for 2 times 6 is 12. So God's promises and our salvation do agree in Faith.

2. Whatsoever is affirmed of the *genus* is affirmed also of the *species*, and all that are under it. As whatsoever is affirmed of *Abraham* the Father of the Faithful is affirmed of his Children: For all that believe are blessed with faithful *Abraham*.

A Believer is blessed.

Peter, &c. are believers. Therefore

Peter, &c. are blessed.

So that to account is to conclude by reasoning or numbring, by arguing to find the conclusion, by addition to find the total, by multiplication the product, and by division the Quotient.

The Grammatical sense of the word *Impute*, is to cut, divide, purge, or
Bbb clear,

clear, but custom hath made it to signifie to account, reckon, ascribe, pass over the right or title to a thing, or the thing it self, or something for it by acceptilation either voluntarily by private act of gift, Contract, Payment, release, or consideration otherwise, or necessarily by publick act of condemning or discharging for punishment or reward.

Imputation therefore that is accounting or reckoning, is a Spiritual action for the conveyance of rights, which are Spiritual things belonging to corporeal things: Which rights are jural belonging to Persons, and may be passed over from one to another, by donation, succession, cession, or dereliction, deputation or assignment, degradation or deprivation.

And therefore in this great business of Justification to the Rights of Spiritual and Celestial Blessedness, Faith is the means whereby all these things are accounted or reckoned to be due unto us; or, which is all one, Faith is accounted for our right unto them.

And this is clearly demonstrated:

Rom. 4. 3.
Ja. 2. 23.

1. From the letter of the Scripture; --- *Abraham believed God, and it was counted to him for righteousness.* And ver. 9. --- *Cometh this blessedness then upon the Circumcision only, or upon the uncircumcision also; for we say, that Faith was reckoned to Abraham for Righteousness.* And ver. 22. --- *it was imputed to him for Righteousness.* --- *not for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed if we believe, &c.*

Joh. 6. 28, 29.

Ro. 3. 24, &c.

Ro. 5. 1, 2;

Rom. 5. 9.

Rom. 8. 37.

2. From the scope of the Scripture, Faith is the means of Justification, instead of works, by the which no Flesh can be justified; and this is the only true work that God would have us to work, even to covenant with him, and embrace what he hath promised; as for other works of our own righteousness, we may not rely upon them at all, but meerly depend upon Grace, accounting our Faith only for our right. *What shall we do that we might work the works of God? Jesus answered and said unto them: This is the work of God, that ye believe on him whom he hath sent.* --- *Being justified freely by his Grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through Faith in his Blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare I say at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus.* *Where is boasting then? it is excluded, by what Law, of works? nay, but by the Law of Faith.* *Therefore we conclude that a Man is justified by Faith, without the deeds of the Law.* *Therefore being justified by Faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by Faith unto this Grace wherein we stand and rejoice in hope of the Glory of God.* --- *Much more then being now justified by his Blood, we shall be saved from wrath, &c.* --- *Do we then make void the Law, through Faith, God forbid? yea we establish the Law.*

In all the letter and scope of Scriptures upon this point the form of our Justification appears to be the Imputation or Accounting of our Faith for our right, or Justification to the rights promised.

Ro. 5. 17. 8.

Phil. 3. 9.

There is mention made of Abundance of Grace, and of the gift of righteousness: *And that by the righteousness of one, the free-gift came upon all Men unto justification of life: And that by one Man's obedience many were made righteous.*

St. Paul also desires *That he may be found in Christ not having his own righteousness, which is of the Law; but that which is through the Faith of Christ, the righteousness which is of God by Faith.* ——— *No Man is justified*

justified by the Law in the sight of God, for the just shall live by Faith, and the Law is not of Faith, but the Man that doth them shall live in them: Christ hath redeemed us from the curse of the Law, being made a curse for us. For it is written, Cursed is every one that hangeth on a Tree; That the Blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the Spirit through Faith. --- And the promise that Abraham should be the Heir of the World, was not to him or to his Seed through the Law, but through the righteousness of Faith. Ro. 4. 13.

S E C T. III.

But in all those places or any other, I cannot find any imputation of *Christ's Righteousness*. *Christ's Righteousness.*

The Righteousness of Faith, and the Righteousness of God by Faith, I find, but no other.

By the Righteousness of *Christ* must be meant his personal obedience to the moral Law, which cannot be made ours, or translated to us; or accounted to us, and reckoned as ours, for diverse and weighty reasons.

First, because *Christ's* obedience was the obedience of a Mediator, fitted exactly for such a Person and Office, and no other.

A High Priest harmless, undefiled, separated from sinners, &c. one that makes all Men just and righteous, and is made unto them righteousness, sanctification and Redemption, and is God our Righteousness: That hath the Spirit of Righteousness without measure; that is anointed above all his Fellows, with that fulness from which we all receive Grace for grace; whose Glory is the Glory of the only Begotten Son of God: full of Grace and Truth, and much more than the Tongue of Men or Angels can express. Hebr. 7. 26.

Now, for a Man to be clothed with the Robes of this Righteousness, as they speak, is to appear before God not in the habit of a righteous and justified Man, but of the justifier of the Sons of Men: whose righteousness is too excellent and glorious for our condition; of a Mediator God and Man!

We are the better for his active and passive obedience; for it is the cause of our Righteousness by Faith.

The Members partake of the benefit of the Head: The Wife is endow'd by Marriage with all her Husband's goods, but the virtue of the Head is not appropriated though communicated, nor made over to the Members, nor is the estate of the Husband past away or made over to his Wife. The Endowment of the Wife, is no formal cause nor ingredient of Marriage, but a fruit or consequent thereof: So our justification or our right to the Righteousness of *Christ*, (that is to his Rights and Privileges) accrues to us by our Marriage with *Christ*, which is by Faith the formal cause thereof.

The Estate, Wisdom and Righteousness is *Christ's*; but the benefit of them and of all that is *Christ's*, is ours; as is the Wealth, and Wisdom, and Honour of the Husband to the Wife. In a word,

Christ's Righteousness is that for which Faith is accounted to us for Righteousness; Ergo, the Personal righteousness of *Christ* himself is not accounted to us.

Secondly, Because Personal moral virtues cannot be past over to others by act of Nature or Law, as by Descent, Donation, Succession, Cession,

Dereliction, Degradation, Deprivation, or any other way or means. Because they are inherent habits of the Mind, and therefore inseparable from the Mind; and if separable, altogether in conveyable to the Mind of another, by deed of gift, Descent of Blood or any other conveyance whatsoever, during life, or after death.

But Jural Rights are of that nature, as that they may be derived by act of Law, not Nature, from Parents to their Children, from Predecessors to their Successors, or Alienated from the Proprietary to any other Person; not only to be reckoned, but to be really his or theirs, to whom the alienation, reversion, or derivation is made by any act or deed according unto Law, to take place in life, or after death. Also some act of mine may be accounted for a right to my self; as my labour for my wages, my purchase for my Estate, my Faith for my justification.

Thus Moral Righteousness is inseparable from the Person to which it doth belong, and cannot be reckoned to another; but Jural Rights are separable, and may be accounted to another. I may possibly be respected and saved for another's Virtue and Worth, but his Virtue and Worth can no waies be made mine.

Virtue, Learning, Vice and Ignorance are habits and qualities, which are a Man's own without accounting; but Riches and Honours we have as rights accounted unto us, or else we cannot have or hold them.

My Health or Sicknes of Body may be propagated to me, and from me to another; but not the Health or Sicknes of my Soul.

Who can be healthy by another Man's health while he possesseth it? Who can be sick by another Man's sickness while he possesseth it? Who can be rich by another Man's riches while he enjoyeth them? Who can be honourable by another Man's honour while he enjoys it? Who can be disgraced by another Man's disgrace while he suffereth it? Who can be poor by another Man's poverty while he endures it? Who can be learned by another Man's Learning while he hath it? Who can be virtuous by another Man's virtues, or vicious by another Man's vice? These Virtues, or Vices are really his who hath them, not really mine whose they are not; or how can these things in another be so much as reckoned or accounted to be mine?

I may be reckoned guilty of another Man's sin, and so of his punishment by consenting or helping, &c. but not for his acting or suffering. I cannot be reckoned virtuous by another Man's virtue, or sinful by another Man's sin, or miserable by another Man's misery.

If I have many virtues, others may have as many virtues or more than I, and I have no less than I have: but if I have many rights to such or such things, others can have no rights to the same things. If they be taken away from me in part, I have the less; if in full, I have none at all: but others have them more. My virtues or vices can no Man have but my self, but others may have the like: *Ergo*, no Individual Rights can be reckoned to another Person, but specifical only. The particular right to such a place, Dignity or Profit, may be taken away from one Man, and given to another; but if it belong not to a Place, but to a Person only, then the specifical right of one may be taken away from him, and given to another Man. No reckoning or accounting any thing to any Man but rights, Faith is accounted, and Right is accounted; Faith for Right, and Right for Faith. The righteousness of the Law is not imputable or transferable to another:

——— *But the Man it doth them shall live in them, and no other.* And the

the unrighteousness of the Law is not imputable or derivable to another; but the Man that doth them shall die in them: for the Soul that doth well, that Soul shall live; but the Soul that sins, that Soul shall die.

If it be objected, that we are united with *Christ*, and therefore all that is *Christ's* is ours: I answer, It is all for us, and our union with *Christ* is our capacity to have a righteousness imputed to us from *Christ* by our Faith in *Christ*; and therefore was *Christ* united unto us, that we might be united unto him. Hence there is a sympathy between *Christ* and us; --- *Saul*, *Acts* 9. 4. *Saul, why persecutest thou me? Inasmuch as ye did it not to one of the least of these, ye did it not to me.* --- *He was touched with the feeling of our infirmities: So if we suffer with him we shall be glorified with him.* --- *He hath raised us up together, and made us to sit together in Heavenly places in Christ Eph. 2. 9.* *Jesus. My Beloved is mine, and I am his. Christ espoused our Nature, Cant. 2. 16, and took our sins and sorrows upon him, and Christ espoused our Persons, and we take his Righteousness and Glories upon us. And all things are ours, and 1 Cor. 3. 22, we are Christ's, and Christ is God's.*

As *Christ* was made sin by imputation not inhesion for us, so we are made righteous by imputation but not inhesion by him. --- *The Lord hath laid upon him the iniquities of us all, and by his stripes we are healed: God hath made him to be sin for us, that we might be made the Righteousness of God in him.* --- *And be found in him, not having our own Righteousness, which is of the Law; but that which is through the Faith of Christ, the Righteousness which is of God by Faith.* *Is. 53. 6. 2 Cor. 5. 21, Phil. 3. 9.*

So *Christ's* righteousness that justifies us, is not the righteousness of *Christ* in us; but a righteousness put upon us, and imputed unto us by Faith: And --- *Blessed is the Man to whom God imputeth righteousness without works.* *Ro. 4. 6.* Justification is not the discharge of a sinner acquitted from blame and punishment, but the collation of a right from the justifier, to some farther benefit: Not a legal right to the sinner that was illegal, but a jural right to the *Quasi-sinner* that had no jural right, by his Faith the means to make him imputed righteous, and morally righteous, to walk accordingly. Which righteousness, though it be not exact coming up to the perfection of the Law, yet it is accepted for exact, in and through the perfection of *Christ*.

Here is still no imputation of *Christ's* Personal righteousness to be found given out and bestowed upon us, but an imputation of righteousness by Faith, for *Christ* his righteousness sake, not our own. We are accounted righteous before God, saith our Church: * That is, the merits of *Christ's* righteousness hath so far prevailed with God in our behalf, that by and upon our Faith we shall be accounted righteous before God in *Christ* by our Faith; which in it self and by it self justifies not, but instrumentally and as the means of justification. * See the 11th Artic. of Religion.

So God looks not upon a justified Person, as if he had done and suffer'd sufficient to justify him, but upon *Christ*; and the justified in *Christ*, who did and suffered sufficiently for him.

It appears on all hands that there is such a thing as Imputed righteousness, but at no hand is there found any agreement what this should be.

'Tis true that *Christ's* righteousness is imputed to us, but not as they mean, who in a popular pleasing phrase tell us, That we put off the rags of the Old *Adam*, and put on the rich Robes of the New; that we are clothed with garments of our Elder Brother, as *Jacob* was with *Esau's*, that we as he may steal away the Blessing. What dint of argument will such weak

weak sayings endure? So the Adulterer may say he is chaste with *Christ's* chastity; the intemperate, sober with *Christ's* temperance; the Rebel, obedient with *Christ's* obedience; the malicious, loving with *Christ's* love; and every wicked Person, righteous with *Christ's* righteousness.

May it not as well be said, That as we are holy with *Christ's* holiness, so we are redeemers with *Christ's* redemption? for he who is said to be our righteousness, is as much said to be our redemption.

Many strange and dangerous consequences may issue from such imputations as they fancy. If any eye can pierce farther into the Letter, and find more than Imputation of Faith, for Righteousness, and not Imputation of sins for *Christ's* Righteousness sake, let him follow it as he pleases; so it be not to dishonour *Christ* and cheat his own Soul, by taking no care to be any thing that is good, because *Christ* is all in all unto him, not flinging in so much as a mite into the *Treasury* of Holiness, because *Christ* hath poured in that Vast Talent, which at the last day he accounts of his own Head, shall be reckoned to him as his own proper goods, to all intents and purposes.

The better to fix the true sense of Imputation in our minds, we must know, That Imputation is a *Genus* to these three things, Justification, Condemnation and Oppression, which, how different soever and opposite they are among themselves, yet they all agree in this one common general that they are an imputation whereby some good or evil is ascribed, accounted and imputed to us.

For Condemnation is an imputation of that punishment to a Man, which he hath deserved by Law.

Oppression is an imputation of that punishment, which he hath not deserved by Law: And Justification is an imputation of that benefit which he hath deserved by Law, or not deserved by grace and favour.

And besides we have no word whereby to express our owning of any thing that is ours, but this of Imputation. Hence sin is imputed to us, because it is properly our own, as we have made it by our evil will; and punishment is said to be ours, because by our sin it is justly imputed to us. And Righteousness is imputed to us, because it is made ours by the good will of the Imputer that bestows it, and our own good will who accept it.

The want of this distinction makes many run aside, first into confusion, and then into contention; but the clear understanding and application thereof settles the controversie into peace and quietness.

So Righteousness is imputed, and Sin is imputed. and Reward is imputed, and punishment is imputed; so Works are imputed for Righteousness, and for a Reward of debt; and Faith is imputed for Righteousness, and for a Reward of Grace.

In a word, as for imputation of sin it comes by the Law through works, and for imputation of Righteousness; it comes by the Gospel through Faith. The Law curses and condemns the Sinner, the Gospel blesses and justifies the ungodly. No Law was ever made to justify, that must be grace; nor Grace was ever made to condemn, that must be Law. *Moses's* yoke is intolerable for condemnation to death; *Christ's* yoke is easie for justification to Life.

*Let Christ therefore live, that we may live also in him and by him,
But let Moses die and be buried, and his Sepulchre never be found.*

The

The CONTENTS.

Right. Corporation. Impunity. Liberty. Provision. Protection. Audience. Alliance. Resurrection. Jurisdiction. Glory. Rights of Christ. Expectation. Supplication. Possession.

TITLE III.

Of the matter of Justification.

THe matter of Justification is Rights.

A Right is whereby some benefit is made ours.

There is a difference between Right and Righteousness.

Matter of Justification,
Right.

Righteousness is a moral word signifying a virtue or habit to do that good and right which Law prescribes; and it is opposed to unrighteousness and sinfulness, which is a vice and habit of doing that evil and wrong which Law forbids.

But Right is a Jural word, signifying the having, holding and enjoying of some benefit and good, which some Law settles upon us, and makes to be ours. And this is opposed to a Burthen or charge, signifying the having, holding and suffering of some grievance and evil, which some Law also settles upon us and makes ours.

In every Kingdom there are diverse rights, as the right of Liberty to be a Free-man, a Member of a Corporation, of suffrage to have a voice in Elections, of Family to succeed to an Inheritance, of Honour to have a precedence and take place, of Power to give Judgment and do justice, of Office to perform some function and service, of Benefice to have and enjoy some profits; and generally all Capacities, Abilities, Augmentations, Honours, Degrees, Rewards, &c. are Benefits and Rights.

There are also in every Kingdom diverse wrongs and burthens, quite contrary and privative to those: As the burthen of slavery that deprives a Man of liberty, of Banishment that deprives a Man of some Corporation, of Bastardy that deprives him of his Family, of Infamy that deprives him of Honour, &c. and generally all Incapacities, Disabilities, Diminutions, Degradations and Penalties, are Burthens and Wrongs.

In every Family there are diverse Rights: Matrimony a state of right, whereby the Husband and the Wife have a right to each others Bed and Board, and over each others Bodies, Children and Estates. Primogeniture is a state of right to succeed to the whole inheritance of the Father. 1 Cor. 7. 4.

Cleanness was a state of right to enter into the Congregation, and partake of the Sacrifice. Ministry a state of right to preach the word, and apply the Sacraments; Righteousness in Scripture many times is put for a right: As *Abraham believed in God, and it was accounted to him for righteousness*. Rom. 4. 3.

teousness; i. e. for a right: For God promised *Abraham* a Blessing, that *Eliezer* his servant should not be his heir, but that he should have a Son and Heir of his own Body, and that his Seed should be as the stars of Heaven for multitude. *Abraham* believed in God for this Promise and Blessing, and his Faith was counted for righteousness, or gave him a right and title to this Blessing. Had not *Abraham* believed God, *i. e.* had he not accepted of God's promise, God's promise had been a dead offer to him, and *Abraham* had had no right at all unto it. But his Faith, *i. e.* his acceptance of the promise gave him a right to claim and enjoy the Blessing.

And *Abraham* received the Sign of Circumcision, a Seal of the righteousness of the faith, which he had yet being uncircumcised, *i. e.* of the right of Faith; for Seals are not signs of moral righteousness, but of jural rights, for Seals are put to conveyances and evidences, and other writings to testify matters of right: So by Circumcision he had now God's Seal to that Grant which God had formerly made to him. And *v. 13.* *The promise that Abraham should be the heir of the World, was not to him through the Law, but through the righteousness of Faith; i. e.* through the right by faith. That is, the right of inheritance promised came not to him by any right that the Law gave him, but by the right which his faith gave him.

Contrarily the word *unrighteousness* in Scripture many times is put for wrong. *Luc. 16. 8.* *The Lord commended the unjust Steward,* in the Original the Steward of unrighteousness, *i. e.* the Steward that was not right. *vers. 9.* *The Mammon of unrighteousness, i. e.* the Mammon that is not the right riches. *Enc. 18. 6.* *Hear what the unjust Judge saith,* in the Original, the Judge of unrighteousness; *i. e.* Judge that did not do right, but wrong. *Gen. 18. 25.* *Shall not the Judge of all the World do right?* in the Original, shall he not do righteousness? *Pf. 4. 1.* *Hear me O God of my righteousness; i. e.* my true and right God; for other gods were false and wrong gods. And *ver. 5.* *Offer the Sacrifices of righteousness; i. e.* the right Sacrifices, what those Sacrifices are he specifies afterwards, as the Sacrifice of Thanksgiving, and of a broken heart, Oblations and Burnt-offerings were not the right Sacrifices, but Thanksgiving and Contrition. *Pf. 9. 4.* *Thou satest in the Throne of judging right,* in the Original, in the Throne of judging righteousness. *Math. 21. 32.* *John came unto you in the way of righteousness; i. e.* in the right way.

S E C T. I.

Corporation: The matter of our Justification is a right of Incorporation into God. A Corporation is a Body in Law.

As besides Natural Parents there are Parents in Law; so besides Natural Bodies there are Bodies in Law.

Diverse Persons united into one and communicating in good or evil, are one Body, and prosper or suffer together: *1 Cor. 12. 26.* *If one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it.*

A Family is a Corporation.

Husband and Wife are one Body.

Father and Children are one Body.

A Kingdom is one Body,

A Church is one Body.

These partake of wealth and honour: Sin or punishment.

Their Heads are mutually augmented or diminished; because they are one Body. In

In a Corporation some Persons have no right, because they are in the Corporation, but not of it.

As the Bastard is in the Family, not of it; he is disabled from inheriting, because he is a Person unlawful and unright. He is not right himself, and therefore he can have no right, he is not born as he should be, therefore not born to what he should be.

As the Slave is in the Family, but not of the Family; he is incapable of possessing any thing, because he himself is possessed, he can be no Master of any goods, because he is his Master's goods. All his acts are nothing, because he is dead in Law.

As the Alien is in the City, but not of the City; he hath no right there, he is not *Homo legalis*, because he is not born there as he should be.

As an unbeliever is in the Church, but not of the Church; he hath no right, he is not *Homo fidelis*, because he is not born again as he should be.

Contrarily some Persons have right, they are in the Corporation, and of it, they have title to claim the benefit and power to sue for it.

As a Son hath right in the Family to succeed his Father if he dies intestate.

As a Wife hath right of Dower for her joynture or her Thirds.

As a native Subject in a Kingdom is free to enjoy and dispose, and hath a suffrage in Elections and other Priviledges, to which he is born.

As a Believer is in the Church and of the Church, he hath right to *Christ* and to the ordinances of *Christ*, the Word and Sacraments, because he is *Homo fidelis*, and born again as he should be.

Now when he that had no right is made to have a right, he is said to be justified to it; or he that is absolved and released from some burden, is justified from it.

All Legitimation is a justifying, for therein a Child is released from the burden of Bastardy.

All Absolution is justifying, for the party is released from the burden of some Bond.

All Purifying and cleansing under the Law was justifying, for therein the party was released from the burden of uncleanness: And so Men were justified in the Law of *Moses* in some things, but not in all; But --- *Faith* Act. 13: 39. justifies from all things, from which the Law of *Moses* could not justify.

All Pardoning is justifying, for therein a Sinner is released from the burden of punishment. The *Romish* Writers quarrel with our Divines, when they place Justification partly in the Remission of sins; for indeed that is a part or branch of it, for all pardoning or remitting of sin is justifying, but all justifying is not pardoning.

He whose right is declared is justified, the Judg justifies the party whose right was controverted and doubtful.

The Matter of right the Judg creates not, but only declares what was concealed.

He whose right is restored is justified: All restitution is justifying, for thereby the party hath his right again, and repossesseth that which was his own before.

All In-lawing is justifying, for thereby the party out-lawed is restored to his former right.

So as Legitimation is to a Bastard, as Manumission is to a Slave, as Naturalization and Enfranchisement is to an Alien; so is Justification to a Sinner.

The Reasons are these :

1. From the Names that are given to Persons justified before justification.

We are Bastards, not born right, but born in sin.

And God was our Natural Father, not our Legitimate nor our Spiritual Father. --- *For except a Man be born again, he can never enter into the Kingdom of Heaven.* Bastards are not born as they should be : We are Aliens and Forreigners, we should be born in Paradise where our first Parents dwelt in Innocency and Immortality ; but we are born in the World, a place of banishment to them and us, where God is our Ruler only, not our King. Without *Christ* we are *Aliens from the Common-wealth of Israel, strangers to the Covenants of promise, having no hope, and without God in the World.* That is, having no right in *Christ*, nor hope of Inheritance in Glory, but dead Men (as Slaves are in Law) *i. e.* morally dead in trespasses and sins, and therefore jurally dead as to the capacity to any right. For the dead loose all other rights, save only that of Burial, we are not born where we should be.

2. From the Names that are given to the acts of justification : As,

Job. 17. 20. 1. Uniting or making us one with God and *Christ*. --- *That they all may be one, as thou Father art in me and I in thee, that they also may be one in us.*

Ro. 12. 17. 2. Grafting, *Christ* is the true Olive stock, the *Jews* the natural branches, the *Gentiles* wild branches till ingrafted into *Christ*.

3. Marrying, while we were in the Flesh we were married to the Law; but when justified by the Spirit, we are dead unto the Law, and married unto *Christ*.

Gal. 4. 4. 5. 4. Adopting, --- *Redeemed from being under the Law, that we might receive the adoption of Sons. The Spirit of the Son sent forth into our hearts, crying, Abba Father. — We have not received the Spirit of bondage again to fear, but the Spirit of adoption, whereby we cry, Abba Father. — As many as have received him (i. e. have believed on him) to them gave he power (i. e. a right, as in the Margin) to be called the Sons of God, which is their justification by Faith. For we are all the Sons of God by Faith in Christ Jesus.*

Rom. 8. 5. From the Names given to our state in *Christ* after justification; as,
1. Our being in *Christ* : As the Wife is in the Husband, the Child in the Parents. *There is no condemnation to those that are in Christ Jesus.*

Our Fellowship with *Christ*, the first born and heir. So we are born again, die with him, rise with him, Co-heirs with him, shall co-rule with him. --- *Reign together with him in Heavenly places, God hath called us to the Fellowship of his Son, — And we have fellowship with the Father and the Son.*

Phil. 3. 10. 3. Our Corporation with *Christ* : — *Our πολιτεια is in Heaven: Our Bodies are the Members of Christ, we are Members of his Body, of his Flesh, and of his Bones, not naturally, but jurally.*

1 Cor. 6. 15. The matter of our Justification being our right of Incorporation into God and *Christ* in general, from thence may follow these three principal rights in particular.

1. A right to things present.

2. A right to things in future.

3. The degrees of our Right to both these things in present and in future.

SECT.

S E C T. II.

1. A right to things in present: As,

1. A right of Impunity, or Pardon of sins.

That all his sins whatsoever he hath committed, or shall commit hereafter are forgiven. ^{Impunity:} God may correct his Children in this Life, otherwise they should not be his true Children, but Bastards; but he will not punish them in the Life to come, for he hath given them a right to be forgiven here, and therefore they cannot be punished hereafter.

The Gospel is the word of promise for the forgiveness of sins, not only for the act, but for the right thereof.

To them that are justified there can be no condemnation: — *Now then* ^{Rom. 8. 1.} *there is no condemnation to them that are in Christ Jesus; i. e.* To them that are incorporated into Christ, and justified; but all their trespasses are forgiven them. — *You that were dead in your sins, hath he quickened to-* ^{Col. 2. 13.} *gether with Christ.*

He that is pardoned, is fully acquitted from the guilt of his sin, and from the punishment due for the same. — *Be it known unto you therefore,* ^{Act. 13. 38.} *Men and Brethren, that through this Man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.* ^{39.}

God's Pardon is not specially restrained to this or that sin, at such a time, but generally for all sins at all times.

The King's Pardon is with exceptions of persons and crimes, and times, and places; but God's pardon is without all exceptions of persons, times, places or crimes, excepting only that of the *Holy Ghost*.

And you being dead in your sins, and the uncircumcision of your Flesh, hath he quickened together with him, having forgiven you all your trespasses.

S E C T. III.

2. A right of Liberty from the slavery of sin, and the Bondage of the Liberty Law.

We are loose from all evil, and free to all good, adopted, naturalized, endenized, made the Lord's Free-men. Free;

1. To the Fruition of God.
2. To the Guidance of his Spirit.
3. To act the will of God.
4. To the Rule thereof God's Law.
5. To a state of bearing God's Image.
6. To the possession of God.

If the Son have made you free, then are you free indeed; ... free from the ^{Joh. 8. 38.} *law of sin and death. — Stand fast therefore in the Liberty wherewith* ^{Rom. 8. 2.} *Christ hath made you free.* ^{Gal. 3. 1.}

S E C T. IV.

3. A right of Provision for Soul and Body, as the Son hath the right of aliment from his Father; for the Children make not provision for the Fathers, but the Fathers for the Children. ^{Provision:} Christ therefore forbids all immoderate carefulness, for our Heavenly Father careth for us: O we of little Faith, we have good reason to be content, for God will never leave ^{Mat. 6. 31.}

us, nor forsake us. Can a Mother forget her Child, that she should neglect the fruit of her womb? yet she may; but 'tis contrary to Nature if she doth: yet will not God forget us, when our Father and Mother forsake us, the Lord taketh us up. God will never leave us nor forsake us. The Lions shall lack and suffer hunger, but no good thing shall they want that fear the Lord. He that hath given us *Christ*, how shall he not with him also freely give us all things? --- *Cast therefore all your care upon God, for he careth for you.*

1 Pet. 5. 7.

SECT. V.

Protection.

4. A right of Protection to defend us from all our enemies, and from all injuries, against the subtilty and malice of *Satan*. As the Subject hath in the King a right of Protection to defend him liegely, against the injury done by any of his fellow-subjects, or any other Subject to any other King whatsoever: so have the justified a right of Protection in God, to defend them from all evil.

Gen. 15. 1.

Psal. 3. 3.

Pf. 18. 2.

Pf. 33. 20.

When God justified *Abraham*, he gave him the right of Protection. *Fear not Abraham*, saith God, *I am thy shield; i. e. thy Protector.* The same right Holy *David* claimed in God: --- *But thou, O Lord, art a shield for me. I will not be afraid for ten thousands of People that have set themselves against me round about.* --- *The Lord is my rock and my fortress, my deliverer, my strength and my buckler: Our Soul waiteth for the Lord, he is our help and our shield.*

Sons have right of Protection from their Fathers; and to whom else should they flee for succour in their distress? --- *Satan sought to sift thee*, said *Christ* to *Peter*, *as the wheat is sifted; but I have pray'd for thee that thy Faith fail thee not.* The Gates of Hell shall not be able to prevail against us. *Resist the Devil, and he will flee from thee.* We shall bruise *Satan* under every one of our feet. And as from *Satan*, so God protects us from the World: *Fear not little flock.* --- *I have overcome the World.* *Abimelech* was withheld from *Sarah*, *Laban* from *Jacob*, *Balaam* from cursing *Israel*, *Saul* from destroying *David*, and God protects us from our selves, restrains us from lusts: Sin shall not have the dominion over us, nor rule in our mortal Bodies, that we should obey it in the lusts thereof.

SECT. VI.

Audience.

Joh. 9. 31.

Jam. 5. 9.

1 Joh. 5. 14.

Mat. 21. 22.

5. A right of Audience: To hear and grant all our petitions, prayers and suits. The prayers of the wicked are not heard, but return into their own bosom; but the justified have the right of Audience, that their prayers should be heard. --- *God heareth not sinners; but if any Man be a doer of his will, him he heareth: They are heard for themselves and for others.* *Abraham* undertakes for *Sodom*, the City of sin, descending from fourty to ten. *The prayer of a righteous Man if it be fervent, availeth much.* And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. --- *Whatsoever ye shall ask in prayer believing, ye shall receive.* *Vid. 1 Joh. 5. 14.*

SECT.

S E C T. VII.

6. A right of Alliance to be the Friends and Allyes of God. God is an Alliance: enemy to the ungodly, because they are enemies to him; because they are friends to *Satan*, who is God's enemy: But to the justified God is a friend, for by his justifying he gives them a right of being his friends; for he not only grants them his peace, but his alliance to be his friends.

Christ calls the *Apostles* Friends, and adds the reason, because he acquainted them with his actions. ---Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth, but friends; for all things that I heard of my Father, I have made known unto you. Abraham being justified, had this right of Alliance, and was called the Friend of God. For God imparted himself unto him, and so communed with him as a Man doth with his Friend. *Moses* communed with God face to face. *David* a Man after God's own heart. ---Shall I hide from Abraham the thing that I do. Such know the mind of God as Friends understand each others minds; and they open the secrets of their bosoms one to another.

The Justified are related unto God, besides friendship, in his Nature, of which they are made partakers, and in a manner Deified, made one with God, and he one with them. ---God hath given unto us exceeding Grace and precious promises, that by these ye might be partakers of the Divine Nature. ---They that hear the word of God and do it, are my Brother, and Sister, and Mother.

S E C T. VIII.

2. A right to things in future:

1. A right of Resurrection.

The wicked shall rise again, but theirs is not of Right, but to wrath, a Resurrection: curse; as malefactors have right to Execution. But the Justified have a right to the Resurrection, as a mercy which God hath promised them, for a farther right to Immortality and Glory. Whoso eateth my Flesh and drinketh my Blood, hath Eternal life, and I will raise him up at the last day. Man's promise gives a right to the Benefit promised, much more doth God's. ---I am the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live, &c.

S E C T. IX.

2. A right of Jurisdiction, or Judicature, [to sit as Judges at the day of Judgment. There the wicked shall be condemned, and the Justified shall judge them. 1. By assisting *Christ* in the Judgment. 2. By approving the justice of it. 3. By testifying against the wicked, and for the Godly. Make you Friends of the unrighteous Mammon, that when ye sail they may receive you into everlasting Habitations: Make the Godly poor thy Friends, for at the Great Judgment they shall be thy Judges, and if thy cause go hard there, they shall testify of thy charity, and so thou shalt be received.

St. Paul forbids the Justified, to go to Law before unjustified Judges, but rather before the Saints; Because they have a right of Judicature at the day of Judgment. ---Know you not that the Saints shall judge the World?

The

The Queen of the South and Men of Nineveh shall rise up in judgment against the Generation of the Jews, and shall condemn them.

S E C T. X.

Glory:

3. A right of Glory, or Inheritance of God's Kingdom. That is, an Universal right to all God's Estate, to all his Kingdoms and Blessedness, which he himself enjoys: As the only Son and Heir hath a right to his Father's whole Estate. For if God do justifie thee, and incorporate thee into himself, he doth thereby estate thee in all that he hath. And God hath given thee *Christ* and his *Spirit*, as an Earnest and Seal of this Inheritance: And *Christ* himself as Executor of God's Will shall admit thee, and put thee in possession at the last day; who is gone before to prepare a place for us, that where he is there we might also be. Fear not little flock, for it is your Father's pleasure to give you a Kingdom. *Come ye Blessed Children of my Father, receive the Kingdom prepared for you from the beginning of the World.*

Mat. 25. 34.

4. A right to the Righteousness of *Christ*; i. e. to have all the benefit of it imputed to them. For as by their Generation they have the burden of *Adam's* sin, i. e. the guilt and pain of it cast upon them; so by their Regeneration or Justification, they have a right to *Christ's* Righteousness, and the benefit and reward of it accrues to them; i. e. All his active Righteousness whereby he fulfilled the Law, and all his passive Righteousness whereby he suffered death, is theirs, done for them and in their stead to as full effect, as if they had fulfilled all the Law in their own persons, and had died for their own sins.

S E C T. XI.

Rights of
Christ.

5. A Right to 'all the Rights of *Christ*. And they are so many and so great, that neither eye hath seen, nor ear hath heard, neither can it enter into the heart of Man to conceive them. We may touch one or two.

Hath *Christ* the right of a Son, so hath a *Christian* to be the Son of God; he by Generation, thou by Adoption.

Christ thy Elder Brother, the First born among many Brethren.

Math. 5.

2 Tim. 2. 12.

Hath *Christ* the right of a King? is the Kingdom of Heaven his, and doth he reign there? Thou hast also the right of a King, the Kingdom of Heaven is thine, and thou also shalt reign there. — *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. — If we suffer with him, we shall also reign with him.*

Col. 3. 4.

Phil. 3. ult.

Hath *Christ* the right of Glory, so hast thou: — *When Christ, who is our life, shall appear, then shall we appear with him in Glory. — He shall change our vile Bodies, and make them like to his glorious Body.*

And all because we are the Sons of God; and if Sons, then Heirs; Heirs of God, and Joynt-heirs with *Christ*. And all Joynt-heirs have equal Rights.

1 Joh. 3. 2.

2 Pet. 1. 4.

Is *Christ* like God? we are not so yet, but we shall be like him. — *When he shall appear, we shall be like him, for we shall see him as he is. He a partaker of the Divine Nature, so we; not yet, but shall be, — Like a Fee-feminine, where all the Daughters are Co-heirs, Like Land in Gavel-kind where all the Sons are Co-heirs.*

S E C T.

S E C T. XII.

3. The Degrees of Rights to these things. The right of the Righteous is not equal, all alike at all times, but gradual.

S E C T. XIII.

1. A right of Expectation of future things, as *Abraham* had a right to Expectation. *Canaan*. --- Yet he had not so much in possession as to set his foot on, no inheritance in it, yet God promised, that he would give it to him for a possession, and to his Seed after him, when as yet he had no Child. This possession was to be four hundred and thirty years after. Act. 7. 5.

So the Heir in his Minority hath right, but he must stay for the possession till the time appointed of his Father. This is our Hope, that through the Spirit we wait for the hope of Righteousness by Faith. All the daies of mine appointed time will I wait till my change come. Gal. 5. 5.
Job 14. 14.

S E C T. XIV.

2. A right of Supplication for future things; for seeing these rights come not to us by Law, but only by Grace, we have no right of Petition to sue for them, and claim them by Law; because matters of Grace are not sued for and pleaded for as Dues of Law, but pray'd for and stay'd for as Rights of Grace, due only upon Grace.

So the *Israelites* after four hundred years were expired, supplicated for their right to *Canaan*, sigh'd, cry'd and groan'd, and God heard and remembred his Covenant with *Abraham*. Ex. 223.

So Students in Arts, after the expiration of the time appointed, and Exercises performed, do humbly supplicate for Grace to obtain their Degrees.

The whole Creation groaneth and travelleth for their redemption from bondage, and we also our selves that have the first fruits of the Spirit, even we our selves groan within our selves, waiting for the Adoption; to wit the redemption of our Bodies: In this we groan earnestly desiring to be clothed upon with our house from Heaven. Rom. 8. 22.
2 Cor. 5. 2.

S E C T. XV.

3. A right of Possession, to enter upon and enjoy all these things, whereto we have a present right; to be inducted, invested, installed and enthroned; to pass over *Jordan* to possess the Promised Land.

This is the best, fullest and perfectest Right of all, compleating all precedent Rights. --- Well done thou Good and Faithful Servant, enter thou into thy Master's joy. Come ye Blessed Children of my Father inherit the Kingdom of God, prepared for you before the beginning of the World.

The Rights to all things for Salvation, were intended and prepared for all Men by Creation, but were no sooner enjoy'd by *Adam* in their Names, but were lost by him, to him and his Posterity, by his infidelity and disobedience.

The Rights to all things for Salvation by the Grace and Favour of God, were re-intended and re-prepared for all Men by Redemption, and are enjoy'd

joy'd by *Christ* in their Names and for them; and if lost, are lost by them that will not embrace them, nor covenant with God for them by infidelity and rebellion.

To have Right and to do Right, is a state of Grace, Life and Liberty.

To have no Right and do no Right, is a state of sin, death and slavery.

THE CONTENTS.

Free-Grace. Titles. Birth. Purchase. Desert. Favour. Condemnation. Gifts. Impunity. Election. Glory. Boasting. Will of the Receiver. Will of the Donor. Free-Grace begins at God's Will. Free-Grace makes the Title stronger. Free-Grace makes for God's Grace and Glory. Justification is the best State of Love. All Rights are from Grace. Donation. Election. Promise. God justifieth. Christ justifieth. The wrong Title Law. Allegory of the two Covenants. Ishmael and Isaac. Hagar and Sarah. Law a Covenant of Bondage. Gospel a Covenant of Liberty. Jacob and Esau. Works.

TITLE IV.

Of the Title of Justification.

Free-Grace.
Transition.

THE Title of Justification is Free-Grace.

'Tis fit thou shouldst understand thy self concerning thy Title to this right of Justification, lest otherwise upon occasion thou beest to seek, and thy Soul put to some trouble thereupon: For to many Men many troubles do arise for want of due knowledg of their Titles to those Rights, which they possess.

Free-Grace is either by Election, or Postulation, or meer Grace.

Election is a Grace of the Elector to choose a Person that is both worthy and capable by Law.

Postulation is a Grace of the Postulator, to admit a Person who is worthy, but not capable by Grace.

Meer

Meer Grace is a free donation to a Person not worthy, nor capable, but accepted and made worthy and capable by Grace for Grace.

When thou hast that good which thou deservest, and is due unto thee, thou hast right, and that right comes to thee by Law.

When thou hast that evil which thou deservest, and art punished just according to thy deserts, and sufferest so much as thy sin requireth, neither more nor less, all this while thou hast Law.

But when thou hast less evil than thou deservest, and art not punished so much as thy sin requireth, then thou hast Grace. When thy sin requires hanging and quartering, if then thou art but beheaded, thou hast Grace; yet this is but a low degree of Grace, the groundsel or half-pence of it.

But when thou hast more good than thou deservest, or much good when thou deservest much evil, then also thou hast Grace; such Grace is of high degree, and is exceeding gracious.

St. Paul had a right to the Freedom, and that right came by Law, for it was his due by birth: *I was free born*, saith he. And *Lyfias* the Chief Captain had the same right, and his right also came by Law; not by the same Law, but by another, for it was his due by purchase: *With a great summe obtained I this Freedom*.

The Labourers in the Vineyard had a right to a penny, and that right came by Law; yet not by the same Law, but by another, for it was their due by works, by desert, service or earning. For they laboured all day in the Vineyard. Math. 20.

SECT. I.

So the Titles whereby Men generally acquire and procure those rights Titles they enjoy, are two, either by Law or by Grace.

Some Men have their Title by Law. When thou hast evil that is due unto thee, just so much as thy sin requires, there the Title whereby the Magistrate doth punish thee, is by Law; for all punishment is by Law. The strength of sin is the Law, saith St. Paul; *i.e.* all the Title and power that sin hath to punish, is by virtue of the Law. Contrarily when thou hast that good that is due unto thee, just in the measure whereby it is due, then also thy Title is by Law, because all dues must come by Law; for where there is no Law, there is no sin; so where there is no Law, there is nothing due.

And Title by Law is commonly threefold: Either by Birth, or by Purchase, or by Works. For the Law doth convey and settle rights upon us, either upon our Birth, or our Purchase, or our Works. St. Paul had a right to the Freedom of Rome, and that right came by Title of Law; for it was his due, and the Law whereby it was due was his Birth.

Lyfias the Chief Captain had the same right, for he also was Free of Rome; and his Title was by Law, for it was his due, and the Law whereby it was due was his Purchase. *Jacob* had a right to *Leah* and *Rachel*, and his Title was by Law, for they were his due, and the Law whereby they were due was his Work and Service, for he had served *Laban* fourteen years for them.

Some have a Title by Grace. When thou hast more good than is due unto thee, or when none at all is due, then thou hast Grace; and when thou hast much good done thee when thou deservest much evil, there Grace is

D d d

exceeding

exceeding gracious. Such Grace had *Abraham* to the Land of *Canaan*. Such Grace hath the incumbent to his living, If a Woman seized in Fee-simple marry, have Issue and die, the Husband living, that Husband hath a right of Free-hold in her Estate; yet this Title to that Estate is no way by Law, neither by Birth, Purchase, Marriage or Works, but only by Grace, or as the Lawyers term it, by the Courtesie of *England*.

For farther illustration; The Titles whereby Men enjoy their Right may be reckoned four: By Birth, Purchase, Desert or Favour.

S E C T. II.

Birth.

1. By Birth or inheritance; so *Esau* had a right to the Estate of *Isaac*, it was his Birth-right, he was his first born. Among us ordinarily the Title to Lands descending is by Birth, and the Heir at Common-Law proves his Title by Birth, as descending from him that was tenant in Fee or Fee-Tail: Our Title to the right of Salvation is not by Birth, the right of the Father to Salvation descends not on the Son, is not entailed.

The original Right that *Adam* had, was entailed; but his sin cut off that entail, and his Blood was corrupt and tainted to all his Posterity, and we are heirs to his guilt, but not to his right: as the Son of the tainted Father is heir to his Father's bond and burdens, but not to his rights and privileges. We are all born in sin, and by such our birth are all deprived of our right to Glory. --- *All have sinned and come short of the Glory of God.*

S E C T. III.

Purchase.

2. Purchase or Buying; so *Jacob* had a right to the Estate of *Isaac*, and his Title was by Purchase, for he bought *Esau's* Right for a Mefs of Pottage: *Esau* and *Jacob* had successively a right to the same Estate, but not by the same Title; *Esau's* was by Birth, *Jacob's* by Purchase.

Among us the Title many have to their right for their Estates is, by Purchase of such a Manor, Land, Lease or House: Our Title to the right of Glory is not by Purchase; for

1. Such a Purchase is unlawful: Is the sale of Honour of it self unlawful, and shall not the sale of Glory be much more? Is it *simony* to buy a Living that can last but for a time, and is it not much more to buy the Living that is everlasting?

2. Such Purchase is impossible, no summe sufficient can be raised to make that Purchase; the whole World will not afford it. What shall a Man give in exchange for his Soul, if the whole World cannot counter-vail for the loss of it? much less can it satisfy for the Salvation of it.

S E C T. IV.

Desert.

3. Deserts of Virtue, Service, or Works. When *Saul* made *David* a Colonel he had a good right to that Office, and his Title was his Deserts; by his good Service done to the King and State, by the virtues of his wisdom and valour, he behaved himself more wisely and valiantly than all the Servants of *Saul*, he had slain *Goliath* and diverse *Philistines*.

In the opinion of the *Jews* the *Centurion* had a right to have his Servant healed, and his Title, as they pleaded it, was his good deserts and works; For, say they, he loveth our Nation, and hath built us a *Synagogue*.
Our

Our Title to our right of Salvation is not by deserts, service or works. The World talkes much of Merits and Deserts, and many flatter themselves with an opinion of them, though daily they see themselves cast in that Plea. For Deserts breed a Title to nothing but Honour; a naked and empty Right; that consists in having a Name or taking Place, to matters of power and profit ineffectual.

S E C T. V.

4. Favour and Grace. And the motive to that Grace only God or Man. ^{Favour;} So the King *ex mero motu*, of his own free will grants a *Boone*; so God grants the right of Salvation, according to the good pleasure of his own will, which is our Title thereunto.

Our Title is no base and low Plea, but eminent and high; not only of Grace, but eminent Grace; the highest and best Title creating *Jus pingue*, the Best of Rights. As our sin was exceeding sinful, so our grace is exceeding gracious: Hence St. *John* terms it *Grace of Grace, of his fulness all we have received Grace for Grace; i.e.* Grace not requested, but freely granted. Divines call it *Preventing Grace*, Grace that fore-stalls all our desires, we sue not for it, pray not for it.

For a clear knowledg of this, we are to understand, that Grace is of two degrees.

1. Upon the motion, petition or suit of the party that obtains the Grace.

2. Upon the proper motion of the Donor, without all petition or suit of the Receiver. This later is Free-Grace, most gracious Grace.

God gave *Abraham* a Son: that was Grace, for *Abraham* was barren and out of hope for Children; yet that was not Free-Grace, but Grace upon request. For *Abraham* made his prayer to God for a Son, lest the Steward of his house should be his Heir.

God gave *Abraham* the Land of *Canaan* to him and his Seed, that also was Grace, for *Abraham* had no other title to it, none by birth, purchase, or deserr. And that was Free-Grace, without any prayer or suit of *Abraham*.

Christ healed the *Centurion's* Servant of the *Palsie*; that was Grace, yet not Free-Grace, for he did it at the suit of the *Centurion*, who came and worshipped, and besought *Christ* to heal him.

Christ raised the Widows Son of *Naim* from death; that also was Grace and Free-Grace, for he did it without any petition or suit unto him, upon pure compassion he had on the poor Widow his Mother.

S E C T. VI.

From all that hath been said, I may modestly gather, that the Rights we have by Justification, are exceeding many and great, and the Title to those Rights is no way by Law, not by Birth, not by Purchase, not by Deserr, but by the meer favour, kindness and mercy of God.

S E C T. VII.

Reason 1.
Condemnation.

Because our Justification is contrary to our Condemnation ; our title to death whereby we are condemned is by works, for it is by sins: *For the wages of sin is death ; And by the offence of one many are dead.*

Our title then to life whereto we are justified, must needs be by Grace, and so life must needs be a gift : For if death be a wages and a payment due for sin, then life must needs be not a wages, nor a payment ; but a meer Gift and Favour. For if things contrary have contrary forms, then contrary Rights must have contrary Titles. If our Right to die come by Law, our Right to live must needs come by Grace. So *St. Paul* reasons at large *Rom. 5. 15. 16, &c.*

S E C T. VIII.

Reason 2.
Gifts.

Because all the Rights that come by justifying are Gifts. Thy right of Liberty and Impunity, of Resurrection and Glorification, &c. are all of Gift, for they are not entailed upon us, and therefore not by Birth, nor sold unto us, and therefore not by Purchase ; not let out, therefore not by Works and Service : but are all pure Gifts. *St. Paul* opposes these rights to our penalties in *Adam* for sin, and in four Verses together for four several times he terms them Gifts. Now all Gifts are acquired by Grace, and the Donatary hath no other title, than the Grace and Favour of the Donor.

Ro. 5. 15, &c.

S E C T. IX.

Reason 3.
Impunity.

Because the Original Right of Justification is Impunity or Pardon. For when God creates these Rights unto us, we are in the state of sin, for in that state we are born into the World. And our first Right is impunity or pardon, *i. e.* to be accounted righteous.

Hence our Justification is so frequently termed Imputation of Righteousness and Absolution from sin ; which two Attributes make but one and the same thing. For they differ only in the term, saving that Imputation of Righteousness is the better term, because it is the term positive or term of access, to which all our Justification tends. Now all Pardons are by Grace, and the pardoned to his pardon hath no other Title than the Grace and Favour of the Prince. For Pardon is above Law, the Law hath no power to pardon, but is altogether against it, and where the party is condemned, the Law is all for speedy execution ; but Pardon is of Grace, and that Grace is not against the Law, but above it : for God's Pardon comes from God's Prerogative.

S E C T. X.

Reason 4.
Election.

Because these Rights come by Election. All the Righteous are elected and chosen to the Rights they are justified unto. For the Kingdom of God is an Elective Kingdom ; not for the Kings part only, but for all the Subjects ; for the Subjects of that Kingdom are not Natives, nor born so, but all Electives, coming in by Election.

Hence the Righteous are called the Elect, for all they and they only are

are Elected. And Justification is but an effect of Election, as Filiation is of Adoption. And hence our Election so often mentioned is not grounded upon any works of ours, but only on the pleasure of God that elects us, which is the election of his Grace. For all Elections are by Grace, *Rom. 9. 11.* and the Elected hath no other Title to his Right by Election, than the grace and favour of the Elector; hence St. Paul calls it the Election of Grace.

SECT. XI.

That all the Glory might be to God, Titles by Law bring some Glory *Reason 5.* to the Titulary; hence Men are so prone to strive in Suits of Law, because the Eviction of their Right by Law is some glory to them. The title by Birth is a glory, hence all Inheritance and Nobility is grounded. For Nobility properly is Honour by Birth; the Title by Purchase is more glorious to the Purchaser than to the Seller: For every sale of an Estate is a blemish to the Seller.

The Title by works is a glory to the Work-man, but Titles by Grace are altogether glorious to the Donor. As in Adoption all the glory is to the Adopter; in a Presentation all the glory to the Patron. For seeing the Receiver hath all the profit, there is great reason the Donor should have all the honour and glory, seeing he hath nothing else for the grace he bestows.

God then justifies thee by Grace, that all the glory might be to him. --- *God hath predestinated us to the adoption of Children by Jesus Christ, Eph. 1. 5, 6. to himself, according to the good pleasure of his will: To the praise of the glory of his Grace, wherein he hath made us accepted in the Beloved.*

SECT. XII.

That no boasting might be left to Man. Titles by Law are subject to *Reason 6.* boasting; for commonly Men boast of their Birth, and for that purpose they set up their Arms. So the Jews boasted, We have Abraham to our Father, we are the Seed of Abraham. And they boast of their purchases, as in the Parable did two of the guests that refused to come; *I have bought a piece of Ground*, saith one; and *I have bought five Yoke of Oxen*, saith another: This they say partly by way of excuse, and partly by way of boasting. And Men boast of their Works, so did the Pharisee, who instead of praying, fell to boasting; *I am no extortioner, no adulterer, &c.* But Titles by Grace bear no boasting to the receiver, because boasting seeks for Glory; and, as was shew'd before, all the glory goes to the Donor. In Adoption, the adopted can boast of nothing, unless it be of his Father's goodness, and that is to his Father's glory. In a Presentation the Clerk can boast of nothing, unless it be of his Patron's bounty, and that is to the Patron's glory.

God then justifies thee by Grace to exclude all boasting, that no boasting might be left to thee. This reason follows the Text: *God is just, and the justifier of the Faithful, and the Title whereby he justifies them is Grace. Rom. 8. 26.* Why so? To exclude boasting, that it might not be by the Law of Works, but of Faith; i. e. by no Law at all, but only by Grace; therefore it is of Faith, that it might be by Grace.

SECT.

S E C T. XIII.

1



Hence it appears that the Grace which makes us this Title, is not a moral term, that signifies any virtue residing in us. For if our Justification were the work of such a Grace, then should it be of works.

Rom. 4. 16.

But this Grace is a jural term opposed to Law, and signifies a work flowing from God, from a virtue residing in him, which the Scripture calls his Love, his Kindness, and his Mercy. Whereby when God creates a right unto us above Law, and above our deserts, such an affection in God is called *Grace*, and the effect of that affection upon us is called Grace also.

As for the Freedom of this Grace, it is a work of Gradation; for Grace hath two degrees.

S E C T. XIV.

Will of the Receiver.

1. When it begins at the will of the Receiver, and comes upon the occasion of his motion, or else it had not come at all. This is but a low and servile Grace, such as the Master grants to the Servant, and one stranger to another. So *Christ* healed the *Centurion's* Servant, and the Daughter of the *Cananitisb* Woman, upon the request of the Master and Mother.

S E C T. XV.

Will of the Donor.

2. When it begins at the will of the Donor, and comes upon the occasion of his kindness only, or else it had never come. This is a high and Filial Grace. As when the Father makes the Son his heir, whether born or unborn, before he have done good or evil, or whether he be a Stranger made, and adopted to be a Son.

There is no Law for this Free-Gace; for Law is binding, but Grace is free. God or Man may choofe whether they will be gracious, or to whom or when, or how at their pleasure. So God gave the Kingdom to *Saul* when he was seeking for his Father's Asses. To *David* when he was following the Ewes great with young. Thus *Paul* was called from Heaven in the height and heat of his persecution. The *Gentiles* that sate in darkness saw a great light, which they neither sought for, nor so much as thought of.

God's Grace prevents our works, our words and thoughts.

S E C T. XVI.

Reason 1.
Free-Gace
begins at
God's will.

Job. 1. 12, 16.

Because God's Free-Gace begins at his own will; his will his first and leading, ours is secondary and following. His will is not against our will, but above it, and before it, not violently forcing it, but gently perswading a free rational agent to yield to his most gracious will. Thus we are born again, *Not by the will of the Flesh, nor by the will of Man, but by the will of God.*

Justification is so far from being our own will, that it is a Mystery to our Understanding, and so could never come at our will. A mystery of God's will, not ours: and we cannot but admire and praise the riches of the glory of his Grace that hath called us to this state of Salvation, and translated us from the power of Darkness into the Kingdom of his Dear Son.

S E C T.

S E C T. XVII.

Because Free-Grace makes our Title the stronger; as for instance, among Men if a Prince grant a *Boone* to two Persons, to the one upon his meer motion, and to the other upon petition and supplication of the Receiver, or of some other Man, the first is resolved to have *Fus pinguis*, the best Title.

Reason 2.
Free-Grace
makes the Title
stronger.

S E C T. XVIII.

Because Free-Grace makes more for God's grace and glory, than any other grace. Because it is not a Lordly but a Paternal grace. A grace of a Benefactor *ad pias causas*, to Church or Poor; to Malefactors or Condemned Persons; to Captives or Prisoners; to perishing Souls that were enemies. Where sin and misery abound, Grace and Mercy do much more abound.

Reason 3.
Free-Grace
makes for
God's Grace
and Glory.

S E C T. XIX.

Because Justification is the best state of Love, therefore requires the best Title by Love.

Reason 4.
Justification
is the best
state of Love.

S E C T. XX.

Besides all Rights are from grace that are derived unto us by the means of Faith in grace it self, or in Donation, or in Election and Promise.

Reason 5.
All Rights
from Grace.

S E C T. XXI.

1. By grace or donation our right is a gift, which we have from God's Free-grace, by the means of our Faith; for a right by grace is made ours only by acceptance of it, or by a will or act of receiving of it. And that makes up the Nature of Faith. For every acceptance of God's grace is Faith, and our apprehension and acceptance of *Christ*, who is God's grace and favour to us, is Faith in *Christ*.

Donation.

For God's grace and our Faith are mutually consequent inferring each other; his Grace inferres that it is of Faith, and our Faith inferres that it is of Grace. So St. *Paul* inferres the reason; — *Therefore it is of Faith, that it might be by Grace.* And the inference holds backward also, therefore it is of Grace, that it might be of Faith.

Rom. 4. 16.

S E C T. XXII.

2. By election. Gods kingdom is an elective kingdom, not on God's part but on ours that are his subjects; for in being subjects of that kingdom we are called God's Elect, and Gods chosen, because we come into that kingdom by election and choice.

Now all Rights that arise from election come to the party elected by no other means on his part, but by his Faith, i.e. by his consent to the election, and by acceptance of that Right whereto he was elected.

Saul had a Right to be King of *Israel*, and was justified to that Kingdom,

dom,

dom, to which Right his title was by grace; for God had chosen him to that office, and caused the people to choose him by lot: So his title was by grace of election, on Gods part; but the means on *Sauls* part whereby this Right was applied unto him, was his Faith, *i. e.* his consent to the election, and his acceptance of the Kingdom.

The like may be said of King *David*, his title also was by grace of election, and the means on his part was his Faith, *i. e.* his consent to God's election, his acceptance of the Kingdom.

The like of *Christ's* Disciples, who had a Right to their office of Apostleship, to which their title on *Christ's* part was by grace of election, for he had chosen them, and the means on their part was, their Faith, *i. e.* their consent to the election and acceptance of the office, when upon his calling of them, they arose and followed him.

Hence the infidelity and unbelief of the *Jews*, who were chiefly in the first place Gods chosen generation, is described by words of refusal and rejection and gainsaying, acts quite contrary to those of consent and acceptance. — *O Jerusalem how often would I have gathered you? — and ye would not, i. e.* not consent or accept of it. God complains that he stretched out his hand all the day long to a disobedient and gainsaying people, *i. e.* that would not consent nor accept.

S E C T. XXIII.

Promise.

3. By Promise. God made the Promise to *Abraham* in diverse particulars, that he would give him the land of *Canaan* for his Inheritance; that he would give him an heir from his own bowels; that he would make a great nation of him, and bless all nations in his Seed; that God would be a God to him and his Seed; would be their shield and their exceeding great reward. Hence *Zachary* the Father of *John Baptist* sings in his *Benedictus*, that God raised up *Christ* as a Horn of Salvation for his promise sake, to perform the mercy promised to our Fore-Fathers. Hence *St. Stephen* in his *Apology* grounds the People's delivery from *Egypt*, upon God's promise, when the time of the promise drew nigh that God had sworn unto *Abraham*. Hence *St. Paul* in his Sermon at *Antioch* grounds the whole Gospel upon God's promise, (in his *Apology* before King *Agrippa*) — *I now stand and am judged for the hope of the promise made of God unto our Fathers, unto which promise our Twelve Tribes hope to come, instantly serving God day and night.* Hence *St. Paul* grounds our adoption upon God's promise: — *The Children after the Flesh are not the Children of God, but the Children of the promise are counted for the Seed: For this that Sarah should have a Son, was the word of promise.*

Act. 7. 17.

Act. 26. 6.

Rom. 9. 8.

Now, all Rights arising from promise, come to the Party to whom the promise is made, by no other means but by Faith; *i. e.* by acceptance of the promise, by his consent to accept of the Right specified in the promise. For all promises are made effectual by Faith; *i. e.* by his Faith, to whom the promise is made. For if he be unbelieving and refuse it, then the promise is dead and of no effect; but if he give Faith to it and accept it, then it binds him that made it, and creates a right to him that accepts it. For acceptance forms a promise into a Covenant whereby there is a conveying or meeting of mind unto mind, and will unto will; *i. e.* of the mind and will of the Receiver, to the mind and will of the Promiser.

Hence

Hence the Scripture saith of *Abraham*, That he believed God, and it was counted unto him for Righteousness; *i. e.* God made a promise to *Abraham*, *Abraham* consented and accepted of the promise, and that acceptance created him a Right to all the things promised.

And again, *The promise that Abraham should be heir of the World, came not to him through the Law, but through the righteousness of Faith; i. e.* *Abraham* had a right of inheritance to him and his Seed, yet that right came not to him by any act of the Law, but by the act of his Faith in accepting of God's promise. For as the promise was a meer act of Grace on God's part, so the acceptance was a meer act of Faith on *Abraham's* part. And as it was between God and *Abraham*, so is the nature of all Promises.

Therefore I conclude, that the Title to Justification is by the Free-grace of God.

This Point requires no more handling, because so manifest in it self; and things that are manifest in themselves, need no farther proofs.

S E C T. XXIV.

This Work of Grace is done by God and *Christ*, and God by *Christ*. God justifieth.

God justifieth.

---To declare his righteousness, that he might be just, and the justifier of him which believeth in *Jesus*. ---Seeing it is one God, which shall justify the Circumcision by Faith, and Uncircumcision through Faith. ---The Scripture fore-seeing that God would justify the Heathen through Faith. ---Who shall lay any thing to the charge of God's Elect, it is God that justifieth. Ro. 3. 26, 30. Gal. 3. 8. Rom. 8. 33.

1. Because the promises come from God, who is the Author and Maker of them. God that cannot lye promised unto us Eternal Life before the World began. ---For all the promises of God, in him are Yea and Amen, unto the Glory of God by us. ---That he might shew the exceeding riches of his Grace in his kindness towards us through *Jesus Christ*. Tit. 1. 2. 2 Cor. 1. 20. Eph. 2. 7.

The Covenant containing these promises is God's will and Testament, we are made the Sons of God by God's will, not by Man's will. *Christ* came from Heaven not to do his own will, but his Father's will that sent him. Job. 1. 13. Job. 6. 38.

S E C T. XXV.

Christ justifieth.

---My righteous Servant shall justify many; ---By him all that believe are justified from all things, &c. ---being justified by his Blood we shall be saved from wrath, &c. ---By the obedience of one shall many be made righteous. ---Justified freely by his Grace, through the redemption that is in *Jesus Christ*. ---He that believeth on the Son hath everlasting Life. We are justified to a present Right here, to have the possession hereafter. ---He that hath the Son hath life; ---As many as believed in him, to them gave he power to become the Sons of God. Christ justifieth. Is. 53. 11. Act. 13. 39. Ro. 5. 9, 19. Rom. 3. 24. Job. 3. 36. Job. 5. 12.

SECT. XXVI.

God justifieth by Christ.

God justifieth
by Christ.
1 Cor. 8. 6.
Rom. 6. 23.
1 Thes. 5. 9.
Ephes. 5. 5.

— There is one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. — The Gift of God is Eternal Life, through Jesus Christ our Lord. — God hath not appointed us to wrath, but to obtain Salvation by our Lord Jesus Christ. — No whoremonger, &c. hath any inheritance in the Kingdom of Christ and of God.

Math. 20. 28.
Ro. 15. 8.
Joh. 7. 16.

God is the principal Person, and Christ his Minister. — The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. He was a Minister of the Circumcision for the Truth of God: — His Doctrine was not his, but God's.

By confirming the Promises.

Ro. 15. 8.
Dan. 9. 27.
Eph. 2. 13.
Mat. 26. 28.

— A Minister of the Circumcision for the Truth of God, to confirm the promises made unto the Fathers. — and he shall confirm the Covenant with many, &c. — But now in Christ Jesus, ye who sometimes were far off, are made nigh by the Blood of Christ, for he is our peace, who hath made both one, &c. — This is my Blood of the New Testament, which is shed for many for the remission of sins.

By assuring them to us.

Tit. 3. 6.

— Not by works of righteousness which he hath done, but according to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour, that being justified by his Grace, we should be made heirs according to the hope of Eternal life. — He hath given us his Spirit, the earnest of our inheritance.

By calling us to them.

1 Pet. 5. 10.

— The God of all Grace hath called us into his Eternal Glory by Christ Jesus.

By performing them for us.

Mat. 25. 34.
1 Pet. 1. 9.

— All the promises of God in Christ are Yea and Amen. — Who died for our sins, and rose again for our justification; i. e. to perform the promises, in taking possession himself for us, by his ascension into Heaven. As Christ was delivered to death to confirm the promises, so he was raised again to perform them. — Come ye Blessed Children of my Father inherit the Kingdom of God prepared for you. — Receiving the end of your Faith, the Salvation of your Souls.

Heb. 12. 2.
Job. 6. 40.

Joh. 11. 15.
1 Cor. 15. 22.
Phil. 3. 61.

— Looking unto Jesus the author and finisher of our Faith. — This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day. — I am the Resurrection and the Life, he that believeth in me, yea though he were dead, yet shall he live. — As in Adam all die, even so in Christ shall all be made alive. — Who shall change our vile Body, that it may be like unto his Glorious Body.

Several

Several Expressions.

1. Words that constitute or create a Right, as Grace, Gift, Good will, Testament, Covenant, Promise.
2. Words that confirm or assure Rights created, as Seal, Earnest, Witness.
3. Words that specify Rights constituted and confirmed, as Freedom, Liberty, Communion, Fellowship, Inheritance.
4. Words contrary to Right, as Injury, Wrong, Condemnation, Oppression.
5. Words of Appellation to such as have Right, as Sons, Heirs, Co-Heirs, Citizens, Free-Men.

This word *Freedom* is a word so jural, that it is the original and fundamental Right of all Interests and Privileges, because no Right can subsist in any Person, unless it have Freedom for its *basis* and ground, for a Bondman is capable of no Right.

S E C T. XXVII.

The true Title to Justification by Faith being Grace, the wrong Title must needs be Law: Because Freedom which is the Estate of Justification cometh only by Grace through Faith; and Servitude which is quite contrary to a justified condition, is wholly from the Law. This the *Apostle* illustrates by the *Allegory* of *Abraham's* two Sons, and their two Mothers, which are the two Covenants of Bondage and Freedom. Wrong Law.
Transition.
Gal. 4. 23.

S E C T. XXVIII.

1. *Ismael* the Elder by a Bondmaid, his Natural Son not Legitimate. Allegory of
the two Co-
venants.
Hagar by Nation an *Egyptian*, by State and Condition *Sarah's* Bondmaid, by use and service her waiting Woman or hand-maid, bought by *Sarah* in *Egypt*, and by an act of privilege given by her to be *Abraham's* Concubine or Wife *quasili* and usually: For she had neither Dower nor power from *Abraham* in his House as a Wife, but was still a Bondmaid to her Mistress, and when she had served both and done her work as a slave, she was fairly turned out of doors. Ismael and
Isaac.
Gen. 16. 3.
Hagar and Sa-
rah.

2. *Isaac* the younger by a Free-Woman, his Legitimate Son by a lawful Wife, *Sarah*, free born and free living, a Matron that had right of Bed and Board, Dower and Dignity, Power and Rule under her Husband over the Family.

As the two Mothers conditions were quite contrary the one to the other, so were the two Sons; for *Partus sequitur ventrem*, one therefore a Bondman, the other a Freeman; one had no right to the Inheritance because a Bastard, the other had right because a lawful Son.

So those under the Law unjustified, are in the condition of *Ismael*, who though a Son, had neither the state of a Person, nor the right of a Son, but was a Bondchild and Bastard, because he came from a Woman, who had not the state of a Woman, nor the right of a Wife, but was a Bondmaid and a Concubine: So the Sons of the Law, that trust to their Mother Bondwoman, shall be as little justified, or have as little right to the inheritance of Heaven as the Law can afford them, which is none at all;

for Righteousness comes not by the Law, and by the Law no flesh can be justified; even as little right as *Ishmael* could have to *Abraham's* inheritance, who was born of a Woman, who had works enough, for she was a Bondmaid, yet no right by them, for she had no right in her Person.

But they that are under the Gospel are justified, are in the same condition of *Isaak*, who had the state of a Person, and the right of a Son, because he was born of a Free-Woman, who had the state of a Woman, and the right of a Wife.

So the Sons of the Gospel, that trust to their Mother Free-Woman, shall be as much justified or have as much right to the Kingdom of Heaven as the Gospel can afford, which is All right. Even as much right as *Isaak* had to *Abraham's* inheritance, who was born of the Free-Woman, who had Faith enough, for she was free; and therefore All right by her Faith, for she had all right in her Person.

This was the first difference between these two Sons on the Mother side, because born of several venters.

The second difference is on the Father's side: For though they had one and the same Father, yet they were begot from different principles, operating in *Abraham* and enabling him to beget them.

Gen. 16. 2.

1. For *Ishmael* came from *Abraham* as a Natural Father, born after the Flesh, by *Abraham's* natural power and strength; for though *Sarah* was restrained from bearing, yet *Abraham* was not restrained from begetting at eighty five years old.

Rom. 9. 8, 9.

2. For *Isaak* came from *Abraham* as a Supernatural Father born after the Spirit, by a Supernatural power of God, when he was ninety and nine years old, and *Sarah* ninety years old, and was ever barren, which was a double deadness of age and custom. This Generation and Conception was by God's promise, or by the Spirit and power of God.

Heb. 9. 10.

So they that will be under the Law, which is a Bondwoman, and therefore engendreth bondage, though thereby they be the Children of God, yet they are but his Natural and Carnal Children, because born after a meer natural and carnal way, and live under a Law consisting of carnal and fleshly ordinances.

Joh. 3. 3.

Ephes. 1. 13.

But they that are of the Gospel, which is a Free-Woman that engendreth Liberty and Freedom, one of the Divine and Spiritual Sons of God, because by means of their Faith they are born of the Spirit. ---For that which is born of the Flesh is Flesh, but that which is born of the Spirit is Spirit. And because after that Faith, they are sealed with that Spirit, which is the Spirit of Promise.

S E C T. XXIX.

Many more Covenants God made, but these two of the Law and the Gospel were the most eminent; Because

1. National and OEcumical Covenants.

1. The Law was National to the *Jews* only.

2. The Gospel was OEcumical to all the World.

The other Covenants that were made, were but personal or famular, to one single Person or Family, as to *Adam*, *Noah*, *Abraham*, *David*, &c.

2. Mediatory and Testamentary Covenants, by the intervention and execution of two solemn Mediators and Executors *Moses* and *Christ*. The rest were immediately proposed and executed by God, and had no *Interlocutor*, nor Performer beside.

Though

Though these two Covenants and Testaments do disagree from all other Covenants and Testaments, yet they are as different and contrary one to the other as was *Hagar* and *Sarah*.

S E C T. XXX.

1. The Law was a Covenant of Bondage.

1. From the adjunct of place, from Mount *Sinai*, the place in which the Law was given, and the Country of *Hagar*, *Gal. 4. 25.* Law a Covenant of Bondage. *Exod. 19. Gen. 25. 18.*

2. From the adjunct of Bondage engendred according to the nature of Law, so are the Spirits the *Genius* and manners of Men.

The Law of *Moses* is carnal and burdensom for its rights, and contains only Temporal promises, and curses accordingly; therefore it begets servile labour, and servile fear, a hard Mother, a curst Mistress.

S E C T. XXXI.

2. The Gospel is a Covenant of Liberty.

1. From the adjunct of place, from Mount *Sion*, the place in which the Gospel was given, and the Country of *Sarah Jerusalem*, which yet is in a kind of bondage too compared with *Jerusalem* which is above, which is free, and the mother of us all. Gospel a Covenant of Liberty. *Hebr. 12. 20. Hebr. 11. 10. Rev. 21. 2, 3.*

1. The Seat is above.

2. The State is free.

3. The Issue general: Because the mother of us all, the true Spouse of God. by whom he begets Children by his Promise and Spirit. ----- *He that is born of the Flesh persecuted him that was born of the Spirit.* *John. 3. 8. Gal. 4. 29.*

Law published on Earth by an Angel; Gospel published in Heaven to *Christ*, and from Heaven to the World. See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven. *Sarah* Mother but of one Nation, *Jerusalem* the Mother of all Nations, *Is. 54. 1.* Glorious then, but after the Captivity more glorious: So will the Gospel be after many Ages of barrenness. *Isaak's* Posterity double to *Ismael's*, New Covenant more large and more lasting than the Old. *Heb. 12. 25.*

The *Jew* persecuted the *Christians*, as *Ismael* persecuted *Isaak* by mocking him. The carnal *Christian* who persecutes his Brother, learnt it of the infidel and carnal *Jew*. But the Son of the Bond-Woman shall be cast out, for he shall not be heir with the Son of the Free-Woman.

2. From the Adjunct of Liberty. As is the Gospel, so are the Spirits of Men. The Gospel Spiritual and easie, a kind Mother and Mistress.

This *Ismael* was born after the flesh, of *Hagar*, a young Woman, and *Abraham* able to beget by her.

Isaak born after the Spirit, of *Sarah* an old Woman and *Abraham* an old Man, not able to beget, but *Abraham* was supernaturally enabled, especially *Sarah* who was both old and barren. *Heb. 11. 12.*

1. *Ismael* typifies those that seek Justification by the Law or works.

2. *Isaak* typifies those that seeks Justification by Grace or Faith.

They that seek Justification by works, depend upon themselves, and their own natural goodness or strength, or the works of Law.

They who seek Justification by Faith depend upon God's Grace, and free Promise.

Note



Note here by the way, that *Isaak* was a Type not of personal Election from all Eternity, but of such as shall be justified by Faith in the Promise.

For the scope of the Epistle is in opposition to the *Jewish* confidence to prove that Justification is not by the Law: So that the conceit of Election and Reprobation from this place is quite and clear Eccentric from the scope and business which the *Apostle* aims at in this place.

1. From whence I observe, That the Mysteries of Salvation are declared, not by words only, but by Providences and Dispensations.

2. That God without acceptation of persons may advance one above another in temporal benefits.

Acceptation of Persons hath place only in judiciary rewards, not in Dispensations of Grace and Mercy to eternal Rewards.

S E C T. XXXII.

Gen. 25. 3.
Jacob and
Esau.

Rom. 9. 11, &c.

Besides, that Allegory of *Jacob* and *Esau*, denotes two Nations; for the Text saith, Two Nations are in thy womb, and is by the *Apostle* applied to the Freedom of God, preferring the younger Brother the *Gentiles*, before the Elder the *Jews*; not upon any account of works: For the children being yet unborn, neither having done good or evil, that the purpose of God according to Election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger: As it is written, *Jacob* have I loved, and *Esau* have I hated.

But the Preferring of the *Gentiles* before the *Jews* was only upon the account of Faith, by the which they were justified, and the *Jews* could not be justified, because they stood upon their works.

2 Sam. 8. 14.

So *Jacob* and *Esau* were not Types of a Personal Election and Reprobation, but of a specifical National Election and Reprobation; whosoever, how many or how few soever not to an Eternal, but to a Temporal Inheritance. For the Elder shall serve the Younger, and so the *Edomite* did serve the *Israelite*, v. 2 Sam. 8. 14. *Je. 60.* 1 *Chron.* 18. 11, 13. And the *Idumeans* revolted *Psal.* 137. 7. *Ez.* 35. 5, 10. yet were they subjects 1660 years.

Object.

Jacob signifies the People of the New Testament by Faith: *Esau* signifies the People of the Old Testament by Works, *Gal.* 3. 17. The Covenant that was confirmed of God before in *Christ*, the Law that was four hundred and thirty years after, cannot disannull that it should make the promise of God of no effect.

Solut.

These words prove not that the Gospel or Covenant of Grace was before the Law or Covenant of works, but before that solemn repetition, or new Delivery thereof upon Mount *Sinai*. When there was a Brief Transcript of it, written and delivered unto *Moses* in Tables of Stone by God. — The Law entered that the offence might abound: — The Law was added because of transgressions, till the Seed should come to whom the promise was made, &c.

Rom. 5. 20.
Gal. 3. 19,
&c.

Rom. 5. 13.

Rom. 4. 15.
Ro. 5. 13.

And that the Law or Covenant of Works was in being, yea, in force in the World, before the publication of it from Mount *Sion* appears. For untill Law sin was in the world; that is from the beginning of the World, untill the giving of the Law in words and writing from Mount *Sinai*. And Consequently a necessity of the Law, because where no Law is there is no transgression, but sin is not imputed where there is no Law; that is, sin is not charged upon Men or punished, nevertheless death reigned

reigned from *Adam* (*inclusive*) unto *Moses*, even over them that had not sinned after the similitude of *Adam's* transgression, and consequently there must needs have been a Law, without the breach whereof Men had not been obnoxious unto death.

Yea, not only the Moral Law, properly so called, was extant in Men's hearts, and delivered by Tradition; but some particulars of the Ritual Law practised in the World before the delivery of the same Law (much disused and forgotten) to *Moses* in Writing upon Tables of Stone upon Mount *Sinai*: As appears by the offering of Sacrifices of old, and of the *Sabbath*, and of *Circumcision* commanded to *Abraham* and his Seed; and by the Marriage of the Widow of a Kinsman dying without Issue before the Law.

Yea, the Law or Covenant of Works was as ancient as *Adam*, and by transgression thereof, he and all his Posterity incurred the guilt and punishment of Death,

Therefore the Law or Covenant of Works was the first born Testament, or Covenant of Works made by God with Mankind.

And upon this account, they who are of the Law, *i. e.* who seek for Justification by the Law of works, are resembled by *Esau* the Elder Son; and they who expect Justification by the New Testament or Law of Grace, *i. e.* by Faith, are properly typified by *Jacob* the Younger Brother.

When God said to *Rebecca*, Two Nations are in thy Womb, and the Elder shall serve the Younger: he mystically signified, that his absolute will and purpose was never to own for Sons and Heirs of Heaven the People of the Elder Covenant, *i. e.* those that should seek for Justification by the Law, but to assign over those for Servants or Bondmen to his Children; *i. e.* those of the later or younger Covenant, who should seek the Adoption of Sons, or Justification by Faith.

Thus God was pleased to declare to the World, that his purpose according to Election might stand firme and unchanged; and that he meant not to elect or make choice of those whom he should or would adopt by the rule of Works, or by any rule that Men should commend to him, or desire to impose, or obtrude upon him; but only by the Rule of his own most free gracious and wise pleasure, which he hath declared to be the Rule of Faith. Inasmuch as in equitable Right the making his own choice in this kind accrueth unto him, as he is the sole Magnificent Founder of this Blessed Feast of Justification, calling and inviting the World from all Quarters to come unto it.

For a Clench to keep this Interpretation from stirring. The Prophet *Malachi* brings in God thus Saying, *Was not Esau Jacob's Brother? yet I loved Jacob and hated Esau, and laid his Mountains and Heritage waste for the Dragons of the wilderness.* He gave *Esau* a lesser portion of an earthly inheritance, and who hath to do with it if an Earthly King or Parent do so? And what is this or can be to an Heavenly Estate? *Esau* being saved as well as *Jacob*, brought up in the same Family, and Principles of the Fear of God; though for reasons best known to God, he had not an equal share of an Estate of Land and Dignity in this World.

This is enough to satisfie, if Men would not be willful for the true sense of that Paragraph, so much mistaken and misapplied in the world to the dishonour of God, and the destruction of ignorant and tender minds.

And as this, so those other controverted points of the Real presence,

sence, Free will, Prayers to Saints, &c. might easily be understood if Men would learn to observe the scope and Analogy of the Scriptures, the standard and rule to try and settle all things by, and the publick Interpretation of all doubts, without a visible infallible Judg.

After these Allegories, let us return to the true Title of Justification by Grace.

Transition.

All Right of State, Power, Honour or Profit requires a Title; much more the state of Eternal Salvation.

A means must be used, or some act must be done for the reception of a Divine state; else the Testamentary acts of God's Predetermination or Institution may be ineffectual, as they are to all that refuse, despise, reject.

Because all Testamentary acts do leave unto the Party instituted a liberty to accept of or refuse the Gift. For a Testament is no Law to constrain much less a fate to necessitate, but is the Grace or Good will of a Testator to offer, and invite to acceptance.

A Title is the cause that makes a just Right, and assures the party thereof and defends it to him against all opposers: As Birth doth to an Inheritance, Work to Wages, Money to a Purchase, Acceptation to a Gift.

S E C T. XXXIII.

Works.

If then the true Title to our Justification by Faith be Grace, then the wrong Title is Works. So Grace excludeth Works; for he that claimeth by one Title, must exclude all the rest.

Therefore no works of the Law either in the Literal sense, as delivered by Moses, and understood by the Israelites, or in the Spiritual sense, as it was declared by Christ, and is understood by the Faithful, are of efficacy or virtue to create us a true Title to the Right of Eternal Blessedness.

Gal. 2. 19.

Seeing then the true Title to Justification by Faith is Grace under the Gospel, that of Works under the Law is to be relinquished, as an act of God once propounded, but ever ineffectual, and now altogether expired, and dead together with the Law it self that required it. --- *For we are dead to the Law, that being dead wherein we were held, that we might live unto God.*

For seeing God by Christ hath declared his New Will and Testament of the Gospel, therefore his former Will of the Law, though for a time it were good and useful, is now utterly infringed, cancelled and void. For by the Works of the Law no Flesh living can be justified: That is, no mortal Man, whose life is exactly scann'd by the Law, shall by observance thereof be found so compleat as to have performed universal and perpetual obedience to every Precept in every sense thereof without failing.

Gal. 2. 16.

The reasoning of this Point by the Apostle runs thus; If a Man will be jurally justified by the works of the Law, *i. e.* If he will claim a right to Heaven by the Title of his works, then he must be legally justified, *i. e.* declared never to have offended the Law.

Rom. 4. 15.

For supposing, but not granting, that the Law can justify morally; yet it cannot do this to any, but to such as are upright every way in the sight of God: for if a Man offend in any one Law, he is guilty of all, and the work of the Law is presently to condemn him without mercy, imputing to him a Right to a future Curse, saying, *Cursed is every one that walketh not in all the Commandments of God to do them.* — *The Law worketh wrath, and whosoever shall keep the whole Law, and yet offend in one point, is guilty of*

of all, *i. e.* is guilty of Death, and of more he could not be guilty, if he broke all, because Death is a final punishment, beyond which there can be no other, there being no subject of punishment, because the offender is not.

Now, though in Mens Tribunals, some may be legally justified; as Paul might be --- *Touching the righteousness of the Law blameless, yet was he not thereby justified* in the sight and knowledge of God. So Job was a perfect and upright Man before Men, but not before God. So Zacharias and Elizabeth were said to be both Righteous before God, walking in all the Commandments of God blameless; yet truly, before God no Man living, save Jesus Christ, ever was or ever will be legally justified; *i. e.* sinless or blameless before Almighty God. See Ro. 1, & Ro. 2. Phil. 3. 6; Luc. 1. 6;

Such are all Men *shut up under sin by the Law, that every mouth may be stopped*, and all the World may become guilty before God; because all have sinned, and come short of the Glory of God. Rom. 3. 9, 19;

Therefore all Men being, and being declared sinners by Law, Heaven can come no other way, but to them that are made Righteous, and declared so by promise.

The Scripture hath concluded all under sin, that the promise by Faith of Jesus Christ might be given to them that believe. Gal. 3. 22;

The summe is this: If a Man have right to Eternal Life by works jurally, then he must by these works, be declared upright legally, before God: But no Man living can be declared upright legally before God by his works, and therefore works are a wrong Title to Justification, which was the thing to be demonstrated.

Yet though works are no Title to acquire a Right, yet they are a tenure to hold a Right that is acquired.

To be justified or to have righteousness imputed, reckoned or accounted, is to be absolved and quitted from sin and misery, and to be intitled to holiness and happiness, and all by Faith not Law; *v. Gal. 2. 21. Gal. 3. 18. Ro. 4. 3, 45.* Reward may be of debt to the worker, but it is properly and purely of Grace to the Promissary. A promise creates a right; and he to whom the promise of an inheritance is made, by his acceptance thereof is a Person invested with right unto it.

1. Therefore Justification is the Acquitting of the penitent Believer, by a Judicial act of God's Grace in the Covenant of the Gospel through Christ. --- *Justified freely by his Grace, through the redemption that is in Jesus Christ.* Rom. 3. 24;

2. Therefore Justification is the Approving, commending, rewarding, adjudging, or giving right to holiness and happiness.

As to impute no sin is to forgive sin, so to impute Righteousness is to adjudg to the high reward of Faith, *i. e.* to be accounted for Righteousness, and the reward to be reckoned of Grace are all one. — For all our Justification from sin and misery to holiness and happiness, is by the Grace or kindness of God. — *The Righteousness of God is revealed from faith to faith, i. e. the kindness of God, for it is opposed to wrath, v. 18. For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of Men, who hold the Truth in unrighteousness. But now the Righteousness of God without the Law, is manifested being witnessed by the Law and the Prophets, even the Righteousness of God, which is by Faith of Jesus Christ, unto all and upon all that believe; for there is no difference, for all have sinned, and come short of the Glory of God, being justified freely by* Rom. 4. 4; Ro. 1. 17, 18; Ro. 3. 21, &c.

Eph. 2. 7, 8.

Tit. 3. 4.

his Grace, through the redemption that is in Jesus Christ. Whom God hath set forth to be a propitiation through Faith in his Blood, to declare his Righteousness, for the remission of sins that are past, through the forbearance of God: To declare I say at this time his Righteousness, that he might be just, and the Justifier of him which believeth in Jesus. Where is boasting, then? it is excluded; by what Law, of Works? Nay, but by the Law of Faith. Therefore we conclude that a Man is justified by Faith, without the deeds of the Law. — That in the Ages to come he might shew the exceeding riches of his Grace, in his kindness towards us through Jesus Christ; for by Grace ye are saved through Faith, and that not of your selves, it is the Gift of God. Not of Works, lest any Man should boast. But after that the kindness and the Love of God our Saviour towards Man appeared, Not by works of Righteousness, but according to his mercy, he saved us.

The Conclusion will be, That by Faith in Christ we have, through God's kindness or Grace.

1. Legal Righteousness; *i. e.* we are accepted for exactly righteous before God, who imputes no sin unto us through the merit of the perfect obedience of Jesus Christ.

2. Jural Righteousness; *i. e.* we are imputed or accounted heirs at present to the future inheritance of Eternal Life, through the Righteousness of Christ, the righteous heir of God to whom all the promises were made, and in him are *Yes* and *Amen*, and through him are derived to all his Seed, who are partakers of the same rights with him.

So by Faith in Christ

1. We give credence to the report of a promise.
2. We trust thereto and rely upon it.
3. We accept and embrace it.
4. We re-promise, and so enter into Covenant with God, which is the state of Grace and Salvation.

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TITLE V.

Of the Continuance of Justification.

MY Justification by Faith through the Free-Grace of God, puts me into a state of Righteousness, and therefore it doth extinguish and destroy my state of sin: formerly I had no right to any thing, save a curse for

for my sin, but now I obtain a right to a Blessing through the Righteousness of *Christ* imputed to me. When a Slave is enfranchised, his slavery is thereby extinguished; so when a Sinner is justified, his sin is thereby actually destroy'd. Because these two states are contrary one to another, and inconsistent one with another in one and the same Person, at one and the same time.

Yet upon my Justification, the passions, motions, or lusts of my sin are not destroy'd *in facto esse complete*, but they are *in fieri* begun to be suppressed, and in a good course and ready way to be extinct: For their Dominion and over-ruling power is already destroy'd; so that they cannot compel me to the acts of sin. And my Justification by *Christ* obliges me to this resistance against sin; and my Sanctification by the Spirit of *Christ* doth enable me to beat back the force of *Satan's* temptations, more and more, and will enable me (if I faint not, or will fully turn back) to be more than a Conqueror.

But after my Justification, if I, through the subtilty of *Satan*, or the pravity of mine own heart, shall suffer my self to be perswaded, that either there is no bond upon me, or no power in me, or no Grace sufficient for me to finish the work of mortification; and thereupon shall either neglect this work, or act quite contrary, not the acts of Ignorance or Infirmary, but of malice and presumption, and of despair it self: Then by these my sinful acts, I do destroy the state of my Justification, and degrade my self, and make my self unworthy of that Salvation which I was an heir unto, if by my resipiscence I do not recover it again. For, *The 1 Cor. 6. 9;*
unrighteous shall not inherit the Kingdom of God, such as are fornicators,
adulterers, idolaters, effeminate, abusers of themselves with mankind, thieves,
covetous, drunkards, revilers and extortioners. — And they which
do the works of the Flesh shall not inherit the Kingdom of God. — This Gal. 5. 2.
I know, that no whoremonger, nor unclean person, nor covetous Man, who is
an idolater, hath any inheritance in the Kingdom of Christ and of God.

SECT. I.

1. Because by this Relapse I am a revolter from God, and a Traitor to him; who after my Homage and Allegiance sworn to him, have deserted him, and rebelled against him.

Reason.
Relapse a revolt from God.

For doth not the Law of Nations teach me, that by such contrary facts as these, I forfeit my Estate, Liberty and Life? And doth not right Reason teach me, that if my Tenure fail, my Estate must needs escheat, and my Life too in case of Treason? And doth not the Sacred Scripture teach me, that my last state is worse than my first, and if I sin wilfully, after that I have received the knowledge of the Truth, there remaineth no more Sacrifice for sin; but a certain fearful looking for that judgment and fiery indignation which shall devour the adversaries. — And is had been better for me not to have known the way of Righteousness, than after I have known it to turn from the holy Commandment, delivered unto me. — And the Devil being cast out, as out of a house haunted, if he be re-admitted, doth re-enter with seven Spirits worse than himself; and so the last state of that Man is worse than his beginning. And such are like unto the dog, that licketh up his vomit again; and like the Sow, that after washing walloweth in the mire.

Hebr. 10. 26.

1 Pet. 2. 21.

Luc. 11. 24.

2 Pet. 2. 22.

2. Because the Right of impunity, which is one of the priviledges which

Christ justifies me unto, gives me no licence to sin. For, shall I sin that Grace may abound? God forbid!

As in the Family the right of impunity which the Son hath above the Servant, not to be ejected or punished for every fault, as the Servant may, doth give the Son this priviledge in faults, only such as are ignorances and infirmities, but excuseth him not in crimes, such as are malignities and wilful presumptions, from being disinherited.

As a Malefactor relapseth into the same crimes or worse, after pardon, destroies himself: As a Slave after liberty, sells himself again to bondage, is the author of his own ruin.

My unthankfulness therefore is the cause of the forfeiture of my right by Faith: Not that I have no Faith, for then I could not be justified, but my Faith for want of works becomes dead. It had life enough to accept of the promises and legacies of God's Will and Testament, but not of the precepts and conditions. So my Faith not working by Love dies, and looses the right to Blessedness, except it revive again by Resipiscence.

S E C T. II.

Reason.
Breach of
one party
disobligeth
the other.

Because God promiseth me a present Right to a future Blessing, I accept the Promise, and thereupon have right unto it: and by this acceptance I do tacitly re-promise unto God that duty, which as a beneficiary I owe unto my Lord, by the Law of Nature and Equity. Now, if I for my part perform not this my promise, God for his part is disobliged from the performance of his promise, of which my unfaithfulness is the cause, who have broken the Covenant betwixt God and my Soul.

My ungraciousness is also the cause of the forfeiture of my right by Faith.

This is a high degree of unthankfulness.

1. To God so High a Person.
2. For so Great a Grace, as to be his Son and Heir.
3. For so Free Grace, without any desert, desire or motion of mine or any other, only my Faith to accept it.

If therefore to this Great God, for so great Grace so freely bestowed upon me, I do not return that love, honour and obedience, with all my heart and with all my Soul, as is due from me, a Son to such a Father, then this extream unthankfulness and ungraciousness of mine, deprives me of that benefit which I should have received from it.

S E C T. III.

Mutability of
Justification.

From hence will flow these Consequences.

1. That my state of Justification is mutable.

It is in it self stable and permanent; it may and should be perpetual, but during my Natural Life and before I die, it may be defeated and destroyed: I do not say, It must be defeated and destroyed, for the mutability of it is not necessary, as is the mortality of the Body, which must die: But the mutability thereof is possible, for as it may, so it may not be defeated.

It may not be
defeated.

1. It may not be defeated.

For when I was made a Member of *Christ*, a Child of God, and an Inheritor

heritor of the Kingdom of Heaven, this state was intended to continue to me for ever : For when I am dead and dissolved into dust , God still remaineth my Father and my God, and *Christ*, my Elder Brother and Co-Heir ; and from the dead I shall be raised to the possession of my Father's Blessing ; for God is not the God of the dead, but of the living.

For as Marriages, so rights of Inheritances are not temporary for term of years, but of perpetuity for ever. Hence the Son is said to differ from the Servant, because *The Servant abideth not in the House for ever*; *John. 8. 35* *i. e.* hath no right to abide for ever ; but the Son abideth for ever, *i. e.* hath right to abide for ever.

2. It may be defeated : Else how could I build again my first state of sinfulness, which once I destroyed ? If therefore my state may be not destroyed, it may be destroyed. It may be not defeated.
Gal. 2. 18.

I find by good history and sad experience, that states of perpetuity have been defeated and destroyed ; that many a Man which had a good Estate in Fee-simple to him and to his Heirs for ever ; yet by making himself a transgressor against his Lord and King, hath forfeited that his Estate to him and his Heirs for ever.

That many a Woman who was married for life, till death should depart her and her Husband, yet by making her self a transgressor against her Husband, hath been divorced from her Husband, and lost her Husband and her Dower. That many a Son who was Heir apparent to his Father's Estate, yet by making himself a transgressor against his Father, hath been disinherited, and lost his Estate.

And the like is possible concerning my Estate of Justification ; see the Scriptures, *Joh. 5. 14. Rom. 11. 20. 1 Cor. 10. 12. 1 Tim. 1. 19. Heb. 3. 12. 1 Pet. 2. 11. Math. 12. 43, 44. Heb. 6. 4. Heb. 10. 26, 27. 2 Pet. 2. 20.*

As also consider the examples of *Aaron, David, Solomon, &c.* which exhortations and examples do necessarily demonstrate the mutability of my Justification.

Because to a thing that is impossible there needs no Exhortation, or De-Reasons hortation. And,

Because of a thing impossible, it is impossible that there should be any Example.

The Grand Reason that my state of Justification may be defeated, is because it is Conditional ; for though God's donation of my present right to be his Son and Heir, is absolute without any condition or preceeding act on my part, except it be the passive act of my Faith to accept thereof ; yet my future possession of that inheritance, whereto I have now a present right, is conditional, and that condition runs upon my good behaviour, of deporting my self as becomes the Son of God ; for this condition is sufficiently expressed in God's last Will and Testament. Or supposing, but not granting, that in God's Testament there is no mention made of any such condition ; yet such a condition must be understood, because the very Nature and Equity of the thing requires it : And the state of a Son and Heir wherein I stand, doth necessarily draw this duty along with it, and so bind me thereto, that for non-performance thereof my state may be destroyed.

Yet every trespass will not destroy it neither, because God will forgive me a thousand faults upon my repentance, and commands me to pray unto him therefore, and promises to forgive my trespasses ; and commands

me to forgive my Brother that repenteth, though he sin against me seven times in a day; nay, seventy times seven times. Therefore certainly he being my Father, will upon my repentance forgive me more times for all the daies of my life.

For because I am his Son, therefore I am not so much under his Law, as under his Grace; *i. e.* God will not deal rigorously and strictly with me according to Law, to reject or punish me for every trespass like a Slave, who is under the will and pleasure of his Lord: but he will use me mercifully and kindly to correct me in measure, or to forgive me like a Son, who is under the love and grace of his Father.

But if I rise up in open rebellion against my Heavenly Father, notwithstanding his great Grace; and though I would be glad of his Inheritance, yet am unwilling to do him service for it, but wilfully choose to serve my own lusts and follow the World, and am led captive by the Devil according to his will, then I deserve to be rejected, and shall be rejected unless I repent. For those that honour God, God will honour; but those that dishonour him shall be lightly esteem'd.

God's Grace is so far from being a licence for me to sin, that it is a restraint from it to make me fear to offend. The more kind a Father is, the more should the Son fear to offend him; because the greater is his trespass if he do offend him, who hath been so loving to him.

And as a kind Father is grieved to disinherit his incorrigible Son; so when my transgressions become presumptuous, malicious and incorrigible, my Heavenly Father is grieved to reprobate me, and cast me off, and decrees it not but in his wrath, when there is no help for it: As he did with the *Israelites*, *Forty years long was I grieved with this Generation, and said, It is a People that do erre in their hearts, and they have not known my waies, unto whom I swore in my wrath, that they should not enter into my Rest.*

S E C T. IV.

Kingdom of
God.

1. The Kingdom of God is the Estate of final Blessedness, which God will impart to the Saints in the Kingdom of Heaven. For the Kingdom of Heaven (as by *Matthew* only it is called) and the Kingdom of God, are all one and the same thing, though diversly denominated; for both signifie that Blessedness, whereof God is the cause, and Heaven the place where it is enjoy'd: Yet in diverse places of the Scripture, the Kingdom of God is put for the means whereby we are convey'd to that State.

Natural Man.

The Natural Man neither hath, nor ever had any right at all to this Inheritance of Blessedness; because this right comes by God's promise, which he for want of Faith accepts not, and therefore is not in Covenant with God for it.

Spiritual
Man.

But the Spiritual Man hath a right unto it, for his Faith, whereby he accepts the promise of it, gives him a Title to it; and the Spirit, which by reason of his Faith is infused into his heart, makes him an assurance of it; for the Spirit is the Seal, the Witness and the Earnest of that Heavenly Inheritance: yea farther, the Spirit is his Guide and Comforter for light and strength, to enlighten, lead and enable him to the performance of those Offices and Services which make up the Tenure, whereby he holds that right, and perseveres in it.

For as Faith doth infilliate and make him jurally the Son of God, by way

way of Adoption, to have a right in the Estate of God: so the Spirit doth, in a degree farther, super-infiliate him, by making him jurally the Son of God, by way of sanctification, to be Holy as God is Holy: Because as Faith, so also Holiness is a mean unto the state of Blessedness, whereto he shall certainly attain, who follows and perseveres in that Holiness whereto the Spirit leads and enables him. For by his Title of Faith, and by his assurance from the Spirit, he hath a present right to the future possession of it, as every Heir hath to his Father's Estate.

But if the Spiritual Man, whose regeneration is *in fieri*, will not follow and walk after the Spirit, whom God hath given him for his leader, but upon the conflict between the Spirit and the Flesh, will side with the Flesh, to walk after the Flesh, and do the works of the Flesh, he cannot hold his right to Blessedness, but must needs forfeit it; because he performs not the Services and Works, which are his tenure whereby he should hold it, and at last enjoy it; but doth work so contrary to his tenure, that they extinguish and destroy his right of entrance, whereby he should enjoy his future possession. Forfeiture.

For, what Father will not disinherit that Heir who grows disobedient and rebellious unto him, by committing acts contrary to the duty of a Son? Seeing that our Filiation or Christian liberty, whereby we are the Sons of God, is not a state of licentiousness, which leaves us loose from Holiness unto sinfulness; but contrarily makes us loose from sinfulness unto Holiness, and consequently unto Blessedness: And seeing the Grace of the Gospel, which grants us that Blessedness, grants us not the least indulgence to the Flesh, or releaseth the bonds of Holiness and virtue, or promiseth any pardon to him that sins in hope of pardon; yet it is very indulgent and merciful to the sins of infirmity, and human frailty, and leaveth God to the prerogative of his mercy for a sin of presumption, in case it be timely washed by a subsequent humiliation and repentance, in forsaking that sin, and returning to the course of Holiness.

And the inheritance of Blessedness in the Kingdom of God, is reserved for those Sons of God, who through the Spirit do mortify the deeds of the Body, and are led by the Spirit of God, *Rom. 8. 13, 14.* For such are genuinely and properly the Sons of God, because both jurally they have a right; and also morally are righteous to persevere in that righteousness whereby they hold their right, and whereby they are regenerated, reformed and sanctified after the Image or likeness of their Heavenly Father, which Image he that practiseth the works of the Flesh, doth deface in himself, and thereby defeats himself of his Heavenly Inheritance. For although the righteous have a right; yet if he forsake that righteousness whereby he should hold the right he hath, and commit wickedness, all his right that he had, and all his righteousness that he hath done, shall neither be mentioned nor remembered, but in his trespass that he hath trespasssed he shall die. See *Ezec. 18. 24.* and *Ezec. 33. 23.*

God hath bestow'd upon us the Sacred Gift of his Spirit to dwell in us, and to quicken our mortal Bodies, and we for this Gift are debtors, not to the Flesh to live after the Flesh; *For if we live after the Flesh, Ro. 8. 11, 13. we shall die, &c.*

If in Christianity we know any thing, we must needs know this, That no whoremonger nor unclean person, nor covetous Man which is an idolater, hath any inheritance in the Kingdom of Christ and of God; for because of these things cometh the wrath of God upon the Children of disobedience:

Ephes. 5. 5, 6.

Example of
Israelites.1 Cor. 10. 1,
&c.

obedience: St. Paul tells the *Ephesians* that they knew this, and therefore chargeth them that no Man should deceive them with vain words. And hereof we have both a notable example and a figure in the *Israelites*, who during their pilgrimage through the Wilderness, had a right and title to inherit the Kingdom of *Canaan*: for God had made a solemn promise for their inheritance of it, and had confirmed his promise by a solemn oath: See *Gen.* 13. 15. and *Gen.* 15. 18. and *Gen.* 22. 16. and *Gen.* 26. 3. and *Gen.* 28. 13. And they had farther an assurance of this right settled upon them by many miracles and tokens; *For they all were under the cloud, and all passed through the Sea, and were all baptized in the cloud and in the Sea, and did all eat the same Spiritual meat, and did all drink the same Spiritual drink, &c.*

Hath any Christian a better right, or a greater assurance to the Kingdom of Heaven, than the *Israelites* had to the Kingdom of *Canaan*? yet many of them by reason of their carnal sins of lust, idolatry, fornication, and such like, did never enter that inheritance, but were overthrown and destroyed in the Wilderness; for God in his wrath retracted by oath that promise, which before by oath he had confirmed: See *Num.* 14. 23. and *Psal.* 95. 11. and *Ez.* 20. 15. and *Heb.* 3. 18.

1 Cor. 10. 11,
12.

2. Now all these Judgments happened to them for our examples, and they are written for our admonition, upon whom the ends of the World are come; *Wherefore let him that thinketh he standeth, take heed lest he fall.*

The mischief therefore that regularly follows upon our walking after the Flesh, and committing of carnal sins, is a Disheison or exclusion of us from the actual entrance and possession of that Heavenly inheritance, whereto by Faith we had a right and title: For although our good works are not sufficient enough to create us a title to that Inheritance, yet our evil works are miscreant enough to defeat us of the title we had by Faith, and to draw upon us a forfeiture of our former rights, because our evil works argue us to be the Children of disobedience, who will not be led and ruled by the Spirit of God, they convict us of ungraciousness and unthankfulness for the Grace of God, and condemn us to endure the wrath of God.

For although the Gospel be a Charter of Grace, yet this is the Law of it, against evil works, because thereby we not only despair, but we do despite to the Spirit of Grace, which is an affront unto God, who grants it; and so justly we lose the benefit of the Grant through our own default.

Quod erat demonstrandum.

The CONTENTS.

Transition. Works. James 2.18. explained. Works of Love.

TITLE VI.

Of the Tenure of Justification:

MY state of Election requires a Tenure. For because the state of it ^{Transition} is thus mutable, therefore it requires a Tenure to preserve and hold it. And because my state of Justification had a cause to create it, so also it requires a cause to conserve it.

That which I have my Estate by is my Title, by Gift, or Birth, or work, or Purchase; and that which I hold my Estate by, is my Tenure or Homage by servieney, Escuage or Soccage, *i. e.* by Court-service, War-service, or Plough-service.

And because Estates are in this Life transitory and defeisable, to come and go, to be had and lost; therefore when I have an Estate, I must use the means to hold it, otherwise I may make no benefit by it.

And this is necessary in all Estates to have a Title to get, and a Tenure to keep, or else no Estate would be permanent; yea, the whole World, if it were not upheld by him that made it, would eternally fall to ruin.

The Tenure of my Justification is works. Therefore this assertion, ^{A Works} A Man is justified by works, and not by Faith, is as much the word of God as this assertion, A Man is not justified by the works of the Law, but by the Faith of *Jesus Christ*: and both are equally true.

1. Faith is the Title of Right to my Justification.

2. Works are the Tenure of this Right and Title till I am to possess the Inheritance which my Faith gave me Right and Title to.

The Reasons by which *St. James* proves this Justification by works, are these:

1. Because works keep Faith alive: The act of Faith without them is of no effect, though it did justify to a right, because without works following we can have no benefit of our Justification.

As a Bill or Bond or other specialty of Writing without a Seal or Hand, is void cancell'd to all intents and purposes contained in them. So, &c.

2. Because Faith is by works made perfect; it being alone a thing imperfect, and ineffectual. For in justifying it gives a Right and Title of Institution, and Expectation claims Interest and Hope of a future inheritance: which Right is escheatable, and may be destroyed; but Faith seconded and animated by works, finishes and compleats our Right to a fruition of the Inheritance seized upon, invested in us, and subject to no defeisance. — *An inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us.* ^{1 Pet. 1. 4.}

Thus *Abraham* was justified by works, when he had offer'd up *Isaak* his Son upon the Altar. And *Rahab* was justified by works, when she

had received the Messengers, and had sent them out another way.

Faith alone without works is like the Devil's faith, who tremble without any hope or works. And Faith without works is like the Body without the Soul.

But though my Tenure of Justification be works, yet Faith is not excluded. Not works alone nor Faith alone, but both together do conserve the Title of my Justification, which I had by Faith only.

And herein Faith hath the preeminence. Faith without works doth justify me to have my Right and Title, but works without Faith do not justify me to hold my Right and Title: I say, not works with Faith, but thus, Faith with works doth make me hold my Right. Faith is the Principal, and works are the Accessories thereunto to animate, enable and render Faith effectual to the possession of an Inheritance, which that Faith gave right unto, but could not bring to a full enjoyment without works.

And farther, it is most certain that works do also justify declaratively, by manifesting that Faith to my self and to the World, which did justify me efficiently. — *Shew me thy Faith without thy works, and I will shew thee my Faith by my works.*

James 2. 18.
explained.



Note here also, That *Paul* by his assertion that a Man is not justified by the works of the Law, but by Faith only, opposeth the *Judaizing Christians*, who were still operaries and rituaries of the Law, thinking to be justified by them; to the *Evangelical Christians*, who were fiduciaries and spiritualists of the Gospel, thinking to be justified by Faith only. And that *James* opposeth the *Gentilizing Christians*, who were still fiduciaries and libertines, standing only for Faith and Freedom, and neglecting and disgracing all works; to them that were truly *Evangelical*, that stood to their Faith and Liberty, but admitted and honoured all good works also: allowing therefore to the *Verb* justified these two senses, of creating and conserving Justification, it will follow, That Faith only without works doth create Justification, but Faith with works doth conserve Justification. And so *Paul* and *James* do full well agree, and *James's* Doctrine will be a consequence from *Paul's* principles.

For because my Faith only without works doth create my Justification; and because evil works do destroy the state of it, and do build again my state of Sin, therefore it followeth, That good works do continue my state of Justification, and keep it from ruin.

For in case I should fall, my Faith alone cannot restore me; but if I recover working, my works of repentance must be the means of my recovery.

1 Cor. 13: 2.

And because, as *Paul* saith, *Though I have all Faith, so that I could remove mountains, and have not Charity, I am nothing*: Therefore, as *James* teacheth *Faith without works is dead*. And lastly because as *Paul* teacheth, *In Christ Jesus neither Circumcision availeth any thing, nor uncircumcision, but Faith that worketh by Love*; Therefore, as *James* teaches, Faith working with works is by works made perfect.

For the farther clearing of this seeming contradiction of *St. Paul* and *St. James*, note, That as faith sworn by the Vassal to his Lord justifies the Vassal to his Fee or benefice to have right thereto; so the Homage it self is the life of his faith, and justifies him to the same benefice that he may hold his right so obtained by his Faith. In like manner faith made to God justifies his Creature to the Estate of Blessedness to have right thereto; and the Homage it self, which is the life of his faith, justifies him to the same Estate

Estate that he may hold his right so obtained by his faith. For faith without homage or works doth not justify fully, nor homage or works without Faith. So true it is, that Faith though it doth justify alone to have right, yet works also do justify to hold it; so both Faith and Works do justify compleatly, and not one without the other. And this distinction rightly weighed and compared, may easily put an end to this Controversy.

SECT. I.

The works that are the Tenure of my Justification are works of Love. Works of Love.

1. The Right of Justification under the Law was Faith of the promise to Abraham and his carnal Seed; for the Land of Canaan.

2. The Tenure of Justification under the Law, was by the works of the Law of Rites and Ceremonies. — *Thou shalt walk in all the waies which the Lord your God hath commanded you, that ye may prolong your daies in the Land which ye shall possess; i. e. you shall continue your possession in the Land whereto you have a right.* Dist. 6. 24.

The Law it self speaketh thus: *Ye shall therefore keep my statutes and my judgments, which if a Man do he shall live in them; i. e. shall prolong his life from violent death inflicted by the Law: — The Just shall live by his Faith. — He that hath walked in my Statutes to deal truly, he is just; he shall surely live: — The doers of the Law shall be justified; i. e. continue to be justified.* Lev. 18. 5.

For default of this Tenure of works the Ten Tribes forfeited their right to Canaan for ever: and the other Two Tribes were sequestred for seventy years in Babylon.

3. The right of Justification under the Gospel is Faith in the promise to Abraham, and his Spiritual Seed for Heaven.

4. The Tenure of Justification under the Gospel, is by the works of Grace, which are acts of Love, exercising equity, mercy and kindness above the works of the Law.

1. Because the works of Love are super-legal; above and beyond the Law of Moses, as to feed the hungry, and to clothe the naked, to entertain Strangers, visit the Sick, relieve the Prisoners, pray for Persecutors, &c.

2. The works of Love are supernatural above and beyond the Law of Nature; as not to be angry, and not to resist and revenge evil, to suffer persecution gladly for Righteousness sake, to rejoyce in temptations, to lay down our life for the Brethren, &c. therefore much more for God: To love our Enemies, and comparatively to hate our Friends, as our Father and Mother, Wife and Children, Brothers and Sisters, these and the like works of Love are not commanded in the Law, but they are the commands of Grace. Hence Christ calls Love a New Commandment. — *A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. And Christ calleth it his Commandment; — That ye love one another, as I have loved you. And this Love is the fulfilling of the Law: — He that loves his Brother, abideth in the Light: — He that dwelleth in Love, dwelleth in God, and God in him.* Luc. 14. 26. Joh. 13. 34. Joh. 4. 16.

These are the works of Love, not of Law, which St. James saith do justify: — *Was not Abraham our Father justified by works, when he had offered Isaac his Son upon the Altar?* That work was not a duty of the Law, but a service of Love, by God's immediat command to try Abraham's love; for no Law did command a Father to sacrifice his Son: His love therefore

Jam. 2. 25.

Jesse. 2. 12.

was superlegal, beyond any Law of mercy. And not only so, but supernatural beyond any Law of Nature, when his love to God to whom he had Alliance only by Faith, surpassed his love to his only Son, to whom he had Alliance only by Nature, and in whose behalf he had received the promises. *Likewise also Rahab the harlot was justified by works, when she received the Messengers, and had sent them out another way.* Those works were not duties of any Law, but the Offices of Love, or, as she called it, A shewing of kindness in entertaining, lodging and protecting of Strangers. Her love was therefore superlegal, above and beyond the Law; for no Law commanded to entertain Spies, to the destruction of a City. And her love was supernatural, above and beyond the Law of Nature, when she shew'd kindness to her Enemies, in housing, hiding and sending them away safely.

The Ceremonious works of the Ritual Law are carnal in themselves, and could justify to nothing but a carnal purity and a security from a carnal punishment of Death.

All these Rites of Sacrificing, Washing, Feasting, Fasting, Circumcising, &c. are extinct.

The Moralities of *Moses* Law, as to be no idolater, no forswearer, no murderer, adulterer, thief, lyar nor deceiver, &c. are the bare negative duties for the most part, and according to the letter, are themselves dead, and I am dead to that dead Letter, which killed those that are under it with a curse, and it is a part of my Justification to be free from the Law; for I am not under the Law, but under Grace; nor under the Letter, but under the Spirit.

And therefore the works of the Gospel are works of the Spirit, which gives life by faith, and maintaineth it by Love; the works whereof are purely Spiritual, inward and lively, free from all carnal and outward shew and formality. And these only are the works that are the Tenure of my Justification by Faith.

Mat. 25. 34.

These supernatural and superlegal works of the Gospel that flow from a pure heart, and make a Christian perfect and conformable to his Redeemer, will find acceptation at the last day, when the Sentence shall be pronounced, saving; *Come ye Blessed children of my Father, inherit the Kingdom prepared for you from the foundation of the World; for I was an hungred, and ye gave me meat, I was thirsty, and ye gave me drink, I was a Stranger, and ye took me in, naked, and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me. --- And in as much as ye did it to one of these least of my Brethren, ye have done it unto me.* And for default of these Evangelical Works, the Sentence will be pronounced accordingly, *Depart from me ye workers of iniquity, for I know ye not.*

The CONTENTS.

Faith. Notions of Faith. Credence. Trust. Promise given. Promise taken. Re-promise. Courage. Hope. Covenant. Faith in Christ. Christ the Conveyer of Faith. Christ the Author of Faith. Declaring God's Will. Proving God's Will. Testament ad pias causas. Physical operation. Moral operation. Saving Faith. Means of Faith. A new Heart.

TITLE VII.

Of the Instrument of Justification.

FAith is a thing indefinite, so high and universal, as that it hath no Faith *genus* above it to define it by. And Faith is a thing so notable and so well known that there are not words more known, whereby to express and teach the Nature of it: Such are the transcendent words *Deus, Ens, Unum, Verum, Bonum*, which every body knows, but no body is able to define.

SECT. I.

Certain * Notions or Cases may be layd down, as signs or marks to breed a competent understanding thereof.

1. An † high esteem of God's Existence, Greatness and Goodness, is Faith in God; for Faith is opposed to despising, or having a low and base esteem of weakness, and badness of any Person.

2. An ‖ acceptance of God's Promise is Faith: as obedience to God's Precepts is works.

God by his promise willeth unto us two distinct things; 1. A present Right to the Blessing promised. 2. A future possession: And then answerable to both these God requires 1. an Acceptance or taking of the present right to the Blessing promised, 2. an expectation or trusting to the future possession of it. The acceptance is Faith, the expectation Hope, the refusal unbelief: The Non-expectation despair, God's promise is Faith given, our acceptance is Faith taken.

3. The substance of things hoped for is faith, *i. e.* where things hoped for that really do subsist in their own Natures, do spiritually subsist as to us, and where things truly to come, as to us, though in present being as to themselves, are made as present virtually to us, there is Faith.

4. The evidence of things not seen is Faith, *i. e.* where there is a sight

* Notions of Faith.

† High esteem of God.

‖ Acceptance of promises.

V. Ro. 10. 9.

1 Joh. 15. 10.

Mat. 9. 28.

Mat. 21. 32.

Mat. 9. 23. 24.

Joh. 5. 24.

Joh. 20. 31.

Act. 8. 37.

Rom. 4. 3.

Heb. 11. 2.

Jam. 1. 6. 7.

Mat. 11. 23.

24. Joh. 14. 12.

Heb. 11. 13.

Heb. 12. 25.

Joh. 12. 48.

Luc. 7. 30.

Substance of things hoped,

etc.

Evidence of things not

seen.

in

in spirit of things, not yet to be seen as they are in themselves, there is Faith.

- Credence. 1. Faith is vulgarly taken for Credence, Credulity, or Belief upon the credit or report of one that is worthy to be believed. An assent to a truth in point of Law or fact, opposed to unbelief.
- Trust. 2. Faith is taken for trust, or confidence, hope, assurance or reliance upon the honesty, authority and power of another, opposed to distrust.
- Promise given. 3. Faith is taken for a promise made, *Dofidem*, an engagement to do such or such a thing. An obligation or tye, opposed to disengagement or Liberty.
- Promise taken. 4. Faith is taken for a promise taken or embraced, *Accipio fidem*, an acceptance, an obligation to take the thing offered, opposed to rejection or refusal.
- Re-promise. 5. Faith is taken for a re-promise, or responfion, a League, Covenant, Alliance, or Fief, Homage, Allegiance, Loyalty, Performance, opposed to disloyalty, and treachery, a keeping of Faith, fidelity, faithfulness, God is faithful, Men faithful.
- Courage. 6. Faith is taken for Courage, Heart, valour, opposed to fear: ---*Why are ye fearful, O ye of little Faith?*
- Hope. 7. Faith is taken for a Hope, or looking for things to come, as those worthies *Hebr.* 11. who lived by Faith, and died in Faith having not received the promises, but afar off, believing that they should presentially receive them.

S E C T. II.

Covenant. But the principal acception of Faith, I humbly conceive, as to our purpose, is a Covenanting with God. A mutual making and keeping promise by both parties, giving, taking and keeping Covenant with each other.

By our faith or stipulation with God, comes our justification or right to the things covenanted for; for God to give and us to receive.

By our fidelity or faithfulness to God comes our sanctification, or maintaining of the right to the things covenanted for, by good works.

Faith actually given is crediting or trusting with the things bestow'd.

Faith passively received is to be credited or trusted with the things taken.

Faith performed or kept, is the discharge of the credit or trust imposed by the giver to the receiver, and of the giver himself: each is faithful to promise, give, receive and keep.

1. God's promise is his sponfion or faith given, a single act of his will to devise to us a present right to a future inheritance.

2. The Access of our acception of God's promise is our responfion, or faith taken. A single act of our will to embrace this present right to a future inheritance, and to repromise to keep what is given to take, and commanded to do.

3. This consent of wills of giving and receiving makes a perfect Covenant, whereby God and Man are sure to each other, and mutually obliged, as in all Contracts, to each other.

For faith is that that binds both God and Man; Law binds not God, but Man only: Because God is above his Law; and may change it; but God is not above his faith and promises, he cannot change them.

Search then and see if there be any evidence or conveyance, that can create a better right or settlement for any Estate in Heaven or Earth, between God or Man, than Faith can do.

1. God

1. God binds himself by promise and oath, as he is the Creator and Lord promising of and for himself, and swearing by and for himself; and more than all this, takes his death (by substitution of *Christ*) upon it.

2. Man binds himself by promise and oath to God, as he is his Creature and Vassal, then he binds himself over again in his Baptism, as he is his Creature and Heir, and takes his death upon it by drowning himself under the water; a sign of dying unto sin, being buried with *Christ*, and rising again out of the water, a sign of rising with *Christ* unto newness of Life.

So that if thy Faith oblige thee to the duty of a Son, it will oblige God to the Blessings of a Father, and he will not only by Nature and Grace adopt thee to be his Son, but by Covenant and Pact institute thee to be his Heir: and if thy faith oblige thee not to the duty of a Son, it will disoblige God from the Blessings of a Father, and he may disinherite thee, having broken the Covenant for thy treachery and rebellion.

The Faithful have a promise: --- *I will be to thee a Father, and thou shalt be to me a Son.* So they believing and accepting God for their Father, he accounts their Faith to them for their right to be his Sons, and gives them the Spirit of his Son to cry *Abba Father*, imputing a present right to a future inheritance of Sons and Heirs, and Joynt-heirs with *Christ*. --- *Heirs of God according to the promise.* --- *Heirs of God through Christ.* --- *Heirs of salvation, Heirs of promise.* --- *Heirs of the Kingdom which God hath promised to those that love him.* 2 Cor. 6. 18.
Ro. 8. 17.
Gal. 3. 29.
Gal. 4. 7.
Hebr. 1. 14.
Hab. 5. 17.
James 1. 5.

Now, an Heir is a Person justified to a future Estate, so that to be justified by Faith, and to be made an Heir of God, are things either all one in effect, or the later is but the property or consequent of the former, as the *Apostle* saith, That being justified by his Grace, we should be made Heirs, according to the hope of Eternal Life.

S E C T. III.

The Faith we have hitherto described to be Faith in God, or of God, Faith in is also Faith in *Christ* or of *Christ*. --- *Have Faith in God, or of God, through Faith in his Name, or of his Name, i. e. Christ.* --- *Ye believe in God, believe also in me.* Ye have been taught to believe in God as the Creator and Conservator of the World, *Psal. 78. 7.* so do ye also believe in me the Son of God, the Author and preserver of the Church, the Prince of Life, whom God the Father hath sealed: This is the work of God that we believe in him whom he hath sent. Christ.
Mar. 11. 22.
Act. 3. 16.
John 14. 1.
John 6. 27.

1. Faith in God is an high esteem of God's Existence, Goodness, and Greatness, and an acceptation of his will and kindness. So,

2. Faith in *Christ* is an high esteem of *Christ*'s Person, the Son of God, and the Son of Man, the Mediator between God and Man, and an acceptation of his promises: --- *For this cause he is the Mediator of the New Testament, that they which are called might receive the promise of his eternal inheritance.* Hebr. 9. 15.

The Devils have an Estimatory Faith: --- *Thou art the Holy one of God.* A Preceptory Faith also to obey *Christ*, as when he cast them out of the herd of Swine, and at other times. A Judicatory Faith, that *Christ* is their Judge: --- *Art thou come to torment us before the time?* But they have no Promissary Faith in God or in *Christ*. Mar. 3. 11.
Mar. 1. 20, 22.
Math. 8. 29.
Luc. 8. 28.

Not that they want a will, but they have no Promises, but altogether threat-

threatnings; and instead of being justified to a present right to a future Blessing, they are condemned to a present right to a future curse, which is everlasting fire, prepared for the Devil and his angels: ---*Reserved in everlasting chains of darkness, unto the judgment of the great day.*

Math. 25. 14.
Jude 6.

For to Mankind only are the promises made by God in Christ, by the Will of God to be justified by Faith, because Christ only took upon him our Nature, and not the Nature of Angels.

Faith in the *Patriarchs* was immediate in God, Faith in the *Jews* was mediate by *Moses*.

Faith in *Christians* is mediate by *Christ*, called therefore the Faith of *Jesus Christ*.

S E C T. IV.

Christ the
conveyer of
Faith.

1. Because *Christ* is the Conveyer of it, through whom we believe in God.

For that our Faith may meet with God aright, it must pass unto him the same way whereby his promises are conveyed unto us. Now, his promises are conveyed unto us, 1. immediately, and so our Faith passes immediately unto God, 2. mediately in *Christ*; therefore our Faith must pass by *Christ* unto God.

Gen. 6. 18.
Gen. 15. 4.

Thus God did immediately declare his promises to *Noah* for the saving of himself and others in the Ark. And to *Abraham* for a Son and Heir of his own Body.

Exod. 3. 16.
2 Sam. 7. 4.
Jer. 29. 10.

Thus God did mediately declare his promises to the *Israelites* by *Moses*, for their deliverance out of *Egypt*. As also to *David* by *Nathan* for the everlasting establishment of his Kingdom to his Seed. As to the *Jews* by *Jeremiah* for their return out of Captivity. As to *Zacharias* by *Gabriel* That his Wife *Elizabeth* should have a Son. And as all God's promises in the Gospel are by *Jesus Christ*, whose Ministry is most excellent, therefore by him our Faith must pass unto God, *Who in these last daies hath spoken unto us by his Son, who is the Mediator of a better Covenant established upon better promises.*

Luc. 1. 13.

Hebr. 1. 1.
Heb. 8. 6.

Therefore as God's promises arrive at us immediately or mediately, so our Faith arriveth at God immediately or mediately.

Joh. 13. 20.

For Faith in God's Messenger, is Faith in God who sent him: ----*He that receiveth whosoever I send, receiveth me; and he that receiveth me, receiveth him that sent me; i. e. believeth.* And on the contrary, *He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me, i. e. diffideth.*

Jer. 29. 18.

So God punished the *Jews* for not believing by the means of a Messenger, with the Sword and Famine, because they did not hearken to his words, which he spake unto them by his Servants the *Prophets*, rising up early and sending them, but they would not hear. So *Zacharias* was stricken dumb for not believing the Angel *Gabriel* that came to him from God: Such a mediate Faith had the *Israelites*, who believed in *Moses*, but their faith terminated in God: ---*Loe I come to thee in a thick cloud, that the People may hear when I speak unto them, and believe thee for ever:* In the Original it is, Believe in thee.

Ex. 19. 9.

Joh. 5. 45.

2 Cor. 3. 4.

Christ said the *Israelites* trusted in *Moses*, yet God was the ultimate end where their Faith rested, and *Moses* the means through whom it passed. Faith mediates in *Christ*, but terminates in God. ---*The trust we have to God-ward is through Christ, ---Through him both Jews and Gentiles have*

an access by one Spirit unto the Father. By Christ we do believe in God, that *Eph. 2. 18.*
 our Faith and Hope in Christ might be Faith and Hope in God. Christ saith, *1 Pet. 1. 21.*
 He that believeth on me believeth not in me, but on him that sent me; i. e. *Joh. 12. 44.*
 not on me ultimately, but beyond me to my Father.

SECT. V.

2. Because *Christ* is the author, beginner and finisher of our Faith. *Christ the Author of Faith.*
 1. By being the publisher of our Faith, who hath made Faith thereof to the World.

1. Of his Person, that he is the Son of God, and the Son of Man.
 2. Of his Message, that it is the Last Will and Testament of God: and consequently doth on his part sufficiently work in us Faith, to accept of the Legacies contained therein.

This Faith was originally taught by *Christ*, secondarily propagated by the *Apostles* and their Successors, which were witnesses to attest the truth which was first testified by *Christ*, who made Faith of it.

1. By declaring it to be God's Last Will and Testament, decreed from the beginning of the World, but during many Ages it was a Mystery or Will sealed up. *Declaring God's Will.*

Therefore it is called God's Secret will, the purpose and Counsel of his Will, the Mystery hidden from Ages and from Generations; but now is manifested unto his Saints.

Known it was in general, that there was such a Will, the being of it was witnessed by the Law and the *Prophets*; yet the particular contents thereof were not known.

But in the last Age of the World, God nuncupated his Will unto *Christ*, and the particular counsels thereof. And *Christ* by special Commission was sent from his Father into the World to publish this his Will, and to work in us our faith of it. Therefore

First he made it known to the *Apostles*, saying, *All things that I have heard of my Father have I made known unto you. — I have given unto them the Words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.* *Joh. 15. 15. Joh. 17. 8.*

He commanded the *Apostles* to make this Will known unto all Nations for the obedience of Faith: — *Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the World began; but now is made manifest, and by the Scriptures of the Prophets according to the Commandment of the everlasting God made known to all Nations for the obedience of Faith. To God only wise be glory through Jesus Christ for ever, Amen. — God hath made known to us the mystery of his Will according to his good pleasure, which he hath purposed in himself.* *Rom. 16. 25, 26. Eph. 1. 9.*

2. By proving the Will of his Father.

Publication was for the matter and contents thereof.

Proving God's Will;

Probation is for the verity of it, that it is the true Last Will and Testament of God.

Never any Will of God or Man had such a probation. For *Christ* hath made Faith thereof five waies.

1. By Witnesses; as

John the Baptist, sent from God, who came to bear witness of the Light that all Men through him might believe. — *That was the true Light.* *Joh. 1. 6, 7.*

H h

that

Joh. 1. 19. that enlightneth every one that cometh into the World. He pointed him out saying; Behold the Lamb of God, which taketh away the sins of the World. An Eye witness, who saw the Spirit of God descending from Heaven like a Dove, and lighting upon him. And he saw and bare record, that this is the Son of God.

Mat. 3. 17. 2. God the Father from Heaven, at his Baptism said, *This is my beloved Son, in whom I am well pleased, hear ye him.* And at his Transfiguration: *But I have greater witness than that of John; for the works which my Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.*

Therefore if Man's witness be valid for the proof of humane Testaments, much more is the witness of God valid for the proof of his Divine Testament. And if at the mouth of two or three witnesses, every truth shall be established; much more when one of the witnesses, or the sole witness is God. — *He that believeth not God, hath made him a liar, because he believed not the record that God gave of his Son.*

Joh. 5. 36. 2. By his Miracles, which are full proofs to make Faith: — *He rebuked the Winds and the Seas, and they obey'd him; he cast out Devils, and cured all manner of diseases, and raised the dead. --- Go tell John what ye have seen and heard; the blind see, the lame and sick are healed, and to the poor the Gospel is preached, if ye will not believe me, yet believe me for the works sake, for they testify of me.*

If two or three Miracles of Moses made Faith of his Ambassage to the Children of Israel, when he did them in the sight of the People, and they believed; much more shall the many and great Miracles of Christ make full faith of his Message to the World, when he did them in the sight of the World, and they believed. ---- *For without controversie, great is the mystery of Godliness, God was manifested in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory.* These works suffice to produce Faith to the Worlds end.

Mat. 9. 35. 1. Because they are incomparable. ---- *The like had never been seen in Israel: Never Man did as he did, nor spake as he spake.*

Mat. 11. 21. 2. Because they were most powerful to beget Faith: --- *If the mighty works which have been done in thee, had been done in Tyre and Sidon, they had repented long since in sack-cloth and ashes. ---- The works which the Father hath given me to finish, these bear witness of me that he hath sent me: If I do not the work of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him:* Miracles and signs are the strongest means to give credit to the Authority or Doctrine of God or Man.

Mar. 1. 24. 3. By his Holiness. He is called the Holy one, the Holy one of God; *Vid. Acts 2. 17. Acts 3. 14. John 2. 20.* Holy every way.

Luc. 7. 35. 1. His Birth holy. --- *The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore that Holy Thing which shall be born of thee, shall be called the Son of God.*

2 Cor. 5. 21. 2. His Life holy. --- *He knew no sin, in all points tempted like as we are tempted, yet without sin. --- He did no sin, neither was guile found in his mouth. --- Which of you convinceth me of sin? --- Like unto Man in all things, sin only excepted.*

1 Pet. 2. 22. 3. His Death holy. He was led as a Sheep to the slaughter, like a Lamb dumb before the shearer, so opened he not his mouth: --- *When he was reviled he reviled not again.* Who

Act. 8. 32.

Who will not believe a Holy Person, will such a one forge a Will, or falsifie a deed? or betray his trust, or take his death upon an untruth: *Therefore was he sent that he might bear witness of the truth.*

4. By his death. Christ took his death upon it, that his Message was from God: For, for his saying that he was the Son of God, and came to bear witness of the truth, he was condemned to death. *Mat. 26. 63.
Job. 19. 7.*

Yet he persisted to the last to call God Father, commended his Spirit into his hands, and so gave up the Ghost, ratifying this truth with his Bloud. That saying caused his death, and his death caused the faith of that saying. *Luc. 23. 46.*

Now the greatest proof that can be made is to take ones death upon it. Besides the death of Christ was seconded with many Miracles, of the Eclipse of the Sun, the shaking of the Earth, &c. which bred the faith of this truth in many, and in some of his Executioners, and in the *Centurion*, saying, *Truly this Man was the Son of God.* *Mat. 27. 54.*

5. By Resurrection. This was so strong a proof, that it confirmed all the rest: not but that the rest were sufficient, but this took away the scandal of the Cross, being accused to die as a malefactor, and for saying, Destroy this Temple, and in three daies I will raise it up again. And when he fore-told his Passion, he comforted his Disciples with his Resurrection: and if Christ's Resurrection had not follow'd, then his Doctrine and Miracles had been discredited.

But his Resurrection declared him to be the Son of God, with power according to the Spirit of Holiness. — *His Resurrection proved him to be the Judge of the World.* — *because he hath appointed a day in the which he will judge the World in righteousness, by that Man whom he hath ordained, whereof he hath given assurance unto all Men, in that he hath raised him from the dead.* *Rom. 1. 4.
Act. 17. 31.*

This giving assurance is making Faith, for so is the *Greek* πίστις παρασχεῖται. So the *Italian* Translation, and the *English* in the Margin; offered Faith.

The Resurrection was of such force to make faith, that the Apostles made it the form of their Ordination; and *Matthias* was ordained to be a witness with the rest of the Apostles of the Resurrection. They made it the summe of all their preaching, proving that *Jesus* was the *Christ*; because God had raised him from the dead: *Vid. Acts 2, and 3. and 5. and 13.* *Act. 1. 22.*

This is the very life of Faith; for if *Christ* be not raised, then our faith is vain, and we are yet in our sins, and the Apostles would have been found lyars, and contrivers of cunningly devised Fables: For which they would never have suffered as they did to the death. — *If thou shalt confess with thy mouth that Jesus is the Lord, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved.* Shall we not believe one risen from the dead? *Dives* in Hell supposed, that if one should rise from the dead his unbelieving Brethren would believe and repent. *1 Cor. 15. 17.
Rom. 10. 9.
Luc. 16. 20.*

Can the unbelieving *Jew* believe other things which he hath not seen, as that *Abraham* was his Father, by whom he had all his right to the Land of *Canaan*, and not believe that *Jesus* is the *Christ*, whom he hath seen, by whom he hath right to the Kingdom of Heaven? Can he believe that *Moses* was the Man of God, by whom God gave his Law, and not that *Jesus* is the Son of God, by whom God gave his Grace? For the Law was given by *Moses*, but Grace and Truth came through *Jesus Christ*.

Besides the former proofs of his own, Christ hath the testimonies of *Moses* and the *Prophets*, who spake of him since the World began, and the very indication of *John the Baptist* the greatest of themall. The *Jews* boast of *Moses* and his Writings, but Christ saies, *Had ye believed Moses ye would have believed me; for he wrote of me, and therefore he in whom ye trust condemneth you.*

Reason.

1. The Reason why Christ thus proves this Last Will of his Father, to make faith of it to the World, is, because he is the Executor or Mediator of it, to whom of right it belongeth to prove that Will whereof he is instituted the Heir; and by so being, the Will receives his very essence and form, and without it is null and void. Christ therefore came down from Heaven, *not to do his own will, but the will of him that sent him. --- And this is the will of him that sent me, that every one that seeth the Son and believeth in him, may have everlasting Life, and I will raise him up at the last day.*

Hebr. 7. 22.

2. Because Christ is the Surety of God's Testament. Every Surety is not an Executor, but every Executor is a Surety, that stands bound for the Testator to pay all his Debts and Gifts, as a Surety is bound to the Creditor, for the principal Debtor.

3. It is called Faith in Christ, because Faith in Christ is the Title or Appellation, whereby we are nominated to the Legacies in God's Testament.

The Executor cannot duly perform the Will of the Testator to pay his Debts and Legacies, except the Creditors and Debtors and Legatees be nominated, and that they also may know when and how, and of whom to claim their just due.

Joh. 3. 16.

Joh. 5. 24.

Act. 16. 31.

Joh. 6. 47.

Ro. 3. 26.

Röm. 10. 9.

1 Joh. 5. 13.

Act. 26. 18.

Joh. 3. 18.

Joh. 3. 36.

Joh. 8. 24.

Ro. 8. 13.

Gal. 5. 19.

Ephes. 5. 5.

Now, in God's Testament Men are truly and certainly nominated, not by their proper names, but by appellative and common names, as of Faithful, and Believers in Christ, and Receivers of Christ. --- *Who-soever believeth in him shall not perish, but have everlasting Life. --- Verily, verily I say unto you, He that Heareth my word, and believeth on him that sent me, hath everlasting Life, and shall not come into condemnation, but is passed from death unto Life. --- Believe in the Lord Jesus, and thou shalt be saved, thou and thy house. --- He that believeth in me hath everlasting life. --- To declare his Righteousness that he might be just, and the justifier of him that believeth in Jesus. --- If thou shalt confess with thy mouth and believe in thine heart that God raised him from the dead, thou shalt be saved. --- I have written unto you that believe in the name of the Son of God, that ye may know that ye have eternal Life. --- He that believeth shall be saved, but he that believeth not shall be damned. --- To receive forgiveness of sins, and an inheritance among them that are sanctified by Faith, which is in Christ Jesus. --- He that believeth not is condemned already, because he hath not believed in the name of the only Son of God. --- He that believeth not the Son shall not see Life, but the wrath of God abideth in him. --- If ye believe not that I am he, ye shall die in your sins. --- if ye live after the Flesh ye shall die. --- The works of the Flesh are manifest, &c. --- They which do such things shall not inherit the Kingdom of God. --- For this we know that no whoremonger, nor unclean Person, nor covetous Man, who is an idolater, hath any inheritance in the Kingdom of God or of Christ. When therefore any Man can truly be called a Believer in Christ, then the Gifts of God are sure unto him, as if he had been nominated in God's Book by his special and single Name.*

So Men are reprobated or disinherited, not by their proper Names or Surnames,

Surnames, but by the Appellative or common names of Unbelievers, Unfaithful, Rejecters of Christ, Carnal, Worldly, &c.

And therefore in God's Last Will there is no preterition of any Man or Men personally by name or number, but all Men are either Believers, or Unbelievers: And seeing all Believers are by that common name instituted, and all Unbelievers are by that common name disinherited; therefore none are instituted or pretermitted by any proper name.

The Reasons are,

S E C T. VI.

1. Because God's Will is a Testament *ad pias causas*, of meer Grace, Love and Pity to miserable Persons. And in such Wills the Legacies are so numerous, that they cannot be personally nominated; for if so, no Will would hold them, and they are not yet all in being to be capable of them by common names; as thus, I give and bequeath so much to the Poor of such a Parish, Town, or City; to the Prisoners of such a Goal, or to the Diseased in such an Hospital. So every Poor in such a Parish, Town, City, every Prisoner in such a Goal, and every Diseased in such an Hospital are qualified for such a Legacy, and may justly claim by Right and Title of their Poverty, Imprisonment, Disease, or any other condition expressed in the Will, and the Executor is bound to perform it.

And so every Christian hath a Right to Eternal Life by the Title of his Faith.

2. Men are thus nominated in common, because Christ is the *Hypotype* by whose right all have right. For Christ hath the original right of alliance to be the Son of God, *The only begotten Son of God, full of Grace and Truth: Joh. 1. 14; Whom God hath appointed Heir of all things. Not an heir of expectance, but Hebr. 1. 1. actually seized on his Inheritance. For God hath set him at his own right Eph. 1. 20: hand in Heavenly places; from him we have the same right. — To Joh. 1. 12. them gave he power to be called the Sons of God, even to as many as believed on his Name. — Behold what manner of love is this, that we should be called 1 Joh. 3. 1. the Sons of God; so then thou art no more a Servant, but a Son, and if a Son, then an Heir of God through Christ. — That being justified by his Grace, we Gal. 4. 7. should be made Heirs according to the Hope of Eternal Life. — If Children, Tit. 3. 7. then Heirs; Heirs of God, and Joint-heirs with Christ. Now, Joint-heirs Ro. 8. 17. have the same right alike. As the Seed of Abraham had all right alike to the Kingdom of Canaan: So Believers in Christ, Christ and the Children which God hath given him, have all right alike to the Kingdom of Heaven. The Seed of Abraham by Abraham, the Seed of Christ by Christ; because the Kingdom of Heaven was originally given to Christ, as the Kingdom of Canaan was given to Abraham. The Israelite claimed by his Birth; the Believer claims by his Faith. For ye are all Children of God by faith in Gal. 3. 26. Christ Jesus. — And if ye be Christ's, then are you Abraham's Seed, and Heirs according to the Promise.*

S E C T. VII.

Of Physical Operation.

This great Instrument of Man's Salvation called Faith, is an easie, gentle and noble thing in it self, but hath been represented difficult and obscure, and great quarrels have been made about it, and little hopes of reconciliation concerning it, unless second and third thoughts be framed by unbiased

Operation.

fed

fed and confidering Men, fo to undeceive themfelves and others. For hitherto the World hath been impofed upon, and amufed to conceive, that Faith and other Graces of God are habits infufed by God into Mens Souls, quickning their dead Faculties, which neither know nor feel any thing that is done unto them, till they fee themfelves in a new condition and frame of Spirit, which they call the Work of Grace irrefiftible, as is the fashioning of a lump of clay into a new mold, or the raifing of a Man, that is dead and rotten, or the turning of a wheel by meer ftrength, and keeping it in motion by the fpring and weights that are put upon it.

Hereupon the poor People lye ftill, and endeavour nothing; but believe that if they be elected after the Covenant of Grace to the end, they are elected in time to the means, whether they will or no; and that they have no will at all to any Good, not fo much as to accept it when offered, but rather an averfion from it, and a pronenefs to all evil to draw it to them, and hatefully to turn all goodnefs from them.

This Physical operation which they dream to be upon their Spirits, is the fame with earthly bodies, which are moved by natural or artificial caufes of force or virtue, the greater ftrength violently prevailing over the lefs, as we move logs and ftones by the power of horfes or Men, or curioufly turning of vaft bodies by Engines and Wheels of Art.

Operation
Moral.

Whereas in deed and in truth the operations upon the Soul are moral, rather than physical, with no other violence or force, than that which is not properly fo, but intellectual and rational, or perfuafive and inviting, unlefs you will call that a physical way of the working of Spirits upon Spirits; but ftill it is free and fair, without force or battery, but rational by information of the judgment and perfuafion of the Will. For *quicquid operatur, operatur ad modum operantis, & quicquid patitur, patitur ad modum patientis*: Whatfoever acts, acts according to the quality of the Agent; and whatfoever fuffers, fuffers according to the condition of the patient.

Here is therefore nothing of a real touch of the Agent upon the Patient, to create neceffarily a real change and alteration of the Patient thereby from what it was before, but a virtual motion of inftitution and infinuation upon an understanding and free fubject to convince and invite the fame faculties, and call them off to new objects freely from their former miftakes.

So the vulgar are made to believe of Gods turning, hardning, foftning, opening or shutting of Mens hearts, as Men do of the motion of natural bodies by ftrength or wit, not confidering that thefe things are fpoken *ad homines*, after the manner of Men, Metaphorically for our apprehenfion.

And if wife Men are able by folid reafons to convince Mens judgments, and Eloquent Men are able to incline their wills and affections, how much more is the Alwife God by his Spirit able to clear our understandings to a full fatisfaction, and to draw our defires to thofe divine truths, which he hath revealed by Jefus Chrift?

What more there is in the work of God's conversion of Men, by his calling, Juftification and Sanctification of them, let any Man fatisfie me fairly, *Et erit mihi magnus Apollo*.

Saving Faith.

If Saving Faith, properly fo called, be an entering into Covenant with God, in affenting to the promifes of his Laft will and Testament, and making reciprocal promifes to him again for Juftification: And if Holinefs

ness be a keeping of our Covenant, or faithfulness to our promises for Sanctification. And if expectation of Glory be a hope of that Blessedness, to which we are justified and sanctified: Then where is the infusion of any habit, or physical change insensibly made in the Soul?

But rather as in all Covenants, is there not

1. A free offer or promise from God.
2. A free consent of acceptance from Man.
3. A free observation of obedience to God.
4. A free expectation of reward from God.

All things are free in rational Agents and Patients: A rational free Agent thus works upon a rational free Patient:

1. By propounding his will in Doctrine.
2. By intreaties and exhortations in promises.

This is Divine and Humane working and drawing with the cords of Love. So Wisdom enters into the Soule: Not as water out of one vessel into another, while one vessel knows not what another doth, but by illumination of Wisdom, precept upon precept, line upon line, here a little, and there a little.

This is our forcing and fashioning anew, our partaking of the Divine Nature, and of the precious promises of God, our regeneration, our new Creation, our Translation from the power of Darkness into the Kingdom of the dear Son of God. This is to be in the state of Grace, to be Elect, to have our Names written in the Book of Life, to be in Covenant and Alliance with God, to be his Children, Heirs, and Co-heirs with Christ.

If Faith comes ordinarily by hearing, or otherwise, where there is no preaching, even by Conversation, Contemplation, observation of Divine Providences; or by other unknown instincts and revelations. All these waies and means are informative and persuasive; and the more because they come from a Divine Spirit and offer a Divine reward, and carry a Divine assistance along with them.

This is a more God like and Man like way, from a free Creator to a free Creature, than an insensible, irresistible, plastick power upon a dead stock or stone.

It would be mockery to a Soul in that senseless and slavish condition to bid it hear that is deaf, or see that is blind, or run that is lame.

Then to what purpose is Reason, Will or Memory, or are they lost by our fall, and where are they, if we can answer without blushing?

God can do all this and more.

Object:

God can do nothing but wisely and justly. It is not wise to save a Man without or against his Will, or to make him willing whether he will or no. Therefore God cannot do it.

Answ.

It is not noble to give any thing to one that refuseth, or to continue it to him, that after acceptation and reception, will not use it or improve it.

As for the notion of a New Heart and a New Spirit: It is as when a Man is advanced to any Dignity or Rule. He is a New Man, and hath another Spirit; yet the same individual Soul and Body remains.

A New Heart.

How much more when a Man by being in League and Covenant with his God, is advanced to the Dignity of a Son and Heir of Heaven, hath a Man a New Heart and Spirit? yet the same individual Soul and Body remains,

remains, so doth he live above himself and all the World, to what he did before; yet he is the same Person, though altered in his conditions.

And God gives this Spirit to this Faith, which is the Gift of God.

1. To hear his Word outward, inward.
2. To understand it.
3. To love and embrace it.
4. To persevere in it.
5. To hope for Eternal Life by it.

So God is all in all, not essentially by his Substance in our Hearts, working as in a Shop; but virtually, rationally, liberally, operating and co-operating by his Spirit with our Spirits, teaching, moving, helping in all our internal and external actions. *Amen.*

The



The Fourth BOOK
OF
SANCTIFICATION.

The CONTENTS!

*Transi- tion. Spirit the first Agent. Hidden Man.
Outward Man. Natural Man. Supernatural
Inspiration. Penal and grievous. Beneficial and
gracious. Holy Spirit. Spiritual Man.*

TITLE I.

Of the Spirit.



HE A&t of the Understanding apprehending the truth of The Transi-
Divine promises, and the A&t of the Will assenting to them, tion.
and covenanting with the Promiser is the a&t of Faith justi-
fying the Soul to all the Rights of God's Estate, and enga-
ging the Soul to all the Commands of God's Will.

The A&t of the Understanding apprehending the Truth of Divine pre-
cepts, and the a&t of the Will consenting to them and performing the Co-
venant, is the a&t of Love, sanctifying the Soul till it come to perfect ho-
liness, in the fear of God, for the obtaining of the Inheritance amongst
them that are sanctified by Faith, which is in *Christ Jesus*.

Thus the Entrance into Covenant with God, is the Exercise of Faith
to Justification, and the continuance in that Covenant is the practise of
Faithfulness or Holiness to Sanctification and Glorification by the Spirit.

SECT. I.

There is scarce any word in the whole Scripture, that hath more various significations, than the word *Spirit*; I shall pass by most of them, and shall only lead the understanding to the sense which this word beareth particularly to the point in hand.

Spirit the first Agent.

That secret Engine which is the first mover in a Watch, which moveth all the wheels, but is moved of no wheel, and without which no wheel doth or can move as to the going of the Watch, is called the Spring of the Watch.

And that secret fine substance, which is the first Agent in Man, which doth act all his Members, but is acted of no Member, and without which no Member doth or can act, as to any humane action, is called the Spirit of Man. Whereof the knowing faculty, which affirmeth or denyeth matter of truth or falsehood, is called the Mind or Understanding; and the moving faculty, whereby the Spirit chooseth or refuseth matter of good or evil, is called the Will or Affection. And the judging faculty, which accuseth or excuseth, acquitteth or condemneth, for the approving or rejecting of truth or falsehood, is called the Conscience: For the Mind, Will and Conscience are faculties of that substance which is the Spirit.

Hidden Man.

This Spirit is the very Being and Person of a Man, called in the Scripture the Hidden Man, and the Inward Man; because it is a fine secret substance, which is both unseen and invisible, and because it dwelleth inward within the Body, as in a moving Tent or House, which in Scripture is called the Outward Man, *i. e.* a poor weak cottage, framed of a few slender bones, clouted together with rags of Flesh, plaistered over with a skin of Parchment, and thatched over head with a shag of Hair, which after a few years is half blown off, and after a few more, the whole hovel is quite blown down to the ground; for it is but a forry composition of Flesh and Blood, mire and clay, God knows!

Outward Man.

Natural Man.

And while this Native Spirit, or inmate, or inward Man to the Body, acteth no other wise than according to that native force and strength, which he hath by Nature, so long is he called the Natural Man, and the Carnal Man.

Supernatural Inspiration.

But moreover, when any supernatural influence or ability is inspired into the Native Spirit of Man, it is also called the Spirit. For such an ability inspired, is as it were a Super-spirit, or Spirit upon Spirit, or an After-spirit, whereby the Spirit of man is changed, altered and moved to act otherwise than by the course of Nature it could or easily would. And this Supernatural inspiration is differenced by the effects which it operateth upon the Native Spirit.

Penal and grievous.

1 Sam. 16. 14.
Luc. 7. 21.
Luc. 8. 2.

For when the Justification is penal and grievous to depress, deject and vex the Native Spirit, then it is called in Scripture an Evil Spirit. Such an evil Spirit was upon the Native Spirit of *Saul*, after his disobedience. Such were the evil Spirits, whereof *Christ* cured many. And such was that evil Spirit mentioned *Acts* 19. 15, 16.

Beneficial and gracious.

And when the Inspiration is beneficial and gracious, to elevate, and exalt, and sublimiate the native Spirit of man, refining, re-enforcing and strengthening the native fineness, force and strength thereof, then it is called a Good Spirit.

Which Good Spirit is again diversified, according to the diverse effects which it worketh upon the native Spirit. Hence we read, ————*The Spirit*

Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and might, the Spirit of Knowledge and of the fear of the Lord. And again, — God hath not given us the Spirit of Fear, but of power of Love, and of a sound mind. Is. 11. 2. 2 Tim. 1. 7.

But when this good Inspiration is beneficial in a peculiar manner, for Holy Spirit. pious uses and holy purposes exalting the native Spirit of man to such a degree, that thereby he disreliseth, despiseth and forsaketh vanity, worldly and earthly things, reliseth, affecteth and aspireth after Divine and Heavenly things, performeth, or is enabled to perform the true Service of God, in the duties and works of true holiness, according to the precepts of the New Testament; then this good Inspiration is called the Holy Spirit, and many times singularly, *The Spirit*, in an Eminent and excellent sense.

And the man, whose native Spirit is inspired with this Holy Spirit, is called the Spiritual man, the New man, and a new Creature, because by this Holy Spirit, his native Spirit is sanctified, regenerated or re-nated, *i. e.* begotten again, born again, new formed, or new created. Spiritual Man.

The Spirit then is a supernatural ability of man's native Spirit to form the works of true Holiness. And the words Mortification, Sanctification, Regeneration, and Renovation, and the like, signifie either that thing, or the effects of that thing, whereof the name is the Spirit.

For the works of true Holiness are Love, Joy, Peace, long suffering, gentleness, Good, Fidelity, Meekness, Temperance, and such like, all which are called the Fruits of the Spirit. Gal. 5. 22.

This Spirit which sanctifieth the knowing faculty of the mind of Man, to discern between good and evil, as also the moving faculty of the Will to choose good from evil, doth also farther sanctifie the judging faults of the conscience to accuse or excuse, acquit or condemn rightly and truly, as it ought to do, keeping a conscience in all things void of offence both towards God and towards Men.

The CONTENTS.

*Definition. Seat. Understanding. Will. Memory.
Reflection.*

TITLE II.

Of Conscience.

- Definition.** **C**onscience is the judging faculty of the Soul of a Man, regulated by a Law for the practise of life and conversation.
- Seat.** There needs no dispute about the Seat of Conscience, whether it be in the Understanding, Will, or Memory; for it is in them all, even in the whole Soul.
- Understanding.** The Understanding speculative considereth Universals, Principles, Axioms, that is, Notions, or Rules natural or revealed, for contemplation of wisdom; so the conscience intends the truth of things.
- The Understanding practical, considereth particulars, consequences and conclusions that flow from those natural Axioms, in order to action: So the conscience intends the goodness of things; and both these are one and the same faculty.
- Will.** The Will is created with liberty to follow the dictates of the understanding, for the exerting of internal and external actions in the practise of life and conversation.
- Memory.** The Memory is the Treasury of all that is done in the whole Man.
- Reflection.** And when the conscience in all these faculties hath speculated, considered, directed and willed, it doth also reflect upon all these internal acts, and glances shrewdly upon all the external acts that flow from them, judging exactly and impartially upon every one of them, and passing sentence accordingly. For which cause it may be fitly described *Judicium hominis de semetipso*, The judgment of a Man upon himself. A Watchman, an Intelligencer, οἰκῆτος ψυχῆς, a Porter of the Soul; ἑνικοῦ οἴκου, a Household God; Ἐπίτοπος Δαίμων, an Overseer upon the place; an Universal Spye to all our practises, or, if you will, God's Vice-gerent in our own breasts.

The CONTENTS.

To direct. To urge. To register. To testifie. To accuse. Before the Action. In the Action. After the Action.

TITLE III.

Of the Disposition of Conscience.

THe Disposition of the conscience is rightly to perform these several Offices; 1. To direct, 2. to urge, 3. to record, 4. to testifie, 5. to accuse or excuse for grief or comfort.

S E C T. I.

1. To direct, as a Law. This is that Νόμος τῆ ψυχῆς, *The Law of the mind*, To direct: the Spirit that delights in the Law of God. That Διγὰς ἐμφυλῆς, τὴ γνώσῃ, *Re. 7. 23.* τὴ οὐσίᾳ, those κοινὰ ἔγγραφα, the common notions in all nature, the work *James 1. 21.* of the Law written in the heart, the Law to our selves, whereby we do by *Rom. 1. 19.* nature the things contained in the Law. *Arist.*

This is called Συναθήκη συλαχθῆς, the Gatherer and Preserver of prime natural reasons, of immediate or mediate Revelations, of acquired wisdom by Arts and Sciences, especially Laws of daily experience and observation, from all which, as from a Fountain, should flow all the actions of life; but that Passion, Humour and Fancy under the name of Conscience and Reason, hurry us into their actions quite contrary.

S E C T. II.

2. To urge or prompt to do according to the Law in the conscience. To urge. A vehement protruſion, a binding of conscience to do good, and an abhorrence or reluctancy from evil, loathing, as the stomach, all that is contrary to it. St. Paul was thus urged to his duty: — *Woe unto me if I preach not the Gospel.* Thus the Prophet Jeremiah, though much disheartened, in so much that he had thoughts of silence, and speaking no more in His name, for the which he was so derided; yet he recollects himself, and his conscience thrusts him forward to do his duty against all discouragement. For the Word was in his heart as a burning fire shut up in his bones, *Jer. 20. 9.* and he was weary with forbearing, and could not stay. Thus Elihu said of Job 33. 18, himself, I am full of matter, the Spirit within me constraineth me. My belly is as wine which hath no vent, it is ready to burst like new bottles, I will speak that I may be refreshed. The Apostles that were witnesses of Christ, could not but speak the things which they had seen and heard. St. Paul was a debtor to the Greeks and Barbarians, to preach the Gospel in season, *Act. 4. 19, 20.* and

Act. 20. 23.
Ro. 13. 5.
1 Cor. 10. 28.
Pſ. 39. 3.
Gen. 39. 9.

Num. 24. 13.

Act. 21. 13.

and out of season, to become all things to all Men, that by all means he might gain some; *He went bound in the spirit to Jerusalem, not knowing what thing should befall him there. We must obey for conscience sake. — Eat not for conscience sake. — My heart was hot within me, at last I spake with my tongue.* Joseph was restrained by his conscience, when he said, *How shall I do this great wickedness and so sin against God?* Balaam had this conscience in him when tempted by Balak; *If Balak would give me his House full of silver and gold, I cannot go beyond the Word of the Lord to do less or more.* If doubt be made of this Man, there can be none made of St. Paul, who when his Friends besought him not to go up to Jerusalem, for fear of bonds, answered, *What mean ye to weep and break mine heart, for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus.*

Was he a reprobate that said, *Si scirem Deos mihi condonatuſ, & homines ignoratuſ, adhuc peccare erubescerem propter peccati turpitudinem?* What can a Christian say or do more, if he be as he should be, as good as his word? If I were sure that God would forgive me, and that no Man were privy to my sin; yet I would blush to commit it, for the filthiness thereof: And surely the Mistresses of our vile affections are so ugly, that we cannot kiss them, if we did but view their deformity, we should loath them.

And if we would observe the beauty of Virtue, we would be ravished therewith; for the waies of Wisdom are pure and pleasant.

The Conscience naturally suffers not to do otherwise than she suggests unto us, and as naturally it doth loath a foul action, although the carnal Will be fierce upon it; as *Hector* said of *Achilles* in his violent passion,

Αἰ δὲ πῶς αὐτῷ με μέλει, ὃ θυμὸς ἀνείν
Ξεῖ μ' ἀπολεσσομένην κλέας ἔδωκεναι.

O that my conscience would give me leave to do that I long for, even to devour thy flesh chopt in pieces: But I can get no leave from conscience to do so, as my revenge would have me.

There is an unwillingness in the rational will, to do the will of the Flesh, she is more noble of her self, than to serve base lusts, which was born to serve the Queen of Reason. She is free to do good, as agreeable to the Spirit: *I delight in the Law of God, after the inward Man; but I see another law in my members, warring against the Law of my mind, and bringing me into captivity to the Law of sin which is in my members.*

SECT. III.

To register. 3. To register or record, the intrinsecal and extrinsecal actions of the whole Man. St. Paul saith, *I know nothing by my self, yet am I not thereby justified.* The Brethren of Joseph were not conscious to themselves of the Money put into their sacks; if they had done it, they must have known it; but, *Non est in conscientia nostra*, it is not in all our consciences, we cannot find that we have done any such thing; if it were in our hearts, we should find it. We know not who hath put our Money in our sacks.

1 Cor. 2. 11. From hence the Conscience is called Συμῆνσις: --- *What Man knoweth the things of a Man, save the Spirit of Man which is in him? — Thine own heart knoweth, that thou thy self hast cursed others.* Here things are written with a Pen of Iron, and with the point of a Diamond, and with a beam of the Sun, that he that runs may read them. *My sin is ever before me.*
1 Kings 2. 44. As Solomon said to Shimei, *Thou knowest all the wickedness which thine heart*

heart is privy to. *Coarguit conscientia, & ipfos sibi ipsis ostendit*; The conscience of wicked Men shews themselves to themselves. A Court of Record is kept in their own breasts; by God's own Vicegerent.

S E C T. IV.

4. To testify for us or against us. The Conscience is a thousand witnesses. — *Their Consciences bearing witness. — This is our rejoicing, even the testimony of our consciences. — I lie not, my conscience also bearing me witness, My witness is in Heaven, and my witness is in my own heart, — And a faithful witness will not lie. — Our sins testify against us, and as for our iniquities we know them — For the iniquity which he knoweth.* At one time or other the Conscience will speak the truth, the whole truth, and nothing but the truth.

S E C T. V.

5. To accuse or excuse for grief or comfort. Thus the accusers of the Woman taken in adultery were convicted by their own consciences. — *When they cast up their account, they shall come with fear, and their own iniquities shall convince them to their face. — But the Righteous Man shall stand in great boldness, and when they shall see it they shall be troubled with terrible fear, and shall repent and groan for anguish of Spirit, and shall say, We fools counted his life madness. — We have erred from the ways of God, — and wearied our selves in very vanity. — This is our rejoicing even the testimony of our conscience. — Their worm dieth not, and their fire is not quenched. — A merry heart is a continual feast. — Whether a Man be rich or poor if he have a good heart towards the Lord, he shall rejoice at all times with a cheerful countenance.*

Pii sunt filii consolationis, The Godly are Sons of consolation; they shall lift up their heads with joy and rejoicing, when their redemption draws nigh. The wicked shall hang their heads, and their countenance shall fall. *As Cain did, who was afraid that every one that met him should kill him. — *If thou doest well, shalt thou not be accepted? but if thou doest not well, sin lieth at the door. — My sin is greater than can be forgiven. — They shall rise up at the noise of a bird, at the shaking of a leaf; every bush shall be a wild beast, and be afraid of every shadow, fear where no fear is, and flee when none pursues.* This is *maior dolor*, a bitter sting; a bile, a sore, *ai naruca*, alwaies pricking. O *semper timidum scelus*, O wickedness alwaies fearful! — *No rest in my bones by reason of my sin, I have roared for the very disquietness of my heart.*

Dens mandibula saepe cessat, conscientia nunquam; The teeth often cease grinding, but the Conscience never. **Ακαυσία, semper in pectus est*; Alwaies griping and tearing. Pleasure is *λαρος παραλινος*, Pain *αδελμος*, *αδελφος*. *Tuo*. *Quorum si corda rescindantur, possunt aspicere laniatum & ictum*; Whose hearts, if they were ripe open, there might be seen deep wounds and gashes. As was the case of Tiberius, who when he diverted himself at the pleasures of Baia, from the business of the State, having occasion to write to the Senate, in his distracted condition, said, *Quid scribam, quid non scribam nescio*. He knew not what to write, or not to write, nothing would settle his conscience. *Secreto vulnere pallet, secreto verberare flagellat*; Secret wounds make the countenance pale, secret lashes torment. A wounded Spirit who can bear? nothing will serve the turn: [*Ut alios lateas tunc tibi conscius eris.*] Though thou be hid from all the World, yet thou shalt be conscious of thine own guilt: Though thou build Cities as Cain, or flee as far as wa-

ters float, or Land extends it self, yet still thou art as near to thy self as ever.

*Hic murus aheneus esto,
Nil conscire sibi nullâ pallescere culpâ:*

This is the only security a Man can have, to have a good conscience in him void of offence towards God and towards Man.

Δις τὴν Θέον ἐμίσσηται τὸν διαβόλου ἅμα καὶ οἰκιστοῦ τοῦ Σωτῆρος αὐτοῦ, καὶ τὸν ὁρῶν λόγον. God hath made the Conscience a just judg to every Man in his own breast. Every Man that is guilty may fear himself; he needs fear no body else. *Esse ceteris silentium est, tamen conscientia non silebit:* Though all others be silent of thy guilt, yet the Conscience will speak.

*Non facile est placidam & pacatam degere vitam,
Qui violat factis communia fœdera pacis.*

It is not easie for him to lead a pleasing and quiet life, that violates his Faith and Promises.

*Esse fallit enim Divum genus Humanumque
Perpetuò tamen id fore clam diffidere debet.*

If it were possible to deceive God and Man, yet it cannot be expected but at last they would find it out. Οὐκ ἐστὶ λαθεῖν τι πικρὸν; He that doth any remarkable wickedness cannot alwaies be hid. *Quicum in tenebris?* With whom wast thou in the dark, and what didst thou do in private places? They that live unjustly, live fearfully and miserably: *Esse latent, fiduciam non habent,* Though they lye hid, they can have no confidence.

*Anne magis Siculi gemuerunt æra Juvencis?
Et magis auratis pendens laquearibus ensis
Purpureos subter cervices terruit? Imus!
Imus præcipites! quam si sibi dicat, & intus
Palleat infelix; Quod proxima nesciat uxor.*

Perf.

No torments or fears like those of a guilty conscience. This made *Orestes* mad, after he had slain his Mother, because he had murdered his Father; to whom when his Uncle *Menelaus* came, and asked him the cause of his distemper, he reply'd, It was no disease of Body, but the plague of his Mind.

Eurip.

Ὅρισα ἰλήμων, τίς σε ἀπόλλυται νῦν;
Ἢ Ζυγὸς, ἢ ἐπὶ ζυγοῖσιν τὰ δυν' ἀρρασιμένον.

*Non mihi si lingua centum, —
Omnia panarum percurrere nomina possem,*

If I had a hundred Tongues I could not express the several pangs of the Spirit.

1 Mac. 6. 12.

Antiochus when sick, remembred the evils which he did in *Jerusalem*; *Quia invenerunt me mala ista.* At other times of health, plenty and prosperity, there is no speaking to prophane wretches, they are as the wild As that snuffeth up the wind, and gallops from Mountain to Mountain, that no Man can come near her; but in her Month Men shall find her tame enough. At other times they will stop their Ears at the voice of the Charmer, though he charm unto them never so often, never so wisely; but in their distress, they may be glad of comfort.

Saul

Saul said, *Fall upon me, and slay me, Quoniam terrent me ora vestimenti* 1 Sam. 22, 18. *Sacerdotalis, because the fringes of the Priestly Garments trouble me.* Meaning the fourscore and five Priests which he slew by the hand of Doeg.

This is to be smitten with madness, blindness, and astonishment of heart; Every bush a Bear, every shadow a Ghost; to quake at the sound of an Aspen leaf. Rise at midnight, and cry out with *Orestes*, *O Mother, O Mother, I pray thee do not fright me with thy bloody furies!* With new fancying he saw his Mother whom he had murdered, staring upon him.

— *pallidumque visa*
Matris lampade respicit Neronem.

With *Theodorick* the *Gothick* King, who seeing a Fishes head on his Table, conceited it was the head of the Senator *Symmachus* whom he slew; *Peccatum semper ambulat cum Capite*, The sin and the Sinner never part. *Perfecto de num scelere magnitudo ejus intellecta est*, After the deed is done in a hurry, Men have leisure to view the heinousness thereof in every circumstance, in the looking-glass of their Consciences. As the Brethren of *Joseph* did, when they cried out, — *We are verily guilty concerning our Brother, in that we saw the anguish of his Soul, when he besought us, and we would not hear, therefore is this distress come upon us.* This Mirrour of the Mind to discern our faults, is more necessary than that which discovers the spots of our Faces.

Non oris causa modo homines aequum fuit,
Sibi habere Speculum, ubi os contemplant suum.
Sed qui perspicere possint Cor Sapientia—
Vitam ut vixissent olim in Adolescentia.

This is the reflex Act of the Understanding, to think over again our old thoughts, words and actions, and bring them to the test, saying, What have I done? then shall we see that *Colloquintida*, that *Mors in olla*, the death that is in the Pot; the plague of our own hearts, the secret Idol of abomination, which we set up in our own Spirits, and the sin that sticks so close unto us.

Then shall we be able to say, — *What fruit have we in those things whereof one day we shall be ashamed? the end of those things is death.* What shall we do in the end thereof, It will be bitterness in the later end?

Ἐνταύθα ΝΘ, ἐνταύθα Ἀισθῆς;
Ὁ συνιστῶν αὐτῷ π καὶ ἡ δεξιότης
Ἡ συνιστῶν αὐτῷ δὴ ἀποστολῆς ποιῶν.

Epich,
Men

Vid. Wisdom 17. 11. Wickedness condemned by her own witness is very timorous, and being pressed with conscience, alwaies forecasteth grievous things; for fear is nothing else, but the betraying of the succour which Reason offereth. And though a Man be otherwise never so undaunted, as to look Death in the face, having the heart of a Lion; yet his own guilt shall raze his courage, and make him a meer coward. — *I will send a faintness into their hearts, — and the sound of a shaken leaf shall chase them, and they shall flee as fleeing from a Sword, and they shall fall when none pursueth.*

Occulto quatiencie animo tortore flagellum.

— *The Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have no assurance of thy life.*

K k k

This

This is the Poet's Vultur :

*Immortale jecur tendens , secundaque pœnis
Viscera, nec fibris requies datur ulla renatis.*

This is the fire of Hell , ἰδυνάμην ἐν τῇ φλογὶ ταύτῃ : *A drop of water to cool
my tongue , for I am tormented in this flame.*

Plaut.

—— *Urit animum meum.*

Juv.

*Pœna autem vehemens & multò sevirior ullis,
Quos & Cæditius gravis invenit, & Rhadamanthus :
Noctæ diæque suum gestare in pectore Testem.*

And as this Torment is great , so Comfort is as rare as can be imagined. Even the Peace of God which passeth all understanding.

This will satisfy a Man against all the World.

Senti de Augustino quid vis , sola mea ne Conscientia non accuset. Think then of me what you will , so long as my own conscience doth not accuse me. — *My witness is in Heaven , and in my own breast , I have comfort enough.*

Cic.

Nullâ re tam letari soleo , quàm officiorum meorum conscientia : The remembrance of a life well lead will bring a Man Peace , to the end , in the end , and unto all eternity ; this goes along with him , when all worldly comforts take unto themselves wings , fly away from us , and forsake us.

Lectulus resperisus floribus est bona Conscientia : A good Conscience is a Bed of Roses. And upon this Bed , this Pillow will I rest my head wearied with cares and griefs , and there will I sleep secure. *Κατὰ τὸ μέγεθος ἀνα-
εστία.* This is the reward of all my labours in the way of Holiness , that I have peace within.

Heaven and Hell are seated in the Heart of a Man , saith the *Levantine Proverb.*

Conscientia ante peccatum, frænum , post, flagrum.

Conscientia ante bonum, calcar, post, consolatio.

Conscience before sin is a bridle , afterward a whip.

Conscience before Good is a spur , afterward is a comfort.

S E C T. VI.

These Offices of Conscience are performed.

Before the
Action.

1. Before the Action. The Conscience represents what will follow , if such or such things be done.

And tis happy when we shall take such deliberation to prevent many sins , and judgments that may follow.

S E C T. VII.

Instances.

As *Peter*, *Though all Men forsake thee, yet will not I*; and yet he broke his word.

As *Hazael*, when the Prophet wept , and told him what horrid things he should do , in ripping up women with child , and burning Cities, &c. *2 Kings 8. 13.* he abominated the thoughts of doing such cruel acts , saying , *Is thy Servant a dead dog that I should do such things?* Yet for want of solid perseverance , he did those things indeed.

As *Joseph*, who when tempted more than ordinarily by his Mistress , kept his resolution bravely , saying ; *How shall I do this great wickedness, and so sin against God?* The

The Conscience fore-sees and fore-tells the sad consequences: *—What will ye do in the end thereof? it will be bitterness in the later end.*

These things are sweet in the Mouth, but bitter in the Belly. There is Death in the Pot. γλυκύμενον, A Bitter-sweet. A pleasant bait with a deadly hook. *Extrema gaudii luctus occupat:*

—Nocet empty dolore voluptas.

You will rue for all this if you take not heed. Young Man take thy full swing, let loose the reins to a full carier, but remember that for all these things God will bring thee to judgment; a day of reckoning will come. Do not put the day of death far from thee, do not make a League with Hell, nor a Covenant with destruction, saying; The bitterness of death is past, and the over-flowing scourge shall pass over me; for it will come, it will not tarry.

Thus there is a voice behind you, yea, within you, saying; This is the way walk in it: Turn from the waies of wickedness, pass by them, and come not near unto them, for fear iniquity procure your ruine. A Harlot's mouth is sweet as the hony, and drops as the hony-comb, but her waies go down unto Hell, and her paths take hold of destruction; she is a deep pit, and he that feareth not the Lord shall fall into it. As a bird hastens to the snare, and a fool to the correction of the stocks, and an Ox to the slaughter, not remembering that it is for his Life; so shall it be with thee.

These and the like warnings of the Conscience are rare preventions of sins, if hearkned unto, or else they procure greater torments afterwards. As Peter said to Ananias and Sapphira, *Why have ye lyed to the Holy Ghost?* As Abraham unto Dives; *Remember that thou in thy life time receivedst thy good things, and contrarily Lazarus evil things; but now thou art tormented and he is comforted.* ---We fools counted his life madness, but now is he numbred among the Righteous. ---They shall look on him whom they have pierced, and be in bitterness as one that is in bitterness for his first born. They shall call to the Mountains to fall upon them, and to the Hills to cover them from the wrath of him that sitteth upon the Throne.

This is the regret that shall be, that weeping and wailing and gnashing of teeth, that worm of conscience that never dieth.

O! that Men were wise therefore, that they would consider these things, that they might not do amiss.

Noli tanti emere pœnitere; Buy not thy repentance at so dear a rate. What profit will it be for a Man to gain the whole World, and lose his own Soul. Choose Life, that your Souls may live. Choose rather to suffer affliction with the People of God, than to enjoy the pleasures of sin for a season. *Ex hoc momento dependet Aeternitas;* Upon this moment of time hangs the huge weight of all Eternity.

S E C T. VIII.

2. In the Action. ἐν τῷ νῦν, *Cor reluctat,* The Heart misgives us. In the Action. Wilt thou do this? Dost thou do it? It is theft, oppression, murder, &c. *Etiā in ipso actu conscientia reclamation:* Even in the very Action, the Conscience cries out against it, and flies in the face of the sinner. A sudden damp comes upon him, he is planet-struck.

Dost thou not hear the Spirit, the Conscience? yea, thou dost hear, wilt thou, dost thou do this deed? stop, hold, before it be too late. Remember the Command, *Thou shalt not steal, Thou shalt not kill, &c.* Wilt thou sin in the open Sun! against Heaven and against thine own Soul?

*O Navis, referent in Mare te novi,
Fluctus, O quid agis ! fortiter occupa
Portum—*

Yet there is hope ; stop there, go no farther.

Many that have been thus curbed, have let fall the Pistol or Dagger, and set down the Cup, and come back from the brink of the pit.

'Tis good to ask our selves questions often, and say, Where am I now? What do I now? Is this a fit time, a fit place, fit Company for me to keep? A fit Action for me to do? should such a man as I do this? I a Magistrate, I a Minister, &c.

These voices do speak and are heard but confusedly, because of passion, or for want of leisure, before, or in the Action, in a hurry and heat. But after the Action they are heard distinctly, lowly, leisurely, pathetically.

In heat of lust, fury, pride, revenge, no counsel will go down, all is put by, nor God, nor Devils, nor Man can hinder, but we will do what we will do; but afterwards they will learn another Lesson.

S E C T. IX.

After the Action.

Instances.

Luc. 22. 62.

Mat. 27. 5.

Gen. 42. 21.

Gen. 4. 14.

2 K. 21. 27.

Act. 2. 37.

2 Chr. 23. 12.

1 Sam. 15. 24.

Jonah 2. 2.

Dan. 5. 6.

Gen. 4. 24.

3. After the Action. The Conscience cries aloud; What have I done? My sin is greater than can be forgiven; My punishment is greater than I can bear. My sin is ever before me: Thus *David's* heart smote him, after he had cut off the Hem of *Saul's* Garment; and more, after he had numbered the People, and most of all after his adultery and murder.

Thus *Peter* after his denial of his Master, *went out and wept bitterly.*

Thus *Judas* repented his betraying and selling of his Master, and *went out and hang'd himself.*

Thus *Joseph's* Brethren cry'd out about twenty years after they had sold *Joseph*; ---*We are verily guilty concerning our Brother, in that we saw the anguish of his Soul when he besought us, and we would not hear, and therefore is this distress come upon us.*

Cain's countenance fell, and he became a vagabond upon the face of the Earth, and he feared every one that met him, would kill him.

Ahab mourned, and went softly.

The *Jews* were pricked in their hearts at *Peter's* Sermon, and cried out; *Men and Brethren what shall we do?*

Manasseh repented of his heinous crimes.

Saul relented for his disobedience.

Jonah cryed out of the Whale's belly.

Belshazzar trembled and shook all over, for his doom threatned in the Writing upon the Wall.

The *Jews* at *Christ's* Passion, smote their guilty breasts for anguish, and departed.

Herod's mind ran of *John Baptist* risen from the dead.

Adam and *Eve* hid themselves from the presence of God.

Lamech that killed *Cain*, complained that he had slain a Man in his anger, and a young Man in his wrath.

Ammon hated his Sister *Tamar* after he had defiled her.

Nero was tormented for killing his Mother.

Orestes the like. *Perfecto demum scelere magnitudo ejus intellecta est.* When the deed is done, then comes the remorse and aggravation of it.

The

The CONTENTS.

*Suspension of the Offices of Conscience. In good Men.
In evil Men. Ignorance. Learning. Riches.
Poverty. Self-love. Idleness. Prejudice. Com-
panions. God's not regarding. Gross sins. Suc-
cess. Satisfaction. Want of a Spiritual Clergy.*

TITLE IV.

Of the Indisposition of Conscience.

THese Offices of the Conscience, before, in and after the Action, are often times suspended, as if there were no conscience at all, for these Reasons.

1. In good Men 'tis an infirmity.

In good Men,

1. Because of some strong temptations.

There is an *Αἴτια* in the Conscience, as well as in other Faculties, during the *Paroxysm* of some temptations.

2. Because of some remnants of sin unmortified, and not quite forsaken.

3. Because of some violent disease of the Body, obstructing the exercises of the Soul, and hindring the sense of comforts to the outward Man.

4. Because of the high quality of Grace, not grasped by the weak Spirit; but by degrees much less perceived by the adjacent sense.

5. Because of the Natural Temper and Complexion of Melancholy, whose vapours create fears and sorrows in the sensitive part of the Soul. While in the inward and rational part, there wants not hope or comfort by its union and communion with *Christ*, in the secret and inexpressible embraces of each other, and the sweet influences of a Divine Spirit, affording sufficient supportations all the while.

Comforts must be thrust into such mens bosoms, as if they belonged not to them, and were unwilling to receive them, while they long for them, and take them *Ἐν ὀλίᾳ ἀνέναντα καὶ θυμῷ*, with a willing unwillingness.

They eye the terrours of God's judgments too much with their imaginations, and cast too few glances upon his Saving mercies: They conceive too narrowly of the Grace of God, and streighten his Favours, which they should enlarge. They look downwards too long upon their own unworthiness, and not upwards to the worthiness of *Christ*. They accuse themselves and say, they have no hope, yet they would not let go their hold, nor loose their hopes and interests in *Christ*, or deny him for ten thousand Worlds.

1. Therefore it is possible for a good Conscience to conclude sadly and falsely against it self, although it hath good Principles to conclude
comfor-

comfortably and truly by : But during the temptation, and as it were the eclipse of the sense of God's Favour, the perturbation of the lower part of the Soul hinders the discovery of the Grace of God, which is in the higher part thereof.

Nor can I understand how the Conscience which is justified, and at peace with God and sanctified, to whom nothing can lay any charge or condemn, should really and truly charge or condemn it self, or be perplexed for those sins that are fully and freely pardoned, or for those Judgments which are as fully and freely removed by the death of *Christ*. But in this weak Flesh there will be fears and doubts and causeless complaints, which will cease by degrees till all be removed when death comes.

They talk of a Conscience quiet but not good, and good but not quiet, and good and quiet, and neither good nor quiet; but such Rimes and Cadences, and flathes will give no solid satisfaction to a piercing Spirit. Men may run them over with their tongues in haste, and they make a jingling noise; but in the brain they will keep no time at all.

In evil Men.

2. In evil Men it is a Disease.

The customs and habits of sin, stop the exercise of the Natural Conscience.

— *Pectus inusta*

Deformant macula, vitiiisque inolevit imago.

This the *Casuits* not unfitly call *ἀναισθησία*, a Stony heartedness, *θελών*, a ferity and barbarity in Men that act such things, as the Monsters and Savage Creatures use not to do to their kind, *παρὰ*, a callousness contracted by long working in wickedness, *ἐνὸς*, a blindness of mind, as was in the *Gentiles*, who became vain in their imaginations, and their foolish heart was darkned. --- Who walked in the vanity of their minds, having the Understanding darkned, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling, have given themselves over unto lasciviousness, to work all manner of uncleanness with greediness. *Vitia inolata*, Vices in-bred, and increased in them; *Vitia encaustica*, Sins burnt in, nealed, branded, stamped, stained, incorporated in them.

Rom. 1. 21.

Eph. 4. 18.

Mar. 6. 52.

Jf. 6. 10.

Mar. 4. 12.

A stupefaction and dozing of mind, a mopish and besotted condition; as they that considered not the Miracle of the Loaves, *For their heart was hardened*. --- *Make the heart of this People fat, and their ears heavy. Shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and be converted and be healed*. *Ἀπληθυνέντες*, Benumbed, as those parts that are forsaken of the Vital Spirits, withered and dried up.

AB: 7. 51.

Lev. 26. 21,

&c.

1 Thes. 5. 10.

Eph. 4. 30.

James 2. 8.

Prov. 1. 7.

Jer. 5. 3.

AB: 13. 46.

Σκληροκαρδία, σκληροεργαλία, Hard heartedness, stiffneckedness, Ironfiness inflexible, gainfaying, given over to a reprobate mind, to every good work, reprobate. --- *Ye stiffnecked and uncircumcised in heart and ears, ye do alwaies resist the Holy Ghost*. --- *Τὴν πνευματὶ ἀγίῳ ἀντιμαρτυρεῖσθε*, Set your selves with all your might against the motions of the Spirit. --- *If ye walk contrary unto me I will walke contrary unto you, and punish you seven times, &c.* --- *Quench not the Spirit*. --- *Grieve not the Holy Spirit of God, &c.* --- *They that observe lying vanity forsake their own mercy*. --- *despise Knowledge, would none of my Counsel*. --- *Refused to return*. --- *Judge themselves unworthy of Eternal life*. Put the good away far from them. Turn their faces from Heaven, and their backs upon all goodness. --- *Will ye also go away? Whither should we go, for thou hast the words of Eternal Life*. --- *Their destruction is from them*.

themselves. --- In this their day they will not know the things that belong to their peace, and therefore they shall be hid from their eyes. In seeing they will not see, and hearing they will not hear; shutting their eyes against the Sun, and stopping their ears at the voice of the Charmer, though he charme unto them never so often, never so wisely: they chuse Death rather than Life.

How often would I have gathered thy Children together as a Hen gathereth her brood under her wings, but ye would not? Despisest thou the riches of his goodness? --- and after thy hardness and impenitent heart, treasurest unto thy self wrath against the day of wrath. --- When they knew God, they glorified him not as God, --- they did not like to retain God in all their thoughts, --- wherefore God gave them up to a reprobate mind, &c. Having their consciences seared with a hot iron. Departing from the Faith, giving heed to Doctrines of Devils. Rom. 2. 4:
Ro. 1. 21. 28.

SECT. I.

1. How do Mens consciences suffer them to do as they do. To lye Qu. and flatter, to cheat and couzen, to rob and steal, to kill and destroy, to commit all uncleanness with greediness, to swear and forswear, to extort and oppress, and to do all injustice?

I answer, It is the Will, the willful Will, the domineering brazen- Answ: faced will without all fear or shame. As for the Natural Conscience in the most wicked Men, it is utterly against such doings: with their Mind they would serve the Law of God, but with their Flesh, the Law of sin: They delight in the Law of God after the inward Man, but there is another law in their members warring against the Law of their Mind, and leading them into captivity to the Law of sin.

But why so little remorse appears in them that do these horrid things? Truly, I cannot tell what to say in this case. If there be no inward pangs, I should wonder; it must be a very hard heart that never relents, and that's a most desperate condition both of Sin and misery.

2. In good Men. How do their consciences come to be so much troubled?

I answer, Why indeed? For I know no just cause. There is a just cause of fear for the Body, that may fall upon a constant and stout Man, when sudden and imminent danger threatens death. But for a just cause of fear for the Soul, to fall upon a faithful, justified and sanctified Man, engrafted into Christ, and adopted the Son and Heir of God, I cannot apprehend. Fearful they are and may be, but it is their fancy, their passion and humour that makes them so, not their real Conscience.

There are that put too many causes of Conscience, and make doubts which they can never resolve, and tie knots which they can never unloose, and raise devils which they are never able to lay again. Confessors make a Trade of it, and a good one too: unlock the closets of Mens Hearts, but more of their Purfes. Poor Souls are oppressed by Cases of Conscience; as Mens Estates are by Cases of Law, and as Mens Bodies are by Physick.

There are certain plain Rules, that would resolve all doubts to a plain meaning Man, better than all their subtil Distinctions. A few necessary Doctrines of Faith, and a good life will do the work, and the Brethren ought to be troubled no farther.

As for those that pretend every thing to be against their Consciences, it is a manifest cheat. For it is their lust, and that hath the casting voice with

with them in all that they do, and whatsoever is contrary to their lusts, is falsely affirm'd to be against their Consciences; because they will suffer no rule of Law to come upon them, but would do even what they list.

Many Controversies trouble many, as of Original Sin, Free-Will, Justification, Real presence, Merits, Predestination, Infallibility, Supremacy, Discipline, &c. But Faith, Repentance, Love, Honesty, Peace, &c. are easie practical things, and perplex no body; for who can except against a Holy Life?

None but profane Libertines and Atheists, whom all abhorre, will find fault with Godliness and Honesty. It were good if Learned Men would leave their idle and curious Speculations, and busie themselves in practical Sciences, which make for the Glory of God, and benefit of Mankind. *Magna est dementia in tantâ temporis brevitate supervacanea discere*: It is madness to spend a short life, in learning unnecessary things. *Discito eam Scientiam cujus cognitio perseverabit in Cælis*: Learn that Knowledge which in Heaven we shall perfectly understand.

Socrates was famous above all the Philosophers of the World, for reforming Philosophy, from Speculation to practise. There are but two things which are necessary in respect of God, our selves and the World, a good Conscience and a good Name.

What shall we do when we are not satisfied?

Qu:

Ans:

I answer: For practise conform to the Supreme Authority, which determine as well as they can, for the settlement of peace. As for Judgment, we are free; and if we doubt, we must be content to doubt, and be quiet till we can be better resolved; but to be fully resolved in all things cannot reasonably be expected. A wise Man is of an universal Spirit, and tries all things, but is slavishly tied to no blind obedience.

The prime essential Reason of the Indisposition of the Conscience in Bad men, is the sensual lust or carnal will, whereby the Mind and Conscience is defiled. The secondary, subordinate or popular courses, consequential from, and included in the Grand universal cause, are these.

Tit. 1. 15.

Ignorance.

1. Ignorance, not pure and invincible, because *τις γινώσκων τὸ θεῖον*, that which may be known of God, is manifest in all Men: For God hath shew'd it unto them, but wilful and vincible; so that they are left without excuse, because they did know enough to convince them, and might have known more from thence, but would not search nor gather consequences from the Principles that were in them.

Ro. 1. 19.

Learning.

Jf. 5. 20, 21.

2. Learning Invention of nice distinctions, to call evil good, and good evil. *Wise in their own conceits, setting up the Idol of abominations in their own hearts, and the stumbling block of their wickedness before their own faces; hiding iniquity under their tongues, scorning to be taught, and hating to be reformed.*

Riches, &c.

3. Riches, Honour, Power, willing to be flattered, none daring to reprove them, and they will not reprove themselves. A Principle of pleasure; *Ede, bibe, lude*, Eat, drink and be merry, swimming in delights, and forgetting all goodness.

Poverty.

4. Poverty, shame, misery, makes careless of the Laws of God or Men, fancying themselves to be wronged because not forward as others, and therefore refusing to serve such a Master, as rewards them no better, not considering that Poverty is no vice; and that if they would look up to God, they might be rich in Grace, and highly recompenced for their patience under so great afflictions.

5. Self-

5. Self-love: We are too partial judges of our selves, *Αὐτὸν αὐτὸς ἔστι* Self-love. *αὐτὸν ἡ δυνάμεις διαμαρτυρεῖται.* — When he heareth the word of the curse he blesses *Deut. 29. 19.* himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst. — We have made a Covenant with Death, and with Hell are we at agreement, when the overflowing scourge shall pass through, it shall not come to us, for we have made lies our refuge, and under falsehood have we hid our selves; — but your Covenant with death shall be disannulled, and your agreement with Hell shall not stand, when the overflowing scourge shall pass through, then ye shall be troden down by it. — These things hast thou done, and I kept silence, thou thoughtest *Ps 50. 21.* that I was altogether such a one as thy self, but I will reprove thee and set them in order before thine eyes. — Such is the way of an adulterous woman, *Prov. 30. 20.* she eateth and wipeth her mouth, and saith, I have done no wickedness. — Is there not a lye in my right hand?

6. Idleness. *Reflectio ægrè fit, hinc oblivio peccatorum.* Hardly do Idleness. Men reflect upon their actions past, by thinking over their old thoughts, and recollecting their former desires, words and actions; hence in time comes a forgetfulness of sins, excepting such as are extraordinary, loading us, griping us, and staring in our faces, and cannot be put off by any diversions or avocations of business, or pleasure in this World.

7. Prejudice and want of Love to a Soul-searching ministry, as *Ahab* Prejudice. said to *Elijah*, Art thou he that troubleth Israel? And he answered, I have *1 K. 18. 17.* not troubled Israel, but thou and thy Father's House. And as *Ahab* said to *Jehoshaphat* concerning *Micaiah*, He is a Prophet of the Lord, but I hate *2 Chr. 18. 7.* him, because he prophesieth not good unto me, but evil. As *Amaziah* said of *Amos*, The Land is not able to bear all his words. And again, O thou *Amos 7. 10.* Seer, flee away into the Land of Judah, and there eat bread, and prophecy there; but prophecy not again any more at Bethel, for it is the King's Chappel, and it is the King's Court. So *Isaiah* speaks of a rebellious People, lying Children, Children that will not hear the Law of the Lord; Which say to *Is. 30. 10.* the Seers, see not, and to the Prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits. — A wonderful and horrible thing is committed in the Land; The Prophets prophecy falsely, and the Priests bear rule by their means, and my People love to have it so, and what will ye do in the end thereof? *Jer. 5. 31.*

Ezekiel sets them forth thus: — They come unto thee as the People cometh, and they sit before thee as my People, and they hear thy words, but they *Ex. 33. 31, 32.* will not do them: For with their mouth they shew much love, but their heart goeth after their covetousness. And loe, thou art unto them as a very lovely Song of one that hath a pleasant voice, and can play well on an Instrument; for they hear thy words, but they do them not.

— Because they have seduced my People, saying, Peace, and there was no *Ex. 13. 10.* peace; and one built up a wall, and loe others dawbed it with untempered mortar. — And it shall be as with the People, so with the Priest, — Like *Jf. 24. 2.* People, like Priest. — From the Prophet unto the Priest every one dealeth *Ps. 4. 9.* falsely; they have healed also the hurt of the Daughter of my People slightly, saying, Peace, Peace, when there is no peace. *Jf. 6. 13, 14.*

We cannot benefit by a Preacher, whom we do not love.

Object.

A Vulgar Error. Whose fault is it, why do ye not love? at least for the Words sake. If he give cause of disaffection, yet you might set that aside, and hear the Word which is able to save your Souls, without respect of persons, not having itching ears, or heaping up to your selves teachers,

Ans.

or having new persons in admiration. This was the excuse of the King of Israel against *Michaiah*, a good Prophet, but he hated him because he prophesied not to his mind.

Object.

He lives not well.

Answer.

That's something to him, and a scandal to his Profession; but the *Scribes* and *Pharisees* sit in *Moses's* Chair, what therefore they say unto you, that do; but do not according to their works, for they say and do not. Therefore this is no just excuse before God: Besides there is much of fancy and humour in the case, and a luxurious kind of wantonness in the great variety of Preachers, and affectation of humane Eloquence, not knowing well who will please, and never being long pleased with the best of Men. Here is a cheat in this for want of an honest humble heart. God's Word is to be regarded, though the Preacher be never so mean. *St. Paul* was not liked for his plain, though powerful preaching; but the flourishing *Attick* Oratours had all the applause. He was counted a babler, and *Christ* himself was despised.

The good opinion of the People is to be desired, if it may be had fairly; but when it cannot, as who is he that can please all and at all times? The Person being approved by authority, may do his Office, and satisfy himself in his well informed conscience. It is well said of *Seneca*; *Mala opinio bene parva delectat*: An evil Name may delight a good Liver; *Bene facere & male audire Regium est*. The best of Men have been abused. *Christ* was slandered to do his Miracles by the Prince of Devils; to have a Devil in him, and to be a Friend of *Publicans* and Sinners.

Companions.

1. Companions in sin, especially the *Clergy*. They strive to make a Priest drunk, or otherwise debauched, that they may spy his nakedness and glory in his fall, and strengthen themselves in their own wickedness, and stop the cry of their own Consciences. The meanest Sot when rebuked for drunkenness will say, Why, our *Parson* is as often drunk as I: And surely he knows the way to *Heaven*. Others will scoff and say; Surely these *Priests* know a nearer way to *Heaven* than other Men. These are blind Guides that lead the Blind, and both fall into the ditch. But the true rule is, Follow not a multitude to do evil, lest if we partake of their sins, we share also in their judgments. We must not live by examples, but by Rules. The safest way is to be holy.

God not regarding.

9. Conceit of God's not regarding: Tush, God regardeth not, is there any knowledg in the Most High? We shall scape in a croud.

Gross sins.

10. Gross sins. *Peccata conscientiam vastantia*, Sins that take away the sense of sinning.

Peccatis magnis etiam jura Naturæ intereunt; High sins destroy as it were the Law of Nature.

Success.

Ps. 50. 21.

11. Success. *Prosperum scelus virtus vocatur*; Vice successful is called Virtue. — *These things hast thou done, and I kept silence, thou thoughtest that I was altogether such a one as thy self, but I will reprove thee, and set them in order before thine eyes.* *Joseph's* Brethren prospered in peace and plenty in their Father's House for many years after their cruelty to their Brother, at last, being pinched with want and threatned with death, they cried out, *We are verily guilty concerning our Brother, in that we saw the anguish of his Soul, when he besought us, and we would not hear; therefore is this distress come upon us.* — *Because sentence upon an evil work is not executed speedily: therefore the heart of the Children of Men is fully set in them to do evil. So will they call evil good, and good evil, put light for darkness, and*

Gen. 42. 21.

Ecc. 8. 11.

darkness for light, but bitter for sweet, and sweet for bitter. — Fret not thy self because of him who prospereth in his way, because of the Man who bringeth wicked devices to pass. — For evil doers shall be cut off; but those ^{Ps 37. 7, 9.} that wait upon the Lord shall inherit the Earth. — My feet were almost gone, my steps had well nigh slipped, for I was envious at the foolish, when I saw the prosperity of the wicked: for there are no bands in their death, but their strength is firm. They are not in trouble as other Men, neither are they plagued like ^{Ps 73. 2, 10.} other Men, therefore pride compasseth them about, violence covereth them as a Garment, their eyes stand out with fatness, they have more than heart could wish, — Waters of a full cup are running out to them, and they say, How doth God know? and, Is there knowledge in the most High? Behold these are the ungodly, who prosper in the World, they increase in riches; Verily, I have cleansed my heart in vain, and washed my hands in innocency, for all the day long have I been plagued and chastened every morning. — When I thought to know this, it was too hard for me, until I went unto the Sanctuary of God, then understood I their end. — So foolish was I and ignorant, I was as a Beast before thee. — Righteous art thou, O Lord, when I plead with thee; yet ^{Jer. 12. 1, 2.} let me talk of thy Judgments: Wherefore doth the way of the wicked prosper? ^{Isa.} wherefore are they all happy that deal very treacherously? Thou hast planted them, yea, they have taken root, they grow, yea, they bring forth fruit; thou art wear in their mouth and far from their reins; — pull them out like sheep for the slaughter, and prepare them for the day of slaughter. — All things happen alike to all Men, and no Man knoweth good or evil by all that is before him.

12. Satisfaction. A general cheat to Mens Souls when they fancy, that ^{Satisfaction.} after great sins, if they pray, read, hear, give alms, pay for Masses, Indulgences, Penances, &c. they shall expiate their sins, and bribe God. As the Jews and Heathens thought they did; which is a plain mocking of God, and a derogation from his Justice and mercy, and the full Mediation of Jesus Christ. For what are Rivers of oyl, and the Cattel upon ten thousand Hills, the fruit of our Body for the sin of our Soul.

13. Want of a Spiritual Clergy and Magistracy. As the Children of ^{Want of a} Israel returned and corrupted themselves when the good Judg was dead. ^{Spiritual} And as ^{Clergy.} Josab did that which was right in the sight of the Lord all the daies ^{Jude 2. 19.} of Jehoiada the Priest; but afterwards fell off again. So great a matter is ^{2 Chr. 24. 2.} good teaching by precept upon precept, and line upon line, here a little ^{14.} and there a little, to stir up our poor mind, by way of remembrance, although we are established in the present Truth, and good Government to restrain from vice by penalty of Law.

These and such like are, as I said, the subordinate vulgar reasons, or arguments *ad hominem*, the causes or rather occasions of the indisposition of the Conscience in bad Men: whereby the Conscience is, or rather seems to be, *falsa Lex*, a false Law, a false Gloss, a false *Instigatrix*, Notarie, Witness and Judg, crosses to its Creation, or rather a false Conscience, or no Conscience at all. There being an intercision and retardation, or adulation instead of Conscience, suspending the true exercise of deducting right conclusions from the premises, or observing no premises nor conclusions at all. But a hurrying after extream and wild passions, humours and fancies, and a continual course of obstinate rebellion, a self-pleasing *Perit omne judicium cum res transit in affectum*, Nothing is done wisely when all is affection or prejudice, reason is clouded and Will rules.

— *Si possem sanior essem*
Sed trahit in vitam, nova vitiorum Turba.

Engagements in sin, desperate wadings and wallowings in licentiousness, Horror and hatred of God, and desperate actions against God and all goodness, not caring what becomes of us.

Sic volo, sic jubeo, stat pro Ratione voluntas.
Non nisi per scelera, ad scelera tutum est iter.

THE CONTENTS.

Believe Conscience. Not believe Conscience. Self-Examination. Forsake sin. Confess sin. Collections.

TITLE V.

Of the Restitution of Conscience.

THE Cure of the strange and wonderful indispositions and distempers of the Soul and Conscience, are from God the sole Lord of the Conscience, who only understands the errors and deceits that are therein. Therefore God hath left some wholesome directions which Spiritual Physicians may prescribe out of his word, for the recovery of feeble Souls.

Believe Con-
science.

First therefore as to good Men; They advised and required To believe their own Consciences notwithstanding strong temptations to the contrary, and notwithstanding bodily discomposures.

1. Because temptations are lyes not Truths; the instigations and allurements are in themselves evil, and they tend and move to evil; therefore they are not in themselves, nor in their motions to be trusted, I say to believe their Consciences.

2. Because they are justified by Faith, and sanctified by the Spirit of Truth, and therefore have peace with God, and are at peace with themselves, and do not, cannot flatter falsely to a lye; because they are of the Truth, and the Truth is in them.

3. Because diseases and pains in the Body, which occasion doubts and fears in the mind, are only in the outward Man, and the inward Man is not toucht at all: But the Soul enjoyes intimate union and communion with God, as much when the Body is afflicted, more and than at any other time, and exerciseth more Faith, and Love, and Patience, and Hope, and hath more trials and experiences of Grace, and is more firmly fastned upon the Rock and foundation of Jesus Christ, than at any other time.

The Conscience therefore, when observed upon enquiry and search there-

thereinto, speaks comfortable Truth, which God would have us to believe, and we ought to believe it. But the passions occasioned by sickness and misery speak nothing but uncomfortable lyes, which the Devil would have us to believe, but we ought not to believe him nor them.

4. Because the natural temper and constitution of many Bodies tend to fears and sorrows in the mind by the vicinity of humours that have a kind of operation upon them. Notwithstanding all which passions, the Understanding is taught to remember, that she hath no reason to doubt of her good condition, because these griefs and terrors are no sins of hers, but rather her miseries and afflictions indeed, of which she hath just cause to complain and ask for a removal, but not for pardon, which is only proper for sin, not misery.

5. Because Faith in the Heart is above Sense in the Flesh: And we live by Faith and not by Sense, and therefore we are to believe Faith and not Sense; yea, to believe above Hope and contrary to Hope, which is above Sense, and contrary to sense; I know not how, nor I know not why in the judgment of my Flesh, but this I know, that he is Faithful which hath promised to give, and I have promised to obey, and I will trust in him, and be obedient unto him, though I be sometimes at a stand, yet I will not let go my hold, but strengthen my self and comfort my self in my God, in prosperity and adversity. He is my God; though I feel not his comforts; yet I have them, and shall have them, and if I want them, I shall strive to be content, and though I gain nothing desirable from him here, yet I shall take God alone to be sufficient for me, and to be my exceeding great Reward.

6. Because God's Principles breed none but good conclusions. *Ex veris nil nisi vera sequuntur*: Though in my error of passion I am not able to make it out, yet God shall make it out for me. Many an honest Debtor is not able to make out his own dues, but a just and merciful Creditor will help him, and make it out for him, that he shall not be a loser: What therefore is wanting in me I believe God will supply, and I am sure to be safe in his hands; say mine own pretended Conscience, and the Devil, or Men of devilish Spirits what they will: they may vex and perplex me, and break my heart with grief, but they shall never be able to destroy my Soul and Body in Hell fire. For I am fully perswaded, that neither height nor depth, nor length nor breadth, nor Life nor death, nor any thing else shall be ever able to separate me from the Love of God in Christ Jesus my Lord; and that being justified by Faith, I have peace with God, and that if God hath justified, none shall condemn me; no, not my own Conscience, which is sanctified as is my whole Soul and Body by the Spirit of God which is in me.

Thus an honest Heart and humble Soule is in a safe condition with God in the midst of fears and terrours occasioned by temptations, arising from sickness, pains and distempers of a weak Body. So am I like a Ship that lives in a storm, while the winds drive her, and the waves run over her. So to the pure all things are pure: the Conscience being good, all things that come from it are good, and all that comes unto it, shall be for good.

Secondly as to wicked Men; their remedy is this, they are advised Not believe
Conscience. and required,

1. Not to believe their own Consciences, notwithstanding strong illusions to the contrary, and notwithstanding their bodily good composures, and outward peace and prosperity to all things.

1. Be-

1. Because flatteries of peace, are lyes and not truths; there is no peace to the wicked: and what peace can there be so long as their whoredoms and witchcrafts are so many?

2. Because they are not justified by Faith, therefore they are not at peace with God, nor with their own Souls; because they are not of the Truth, neither is Truth in them.

3. Because health and ease in the Body, and outward flourishing and tranquillity may be in the Estate, though the Soul have no union or communion with God at all: Nor is it any sign of God's favour or disfavour to thrive and prosper, or to suffer in this World, but all things happen alike to all Men in this World, and no Man knoweth what is good or bad by any thing that is before him.

4. Because their natural tempers and constitution of bodies may tend to mirth, joy and rejoycing in the lower faculties, while the higher powers of the Mind and Conscience are defiled, and have no hope nor comfort in them.

5. Because Sense in the Flesh is below Faith in the Heart, and they live by Sense and not by Faith, and therefore they believe Sense and not Faith, because there is no Faith in them to believe. And so they live by Sense, which is no life but death. For to be carnally minded is death, but to be spiritually minded is life and peace.

1. They have no reason therefore at all to believe their own Consciences, falsely so called; for the Conscience speaks bitter things unto them, and that they may believe; and if the Offices of Consciences be suspended in them; it is because the habits and customs of sin have taken away the sense thereof, and created a hardness, darkness, stupefaction and numbness in them.

2. They are to hearken to good counsel without, for there is none within, or very rare; but when it is, they are not to neglect it at any hand.

3. They are carefully to observe calamities ordinary and extraordinary that happen to themselves or others, which are sent of God on purpose to awaken them from their sins.

4. They are to cease from the hurry and noise of pleasures and profits of this World, and to make a stand sometimes, and to retire into their own thoughts, and look up to God, and remember their later end, and put a stop to their riots and excesses, and try to shake them off by degrees, and strive to enter into a course of honesty, sobriety and temperance; and see how it may work in them by little and little, till they come to their wits again, and live like Men, by Reason; and so farther, as *Christians*, by Faith, and not meerly as Beasts, by Sense. And this they may do if they will, and recover, and come to, by breaking off their sins by repentance and their iniquities by shewing mercy to the poor.

To this end all Men are exhorted,

Self-Examination.

1. To self-examination.

The Scholar must leave poring alwaies upon his Book, and turn over the Book of his own Conscience, and learn the state of his own Soul.

The Statesman and wise politician must leave plodding and contriving publique State affairs, and learn to manage the Government of himself.

The worldly, voluptuous and luxurious Persons that mind all things that are without them, must learn to come home, and dwell with themselves, and know the things that are within them, by acquainting themselves with themselves more and more, and being strangers to others.

2. To

2. To keep no private sin unforfeited; the sin that sticks so close within them, the plague of their own heart, the Idol of abomination which they have set up in their own Spirit, the cursed thing which troubles all things. So long as any such thing lurks in the Will, the Will is not turned.

There is a lye in my right hand, I hide iniquity under my tongue. I mock God and my Soul. If I regard iniquity in my heart, the Lord will not hear my prayer.

3. To confess every sin. — I said, I will confess my sins unto the Lord, Confession, and so thou forgavest the iniquity of my sin. — I thought on my waies, and turned my heart unto thy testimonies.

To this end the Conscience must be set a work, and made to do its offices, by discoursing with our selves — ἡδολίχην, ἡπαλόν τὸ Πνεῦμα, ἀνεδῶν. Psal. 4. 4. Sym. & Aug. Ventilabam. Roman. Psalt. scopabam, vulg. To commune with our own hearts in our Chambers, and be still, to dig and delve into our Spirits, to hunt there, to winnow the chaff from the Corn, to sweep and search diligently in every corner of the heart.

This is the great neglect of the Sons of Men, that they do not exercise their faculties, nor use the Reason that is in them, that they might know themselves.

Nemo in sese tentat descendere, Nemo.

The Conscience is the light and face of the Soul, there they might see and know themselves if they would bethink themselves, and think their thoughts over again, considering and setting their heart on their waies. This is the dilatation or expansion of the Soul, spreading the bloody colours that are ruffled and furled up together, the anatomizing of the smallest fibres of the heart; the reflection of the mind upon it self: A word spoken to the heart, a reckoning and casting up of our accompt, a retiring to our own Soul; a putting our sins upon our Soul, bringing them back to the place from whence they came; a retraction, a recognition, a scrutiny of all circumstances.

Quis, quid, ubi, quibus auxiliis, Cur, quomodo, quando, Who, what, where, by what means, why, how, when, Reminiscencia, animi dilatatio, Reflexio mentis, dictio cum corde, Reputatio viarum, Reditio ad cor, Positio super cor, &c.

SECT. I.

I shall drive in these wedges to keep this Cause from stirring.

1. *Conscientia obnubilari potest, quia non est Deus, extinguere non potest, Collectio, quia est à Deo.*

The Conscience may be clouded and obscured, because it is not God; but it cannot be extinguished, because it is from God.

2. *Conscientia non habet potestatem legislativam, sed jurisdictionem tantum; non est Princeps sed Judex; non Jus facit, sed dicit.*

The Conscience hath no Supreme legislative power, but jurisdiction only; because she is not a Prince, but a Judge; she doth not make Right, but declares what Right is.

3. *Conscientia est in omnibus rationalibus Angelis & hominibus.*

The Conscience is in all rational Creatures, Angels and Men.

4. *Conscientia non extinguatur in damnatis.*

The Conscience is not extinguished in the damned, but most of all awakened.

5. *Nemo*

5. *Nemo semper fuit Atheus.*

No Man hath been an *Atheist* at all times.

6. *Peccatum semper ambulat cum capite.*

Sin ever accompanies the person of a Sinner.

7. *Maxima violatio Conscientiæ est maximum peccatum.*

The greatest violation of the Conscience is the greatest sin.

8. *Maximus angor Conscientiæ est maxima pœna.*

The greatest torment of the Conscience is the greatest punishment.

9. *Judicium discernens voluntatem Dei, pertinet ad quemlibet pro se-
metipso.*

The judgment to discern the will of God, belongs to every one for him-
self.

10. *Lex Dei in mente est regula Conscientiæ.*

The Law of God in the mind is the rule of Conscience.

11. *Conscientia est ignis Inferni, Vermis rodens.*

The Conscience is the fire of Hell, the Worm that never dies.

12. *Cælum & Terra in Corde humano.*

Heaven and Hell are seated in the Heart of Man.

13. *Conscientia ante bonum, calcar; post bonum, consolatio.*

The Conscience is a spur unto good, and a comfort afterward.

14. *Ἀπολ' αὐτῆς ἡ ἀνὴρ ἡ συνάμυντα διακούει.*

We do not easily fairly judg of our selves, without partiality.

15. *Inter Deum & Conscientiam, noli vereri, nisi causam tuam.*

Between God and thine own Conscience fear nothing, if thy cause be
good, if thy Heart be honest.

The CONTENTS.

*Transition. Old Man. Old Leaven. Natural Man.
Carnal Mind. New Man. New Lump. Spirit-
ual Mind. New Birth. First Resurrection.
Old Creation. Concurrency of God and Man.*

TITLE VI.

Of a New Creature.

Transition;

THe Conscience being rectified to do all its offices faithfully, argues
the rectification of the Understanding and Will, and all the passions,
which is the change of the whole Man, or the New Creature.

SECT. I.

Old Man,

The New Creature implies the Old Creature done away, which is cal-
led in Scripture,

1. The

1. The Old Man. — Our Old Man is crucified with him, that the Body of sin might be destroy'd, that from henceforth we should not serve sin. — Put off concerning the former conversation, which is corrupt according to the deceitful lusts, and be renew'd in the Spirit of your minds. Old Man. Ro. 6. 6. Eph. 4. 22.

— Put off the Old Man with his deeds, and put on the New Man, which is renew'd in knowledge, after the image of him that created him. Col. 3. 9.

S E C T. II.

2. Old Leaven. — Purge out therefore the Old Leaven, that ye may be a New Lump; as ye are unleavened, for Christ our Pass-over is sacrificed for us. Old Leaven; 1 Cor. 5. 7.

S E C T. III.

3. Natural Man. — The Natural Man received not the things of the Spirit of God, for they are foolishness unto him, neither indeed can he, because they are spiritually discerned. Natural Man; 1 Cor. 2. 14.

S E C T. IV.

4. Carnal Mind. — The Law is spiritual, but I am carnal, sold under sin. — Because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be. — I speak unto you as unto Spiritual, not unto Carnal, even as unto Babies in Christ. — To be carnally minded is death, but to be spiritually minded is life and peace. — The weapons of our warfare are not carnal but spiritual, mighty through God to the pulling down strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ, and being in a readiness to revenge all disobedience, when your obedience is fulfilled. Carnal mind. Ro. 7. 14. Ro. 8. 7. 1 Cor. 3. 13. Ro. 8. 6. 2 Cor. 10. 4. &c.

5. Gall of bitterness. — I perceive that thou art in the gall of bitterness, and bond of perdition. AB.

6. Flesh. — That which is born of the flesh is Flesh, and that which is born of the Spirit is Spirit.

7. Old Birth. — Except a Man be born again of the Water and of the Spirit, he cannot enter into the Kingdom of Heaven. Job. 3.

This is the old heart, the old Spirit, the stony-heart, the wrong Spirit, old affections, and lusts, &c.

S E C T. V.

2. The New Creature, which is called in Scripture,

1. The New Man. — Put on the New Man, which after Christ is created in Righteousness and true Holiness. — Put on the New Man, renewed in knowledge after the image of him that created him. — If any Man be in Christ he is a New Creature. New Man. Eph. 4. 24. Col. 3. 10. 2 Cor. 5. 17.

S E C T. VI.

2. The New Lump. Purge out therefore the Old Leaven, that ye may be a new Lump, &c. New Lump. 1 Cor. 5. 7.

S E C T. VII.

3. Spiritual mind. — To be carnally minded is death, but to be spiritually minded is life and peace. — Wisdom and Spiritual Understanding. — Be ye transformed by the renewing of your mind, that ye may know what is that good and perfect Will of God. — By the washing of Regeneration, and the re- Spiritual mind. Ro. 8. 6. Ro. 12. 2. Tit. 3. 5.

newing of the Holy Ghost. --- For this cause we faint not, but though our outward Man perish, yet the inward Man is renewed day by day. --- Be ye renewed in the Spirit of your mind, &c. --- If they shall fall away to renew them again by repentance, &c. --- Set your affections on high, seek those things which are above, &c.

S E C T. VIII.

New Birth. 4. New Birth. --- Born of God, --- born not of Blood, nor of the will of the Flesh, nor of the will of Men, but of God. --- He that is born of God doth not commit sin; for his seed remaineth in him, and he cannot commit sin, because he is born of God. --- Every one that loveth is born of God, and knoweth God. --- He that is born of God overcometh the World, and this is the victory that overcometh the World, even our Faith. --- Every one that doth righteousness is born of him. --- The washing of regeneration and renewing of the Holy Ghost.

S E C T. IX.

First Resurrection. 5. The first Resurrection. --- He that hath his part in the first Resurrection, upon him the second death shall have no power.

Rev. 20. 5, 6. This is the New heart, the heart of Flesh, the new Spirit, the right Spirit. --- I will put a new Spirit within you, I will take the stony heart out of the Flesh, and I will make you a new heart, and a new Spirit; for why will ye dye, O ye House of Israel. --- A New heart will I give you, and put a new Spirit within you, and I will take away the stony heart, --- and give you an heart of Flesh. --- Serve God in the newness of the Spirit, and not in the oldness of the Letter. --- As new born Babes desire the sincere milk of the Word, that ye may grow thereby.

Gal. 2. 20. This is crucifixion with Christ. --- I am crucified with Christ. --- I live, yet not I, but Christ that liveth in me. --- They that are Christs have crucified the Flesh, with the affections and lusts.

Gal. 5. 14. This is living in the Spirit, and walking in the Spirit. --- Glorifying in the Cross of Christ, by which the World is crucified unto us, and we unto the World.

This is a death unto sin, a burial with Christ, a rising with him, a partaking of the Divine Nature, the state of Grace, Freedom, the measure of the Stature of the fulness of Christ, a perfect Man, Christ fashioned in us, to be one with Christ, and Christ to be one with us, to dwell with Christ, and Christ with us, to have communion with Christ, to savour the things of God, to taste of the Word of God, and of the powers of the World to come, to be enlightened, and taste of the Heavenly Gift, and to be partakers of the Holy Ghost, to taste how good and gracious the Lord is, to awake from sin, to be under Grace, to have the heart opened, to be begotten again, to be baptized with the Holy Ghost and with fire, to be partakers of the Heavenly Union, to be adopted, to enter into Covenant with God. This is Repentance *Metanoia*, the change of the Mind: Redemption, Reconciliation, Renovation, Hungring and Thirsting after Righteousnes, spurity of heart, poorness of Spirit, to have our senses exercised, Spiritual discerning, going out of self, Self-denial, Understanding the things of God, Mortification, Sanctification.

After all this Description of the New Creation, I observe,

S E C T. X.

Old Creation. 1. That the Old Creation had no subject matter to work upon, for all things were created out of nothing, and God spake the Word only, and every

every thing came forth from God that had no being in themselves before. But the New Creation hath a subject matter to work upon, *i. e.* the Mind and affections which were before.

1. Because that which before was darkened with ignorance, or shadowed with Types, is hereby enlightned with the knowledge of the Truth: And the affections which before were corrupted, by fastning irregularly upon their natural objects, and so captivated habitually unto sin, are hereby reformed to the obedience of the Truth by being obsequious to the Spirit, walking after the Spirit, and being led by it, and not by the lusts of the Flesh. Reasons

2. Because this new Creature is not corporeal or physical, but moral or changed in qualities and conditions.

3. Because the effect or work of this new Creation in general is Love, which is the keeping of the Commandments of God. — *A new Commandment I give unto you, that ye love one another: By this shall all Men know that ye are my Disciples, if ye love one another. — These things I command you that you love one another. — Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God. — In Christ Jesus neither Circumcision availeth any thing, nor uncircumcision, but Faith that worketh by Love. — Be ye merciful as your Heavenly Father is merciful.* Job. 13. 34.
35.
Job. 15. 17.
1 Cor. 7. 19.
Gal. 5. 6.
Luc. 6. 36.

4. Because the Principal Agent of this new Creation is God. For God by his Will commands it, and by his Spirit initiates it, and enables to operate it.

5. Because the ministerial Agent is Man. For Man by his obedience applies his mind and affections to understand and do the will of God, and seconds the motions of God's Spirit, in the operations thereof by the works of his own Spirit, co-working with God.

S E C T. XL

That Man is a subordinate Agent, concurring with God the principal Agent, appears by these Reasons. Concurrence
of God and
Man.

1. Because the new Creation is covenanted between God and Man in the new Covenant of Grace.

And a Covenant being a concurrence of Wills of both parties, must needs also require a concurrence of actions in them both. For the parties to a Covenant being several, do severally undertake for actions between them to be generally done or suffer'd by them.

2. Because Man is commanded and seriously exhorted by God to action of newness and renewing and turning to God, and to cleanse and purge himself, to put off the Old Man, to be transformed, to walk and serve God in newness of Life, to cast away the works of darkness, and to put on the Armour of Life; to have no fellowship with the unfruitful works of darkness, but rather to avoid them; to be planted in the likeness of Christ's death and resurrection; to try all things, and to hold fast that which is good; to prove what is that good and acceptable Will of God; to purge out the old Leaven, to cleanse themselves from all filthiness of Flesh and Spirit; to hate the garments spotted by the Flesh, and to keep themselves unspotted from the World.

Creation therefore here doth not signifie the real and sole act of God in creating anew, but the action of Man also flowing from that state of Man's new Creation; in respect whereof he is said to be a New Man, and a New Creature; which action of God and Man is said to avail in Christ

Gal. 6. 15.

Jesus, in opposition to Circumcision, which was an act of God commanding, and of Man in obeying, which availeth not in Christ Jesus.

It will not therefore be safe to say, That God is the sole Agent in the New Creation, as he was in the Old, without all concurrence of Man's action: Nay, with all reluctance that Man can possibly make, while God is in the act of Man's Renovation. For,

It is one thing to frame that Man who hath neither life nor being, and another thing to reform that Man who is already existent and living, endowed with Understanding and Will, and so to change him not for his Essence, but for his Judgment, affections and manners; *i.e.* to raise in him the knowledge and desire, and act to follow some certain Religion, or course of life, and so to work in him the will and the deed, after the manner of a Rational subject. Unto the former of these actions in Man's framing, Man can no way concur, because he is not, till God hath made him to be; but unto the latter action of Man's Reforming, Man must concur, because he is, and God hath made him rational and able to concur. And this Reformation, neither must nor can be done without the act of Man, and his concurrence thereunto.

1. It must not be done without Man's concurrence, because by doing it so, there would be an irresistibility of Judgment and Will contrary to both, and Men should understand and Will, if it were possible, contrary to their Understanding and Will. And by so cross unimaginable working, altogether unreasonable for the most wise God, there would be no ground left for Man's Virtue or obedience to God's Spirit; nor for Man's vice or disobedience to his Spirit: But all the Nature of Religion and Holiness, and also of irreligion and wickedness, and consequently all Laws for Direction, Prohibition, Reward or Punishment would be wholly everted and taken away.

2. And it cannot be done without Man's concurrence, because it is necessary that Man should both will and do something; But how can Man will or do any thing without some will or action of his own? Let Great *Apollo* unriddle me these things if he can. A Man would be loath to lose his Senses, and have his eyes put out if he could help it.

Alwaies remembring the frequent and earnest exhortations of the Holy Ghost, to put off the Old Man, and put on the New, &c. Whereas if no act of Man were hereunto required; why should or how could the Holy Ghost fairly, or honestly, or wisely press Men thereunto? For though it be a thing ordinary for Men to press Men to absurdities and impossibilities, yet it is incredible that the most High and Wise and just God should so do.

1. The opposers themselves of this Truth confound the Metaphorical and primitive sense of words.

2. Neither do they apprehend that these two actions of God and Man, have no Identity to be the same, though they have some similitude to be alike.

3. Neither do they remember, That every Metaphor is but a contracted simily; and that every simily is but a lame reason; for though it may somewhat illustrate, yet it can conclude nothing.

S E C T. XII.

This Doctrine of Sanctification as it is Spiritual, so it is obvious to the weakest Understanding of the Spirit to apprehend Faith, Repentance, Honesty,

Honesty, and a New Life. And the largest Understanding can comprehend in substance no more ; for the summe of all Religion is but to fear God and keep his Commandments, to love God and our Neighbour. And what doth the Lord require of thee but to do Justice and love mercy, and to walk humbly with thy God? he that believeth shall be saved, and he that believeth not shall be damned. To renounce the Devil and all his Works, the Pompes and vanities of this wicked World, and all the sinful lusts of the Flesh, to account all the World but vanity of vanities, and vexation of Spirit ; to fight under Christ's Banner, and to continue Christ's faithful Souldier and Servant unto our lives end. The Gospel is plain and contained in a little compass. The People asked *John Baptist*, saying ; *What shall we do ?* and he answering, said ; *He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise.* The *Publicans* said unto him ; *Master, what shall we do ?* And he said, *Ask no more than that which is appointed you.* And the Souldiers demanded of him, saying ; *And what shall we do ?* And said unto them, *Do violence to no Man, neither accuse any falsely, and be content with your wages. Let him that stole steal no more, but let every one labour truly to get his own living, that he may have wherewith to give unto others.* Luc. 3. 10, &c.

Be not deceived, God is not mocked. That Soul that sinneth, that Soul shall die : As ye mete to others, so shall it be meted to you again : As a Man soweth, so shall he reap, &c.

1. Let every one therefore use his own Reason and Understanding, to learn what he can.

2. Let every one use his own Conscience, to reflect what he hath learned and done.

3. Let every one use his own Will to chuse as well as he is able according to the best of his skill : to curb his Senses, and restrain his Passions to the best of his power.

4. Let every one suffer his Understanding to be taught.

5. Let every one suffer his Conscience to be convinced.

6. Let every one suffer his Will to be persuaded.

7. Let every one understand with God.

8. Let every one examine his Conscience with God.

9. Let every one exercise his Will with God.

10. Let every one increase his Wisdom.

11. Let every one keep his Conscience good.

12. Let every one increase his Love to perfect Holiness in the fear of the Lord ; to covet after the best Gifts, and still to find out the most excellent waies.

In a word, consider, reflect, strive ; *Fac quod in te est*, do what you are able. Work with God, work with your selves. Enter into Covenant with God, keep it ; enter into Covenant with your selves, keep it. Aspire to perfection, what if infirmities are many ? *Θίαν σου μὲν οὐχ ὁμιλῶς περιμενέω*, Do but desire and breath after God, & God will help and further your desire. The assistance of God the Spirit with our holy endeavours doth not take away the *ἀσθενήματα τῆς σαρκὸς*, the weakness attendant on our Christian practises, but the honesty of the heart and the purity of our Love, for the worthiness of *Christ* will hide all our imperfections. God acts upon us *ad modum nostrum*, according to our capacities ; and, *Quicquid recipitur recipitur ad modum recipientis* : And God accepteth a Man according to what he hath and can do, and not according to what he hath not and cannot

not do. Though the ἀμαρτήματα φύσις, ἢ παθήσας, the frailties of natural actions are not removed, yet they are excused and pardoned; and the bruised Reed he will not break, and the smoking flax he will not quench; all things are well done that are well meant, and God will pardon the infirmities of us all.

THE CONTENTS.

Transition. Sensual and Spiritual Life. Mind and Will of Flesh and Spirit. Life in Man three-fold. Spiritual Senses and Passions. Life of Faith. Corollaries. Conclusion.

TITLE VII.

Of the Flesh and Spirit.

Transition:

Sensual and
Spiritual
Life.

THe nature of Sanctification or a Spiritual Life, will more clearly appear by the contrary, *i. e.* the nature of contamination, or a carnal Life.

1. The Subject of a carnal Life is the Flesh, living after the Flesh; for that which proceedeth from the Flesh is Flesh.

2. The subject of a Spiritual Life is the Spirit, living after the Spirit; for that which proceedeth from the Spirit is Spirit.

3. The organ or instrument of a carnal Life is the sense, that is, the mind, and will of the Flesh, or the sensitive understanding and appetite, called, I know not why, the lower part of the Soul.

4. The organ or instrument of a Spiritual Life is the Understanding, that is, the mind and will of the Spirit, or the Rational understanding and appetite, called the higher part of the Soul.

5. The object of a carnal Life is the World, and all that is seen, heard, smelt, felt, or tasted therein.

6. The object of a Spiritual Life is the World to come, or all that is seen, heard, willed, or understood therein.

7. The Precepts of a carnal Life are, to love ourselves, to love our Friends, to hate our enemies, to curse and be revenged of them, to love the World, to choose pleasures, riches, and honours, to please our selves, to flatter and please the World, to get what we can, how we can, and such like.

8. The Precepts of a Spiritual Life are, To deny our selves, to love our enemies, to pray for them, and do them any good, to hate the World, to suffer affliction with the People of God, rather than to enjoy the pleasures of sin for a season; to please God and good Men, to be content with our own, and to invade no Man's rights, and such like.

9. The

9. The rewards of a carnal Life are *adequate* and *homogeneous* thereunto, that is, temporal.

10. The rewards of a Spiritual Life are *adequate* and *homogeneous* thereunto, that is, Eternal.

SECT. I.

Thus there are two Minds or Understandings, (that I may so speak) and two Wills or Appetites in Man. The first is *desireum in corpore*, the Mind of the Flesh, *desireum in corpore*, the Will of the Flesh; the other is the Mind of the Spirit, and the Will of the Spirit: Or, which is all one, there is in every Man Sense and Reason, and the Sensitive and Rational appetite, a part Terrestrial and a part Celestial, a Brute and an Angel.

Transfusion.
Mind and
Will of Flesh
and Spirit.

According to these Principles and essential parts constituting the Persons of Men, so they do, and must live, both the Life of sense and of reason. But if the sensitive powers are predominate, then the Rational faculties lye still, and the life is just like the life of a Beast and no more, purely sensual. But if the Rational faculties prevail, then the sensitive powers are kept in compass, and the life is the true life of a Man, and no more, purely Rational.

But if the Spirit of Faith come upon the Soul, it advanceth the Judgment, and directs the Will to the greater mortification of the Flesh, and suppression of the unjust desires thereof; and the life is the true exact life of a Christian purely Spiritual.

So there is a threefold life in Man, of sense, of Reason, and of Faith; Life in Man threefold.
Natural, Animal, Spiritual.

1. The Life of Sense is unregenerate; for that which is born of the Flesh, is Flesh, and no more, as it came from its principles. So the Flesh acteth and satisfies it self in Hearing, Seeing, Tasting, Feeling, and Smelling, as do the Brutes.

2. The Life of Reason is the *Embryo*, tending to Regeneration, and almost Christian; for that which is the off-spring of Reason is Reason, and no more, as it came from its principles. So the Soul acteth and satisfies it self in understanding, willing, and choosing, and reflecting, as do Angels and Men with themselves, and with one another.

3. The Life of the Spirit by Faith is the consummation of Regeneration, and a new Creation, and altogether Christian; for that which is the off-spring of the Spirit is Spirit, and all true Sense and Reason, as it flow'd from its principles. So the Soul acteth and satisfies it self in more sublime Judgment, Love and Choice; and rare Recognitions, and Contemplations; as do Saints and Blessed Spirits with God, and their own Souls.

So there is the Life of Natural Sense, the Life of Natural Reason, the Life of Supernatural Faith and Reason.

1. The Life of Nature is good *quæ* Nature or Sense, till it exceed the bounds of Natural Reason and positive Law; for sin is only a transgression of Law.

2. The Life of Reason is better, till it opposes unreasonably the Reason of Grace and Faith.

3. The Life of Grace is best of all, which regulates the Sense and Reason, and perfects both.

SECT.

S E C T. II.

The Soul hath her Spiritual Senses of Seing, Hearing, Tasting, &c. as well as the Body.

Spiritual Sen-
ses and Pas-
sions.

The Soul hath her Spiritual Food and Raiment, as well as the Body, meat and drink indeed, and clothing indeed, which the Body knows not of, nourishing, and cherishing, and adorning her unto everlasting Life.

The Soul hath her Passions of Love, Joy, Hope, &c. which reason and Faith, and the Spirit of God moderate and refine into perfect Holiness, and Sanctification, till it arrives unto Glory. The Soul hath joy indeed, when she rejoices in the Lord, and is ravished and sick of love, labouring to know and feel the height, and the length, and the breadth and depth of the Love of God; which passeth all knowledg; to enjoy the Peace of God and a good Conscience, which passeth all understanding; to have fellowship and communion with God, to relish Heaven, and to taste of the powers of the World to come. There are Riches for the Soul as well as for the Body; which are the true Riches; the treasure layd up in Heaven, where neither rust nor moth doth corrupt, and where thieves do not break through nor steal. There are Honours for the Soul as well as for the Body; to be the Servant and Friend of God, the Spouse of *Christ*, the Son and Heir of God, and Co-heir with *Christ*. There is the Wisdom of the Soul as well as of the Body, to be wise to Salvation, to know God and *Jesum Christ* whom he hath sent. The fear of the Lord is true wisdom, all other wisdom is but foolishness: *Scientia contristans*, & *scientia sine capite*, A sorrowful and imperfect knowledg. and altogether unsatisfactory. See a most lively description of a Carnal Life in the second chapter of *Wisdom*.

Life of Faith.

You have seen the Life of Sense and Reason, but oh the life of Faith! how sublime and lofty is the state thereof above them both!

1. It is above all Prosperity whatsoever, it knows how to use this World, as though it used it not; it treads the Moon under her feet, and counts all things but loss and dung to gain *Christ*: it is not ravished nor transported by letting out the stream of affections upon the World, even the stupidity and madness; but looks higher, and hath an eye to the recompense of the Reward, and to the price of the High Calling; is the more humble and thankful, and fruitful in good works in an advanced Estate, abounding therein in all piety and love.

2. It is above all Adversity whatsoever, it knows how to want, as well as to abound, in the midst of apparent dangers it stands still to see the Salvation of God, not knowing when nor how. Believes above hope, and contrary unto hope; retains her integrity, when tempted to curse God and die. Though he kill that Soul, yet will she put her trust in him; though she stick fast in the deep mire and clay, though she be gone down to the sides of the works, and to the roots of the everlasting Mountains, and the weeds of despair be wrapped about the dying head in the Judgment of weak Flesh and Bloud; yet will she look up once more toward the Holy Temple of God, and never leave hoping and trusting in him, who she knows will never leave nor forsake her. This *Ship* can tell how to live in all storms, amongst all rocks and quick-sands; this *House* can stand, all the blustering winds and roaring waves, because it is built upon a Rock. In a word, the Life that the Soul lives, she lives by the Faith of the Son of God, and her life is hid with *Christ* in God, who is all in all unto her, abun-

abundantly above all that she is ever able to ask or think, and she can do and suffer any thing through *Christ* that strengtheneth her.

S E C T. III.

1. Thus the Life of the Flesh is a poor, obscure, low and inconsiderable Life. Corollaries.

2. The Life of the Flesh is a base, sordid and slavish Life.

3. The Life of the Flesh is a dull, stupid and sottish Life.

4. The Life of the Flesh is a vexatious, toilsom and uncomfortable Life. But on the contrary :

1. The Life of the Spirit or of Faith, is an high towering and Stately Life.

2. The Life of the Spirit is a free, generous and noble Life.

3. The Life of the Spirit is a clear, brisk and most ingenious Life.

4. The Life of the Spirit is a pleasant, and fully contented Life.

5. The Life of the Spirit is an everlasting Life.

6. The Mind and Will of Sense, and the Mind and Will of Reason were the Gift of God by Creation, passing to Mankind by the means of Generation, without sin and before sin, and Law that made sin to be known.

7. The Mind and Will of the Spirit perfecting and sanctifying the Mind and Will of Sense, and the Mind and Will of Reason, were the Gift of God by Promise or Covenant and Faith of God and Man, convey'd to Mankind by the means of Regeneration, without sin and after sin, and Law that made sin to be known, by Grace and Pardon through *Jesus Christ*.

1. Thus the Life of Sense is natural and good, till it exceed in its operations the rules and limits of a law put upon it. For sin is the transgression of a law; and where there is no law, there is no transgression, but still the sense is unregenerate.

2. The Life of Reason is natural and better in a tendency to Regeneration, while it acts like it self by rules of right Reason, and the Law of Nature, till it be debauched by the carnal Mind and Will, and drawn down to unreasonable notions and appetites.

3. The Life of Faith is Supernatural, good and best of all, which is the state of Regeneration, and a new Creation of a new and perfect Man in *Christ Jesus*.

S E C T. IV.

1. Therefore we are to do all in Faith.

Corollaries.

1. Acts of Sense, and Passions of love, joy, fear, &c.

2. Acts of Reason, Arts, Sciences and Mysteries Speculative and Practick.

So we live above all these.

2. Therefore we are to suffer all in Faith.

2. Sense, pain, sickness, scorn, shame, &c.

2. Reason, ignorance, error, and all failings.

So we live above all these.

3. Therefore we keep integrity in all Conditions.

1. Peace, health, honour, wealth, favour, and all prosperity.

2. War, sickness, shame, poverty, and all adversity.

4. Thus we may try and judg of both estates, the Old Man, and the New; the Flesh, and the Spirit; the Old Creature, and the New; the

N o n

unrege-

unregenerate, and the Regenerate; the Child of the Devil, and the Child of God.

1. Consider a Man that leads a Carnal Life.

He is very busie about what pleaseth his sense and carnal reason, he takes care for his health and pleasure, he hunts after gain, honour and pride; he studies for Learning, Arts and Sciences.

Well, what will all this do? Ask him when he comes to die; Where's his pleasure, profit, Learning, &c. all is gone, and he is going from all, and what comfort have they left behind? Now he must die, and all's left behind: He enjoy'd his worldly wealth as long as he could, and now some body will sing, O be joyful, and throw it away as fast as he raked it together, and faster too.

2. Consider a Man that leads a Spiritual Life.

He is very busie about what pleases his Soul, he takes care for his Soul's health, he searches for the true gain, he studies for the true Wisdom.

Well, what will all this do? ask him when he comes to die, Where's his pleasure, profit, Learning, &c. all is present with him, and go along with him, his end is Peace, and he enters into Peace. He dies a wise and holy Man, and he is happy and gone to God, and his memory is precious.

5. Thus by Faith I am justified to the promise.

By Faith, I enter into the Promise; by Faith I receive the Spirit of Promise, the Adoption, Sanctification, Hope, Comfort, Love and Glory; by Faith I labour in the works of Love, and work out my Salvation with fear and trembling; by Faith I hold out in prosperity, from being translated, ravished or overcome by peace, wealth, &c. By Faith I hold out in adversity, and live in all storms, from being overwhelmed by pain, grief, &c. into despair. By Faith I resist and overcome the Devil; by Faith I live, by Faith I die, and rest in hope to enjoy the end of my hope, Everlasting Life.

Conclusion.

Therefore without Holiness there can be no happiness; for to be carnally minded is Death, but to be Spiritually minded is Life and Peace: for if we live after the Flesh, we shall die, but if we through the Spirit do mortifie the deeds of the Flesh, we shall live.

Ergo,

1. In Feudation is Adoption, Justification and engrafting into *Christ* By Faith.

2. Homage is Regeneration, Re-creation and Sanctification by works.

Quod erat demonstrandum.

The



The Fifth BOOK
OF
ASSURANCE.

THE CONTENTS.

Transition. Promises. Publick Faith. Spirit. Waiting.

TITLE I.

Of the Nature of Assurance.



OUR Justification doth create unto us a present right to *Transition.*
the future possession of Heavenly Blessedness.

The matter whereunto the Right claimeth is the Heavenly Blessedness it self, the Title whereby this Right is acquired or had, is Faith, by the higher Title of Free-Grace; the Tenure whereby it is continued or held, is Sanctification or Works, and the Services of Love; and the Assurance whereby it is witnessed or proved is the Spirit by Faith.

For where a Right is imparted, convey'd or settled upon me; it is good reason, that besides my Title and my Tenure, I should have some good Assurance from the Donor or Granter, whereby the truth of such conveyance may be witnessed and proved, in case the Donor or Granter should fail or deny, or recal such conveyance. But especially this Assurance is to be made, where the Gift or Grant, is imperfect, as alwaies

it is in all Promises. For by force of a Promise there is convey'd unto me only a bare right or interest to a thing, and not any possession of the thing it self; but the actual delivery of it is suspended until some time future. And therefore in the mean time, some Assurance is most necessary for me, that thereby I may know how to witness the Promise formerly passed unto me for my future possession of the thing promised, when the time thereto assigned shall be expired.

1. In the Old Testament God promised unto *Abraham* the inheritance of the Land of *Canaan*, and *Abraham* believing God, or accepting the Promise, had by virtue of such his Faith, a present right thereto. But because he had not the present possession of it, he requested some Assurance, whereby he might know that he should inherit it. — *And he said; Lord, whereby shall I know that I shall inherit it? And God gave him an Assurance by a solemn Sacrifice of a Heifer, a Goat, and a Ram, and a Turtle-Dove, and a young Pigeon.*

Gen. 15. 8. And before that, when God made a general promise unto *Abraham*, That he would be his exceeding great Reward: — *Abraham said; Lord God, what wilt thou give me, seeing I go Childless, and the Steward of my House is this Eliezer of Damascus? As much as to say, Who shall enjoy this thy Gift after me, seeing I have none to succeed me? Therefore give me an Assurance of an Heir of my Body lawfully begotten, lest a Stranger, a Servant, enjoy it, and that will be as no Gift at all to me. Then God spake unto him, and said; — This Servant shall not be thine Heir, but one that shall come forth of thine own Bowels shall be thine Heir. And for his assurance of that, he brought him forth abroad, and said; Look up towards Heaven, and tell the Stars if thou be able to number them: And he said unto him, so shall thy Seed be.*

2. In the New Testament, God promised to Believers the inheritance of the Kingdom of Heaven, and Believers by the virtue of their Faith of God, have a present right thereto. But because their possession of this inheritance is not present, but future; Therefore upon their request, God also gives them the Holy Spirit. — *If ye then being evil, know how to give good things to your Children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him? Let not your heart be troubled; ye believe in God, believe also in me: In my Father's House are many mansions, if it were not so, I would have told you: I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you to my self, that where I am, there ye may be also. And whither I go ye know, and the way ye know. — I will pray unto the Father, and he shall give you another comforter, that may abide with you for ever. — Nevertheless I tell you the truth, It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.*

And this Gift of the Spirit is our Assurance, whereby we know that we shall inherit the Kingdom of Heaven: Because by this Spirit we know that God abideth in us. — *And he that keepeth his Commandments, dwelleth in him, and he in him: And hereby we know that he abideth in us, by the Spirit which he hath given us: — Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit.*

Every Man ought to be satisfied and fully perswaded in his own mind and judgment concerning himself, whence he is, and what he is, and what he hath, and what he hopeth for, and for what end, and for how long: But

But more especially in the business of his future Estate and Salvation with God. And this is to be fought for here in this life, as much as may be, according to our utmost capacity in the revelations of God, concerning this matter.

That Blessedness which we have right and title to have, and a tenure to hold it by, we must needs also have assurance of, to the end we may wait for the possession of it through the Spirit which is given us by Faith.

—For we in or through the Spirit by Faith wait for the Hope of Righteousness. *Gal. 5. 5.* The Jews quite contrary in or through the Flesh waited by works for the hope of Righteousness: That is, they fought for Justification by the works of the Law; which they could by no such means be assured of. Because without Faith it is impossible to please God: For when they went about to establish their own Righteousness, they came short of the Righteousness of God.

That therefore which is our Right or Due from God by our Justification through Faith, we may be assured of from God, because it is his promise, and all his promises are sure. For,

S E C T. I.

1. The nature of a Promise is to give a present Right, to him that accepts it. *Promises.*

2. The work of a Promise from a sure person is to beget an assured hope of possession.

God and good Men never fail of their promises, to give every one their Dues.

We know what things by God's gracious promise we ought to have and hold by.

We know what things by God's holy Precepts we ought to do, and continue in.

We know these things are promised, and commanded, and confirmed in God's Testament, by God's Oath, by *Christ's* death, by God's Spirit; and therefore they are settled upon us by the publick Faith of God, and our publick Faith in God.

There is a Private Faith, and there is a Publick Faith; and therefore there is a Private Assurance, and a Publick Assurance.

S E C T. II.

1. A private Faith in a private person is but a weak security.

Private Faith;

1. Because of mortality; private persons that promise though they intend to perform, and be able to perform, yet they may die before they perform their promise, and must die at last, and may be disabled before they die, that they cannot perform it: And though they do live, and be able to perform and do perform, yet they cannot live ever to maintain nor protect them, to whom they have promised and performed.

2. Because of unfaithfulness of private persons, they are but weak at the best, though never so faithful, but few are true amongst them.

3. Because of inability. They may be honest, and yet not able; and so all hope and dependance upon them faints, though they cannot help it. But,

S E C T. III.

2. A Publick Faith in a publick person or persons, is strong Security. *Publick Faith;*

1. Be-

1. Because of immortality. Princes States, Kingdoms, &c. are immortal. Such Persons and Corporations never die: That is, they are not presumed to die, or if they do, not so soon as others.

2. Because of Faithfulness. Publick persons, and Bodies Ecclesiastical and Civil, are very sure and faithful. Hence *Fides Romana*, the Roman Faith, was such a Rock, and so Sacred an *Asylum*, that other poor Nations having by League sheltered themselves under their protection, counted themselves sure upon their Publick Faith, which give them their due, they did highly stand upon, and would not violate.

3. Because of Ability. Publick Persons and States incorporated, are the greatest strength in the World, and most lasting.

To shew nothing is perfect in this World to secure our Faith in them; the greatest, and strongest, and richest, and wisest, and justest Corporations of Kingdoms, Empires and States: As of the *Egyptian*, *Babylonian*, *Persian*, *Median*, *Græcian*, *Roman*, &c. have breathed out their last, and lye in rubbish, and scarce the relique of their Glories are to be found.

Therefore we are taught to look up higher, to the Publick Faith of the Most High God immortal, faithful and Omnipotent, and there we may rest secure, and no where else.

Therefore by our Faith we have full Assurance of the hope of a glorious and Blessed immortality, by which we may draw near unto God with a holy boldness in the Spirit.

Faith is taken for a Credence, a Trust, an Acceptance, and a Covenant into and with God.

Gal. 3. 2.
Gal. 3. 14.
Eph. 1. 13.
Hebr. 11. 6.

The Spirit is a fruit of Faith, — *which we receive not by works, but by the hearing of Faith.* — *And the promise of the Spirit is through Faith,* — *And after we believed we were sealed with the Holy Spirit of promise.*

And the works of the Spirit have their acceptance from Faith, without which it is impossible to please God, which shews the two main differences between the Gospel and the Law.

1. Because the nature of Works under the Law is external, carnal, servile; but under the Gospel they are internal, spiritual and liberal.

2. Because the motives to the Works under the Law are bondage, fear and a curse; but under the Gospel, liberty, hope and a Blessing.

S E C T. IV.

The Spirit:

The Spirit is the Spirit of the hope of Righteousness; *i. e.* the Reward of Righteousness, or the Right of the inheritance to which we are justified, and of which we are assured by Faith, called Righteousness.

1. In respect of it self, because the substance of this Blessedness is Moral Righteousness, which is the principal thing in the nature of Blessedness, whereto the Accessories are eternity of Life, Joy and Glory.

2. In respect of us; because it is that inheritance whereto we are justified, and wherewith we shall be qualified to be really and perfectly righteous in eternal Life, Joy and Glory.

3. In respect of God; because our Justification thereto is not an act of God's Justice proceeding from his Law, but an act of his Righteousness or kindness, proceeding from his Grace and Gospel, whereby he gives us a present Right to future Blessedness, and an expectation, or Assurance thereof, that we should hope and patiently wait for it: Called therefore the *Hope laid up for us in Heaven.* — *The Hope of Glory, and Salvation, and Blessedness, to which we are made heirs.* — *A begetting to a lively Hope, to an inheritance incorruptible that fadeth not away, of which the Spirit is the Earnest, Seal and Witness.*

The

Col. 1. 5.
1 Th. 5. 8.
Tit. 3. 7.
1 Pet. 2. 3, 4.

The Reasons of Hope are:

1. Because every Inheritance is an expectation: The Institution of an Heir, preceding the Induction.

2. Because God hath commanded us to wait. Now, if God had never intented this inheritance for us, and promised it unto us by his Son *Jesus Christ*; he would never have bidden us to wait for it, nor have given us his Spirit as an earnest thereof before hand.

3. Because we have accepted it. Now, if it were never given nor accepted, we would not be such fools as to look for that, which either was never offered, or refused by us, when it was offered.

But now every Faithful Soul may justly look for that which is their due, from God or good Men, and they shall be sure to have it, if they faint not. For God and good Men will be sure never to fail of their promises. Heaven and Earth may fail, and shall fail; but not the least title of the word of God shall ever fail. God is faithful in promises and keeping Covenant for ever. His word is a more sure word than the Laws of the *Medes* and *Persians*, which are said not to alter; though both their Laws and Kingdoms are long since altered and gone. But God liveth ever to perform what he hath promised and sworn, who is Truth it self, and cannot lie.

Nothing therefore can hinder Assurance on God's part, but breach of Faith on our part.

None therefore can fail of their hopes but hypocrites, because they are unfaithful, in not keeping the Covenant made with God; therefore their hopes shall perish, and their expectation shall be cut off as the spiders web before him. They are fallen from Grace, and have disinherited and destroy'd themselves; but in God was and might have been their help.

S E C T. V.

Having therefore such a Hope and full Assurance of Faith, it is worth the Waiting, while to wait for the end of our Faith, and hope the Salvation of our Souls. It is good to wait upon God, and the patient expectation of the meek shall not perish for ever.

1. To wait in life: all the daies of my appointed time will I wait till my change come.

1. In prosperity for higher comforts, not to let out the stream of our desires to the ravishment of our Spirits, with the enjoyments of carnal things. So to be transformed and infatuated by them, as to neglect cleaving to nobler objects.

2. In adversity, for the exceeding great Reward, that will more than satisfy for all the sufferings of this life; so as not to rage, blaspheme or despair, because of the sharpness or continuance of any divine scourge. But to look beyond them all, at the price of the High Calling laid up for us. In our patience possessing our Souls, that Patience may have its perfect work in us to endure to the end.

2. To wait in death, for strength of Spirit to bear the agonies and terrors of that dismal encounter, and for victory to overcome that *Ultimum supplicium*, that last and worst of woes.

3. To wait after death.

1. For the recovery of the Body from dishonour and corruption, to Glory and Incorruption.

2. For

2. For the consolation of the Soul in the state of solitude and separation, by the society of other blessed Spirits, and of Just Men made perfect, and of the Visitations of Angels, and the irradiations from the most excellent Glory.

3. For the Re-union of Soul and Body, never to be separated more.

4. For fruition of Eternal Blessedness.

The CONTENTS.

Matter of Fact. Matter of Right. Matter of Witness. Spirit of Assurance. Ability. Sealed Earnest.

TITLE II.

Of the Grounds of Assurance.

1. **T**He first Ground that all the Assurance that is possible and convenient to be had in this life concerning our Salvation, is in matter of Fact procured for us, is,

S E C T. I.

Matter of Fact.

1. That *Christ* was in this World actually in the Flesh, and conversed openly with Men, taught them, wrought Miracles, died among them, and rose again, and was seen of them after his Resurrection.

2. That *Christ* was a Person sent from God, to preach and publish his last Will and Testament to all Mankind; and he began with the *Jews*, and sent his *Apostles* to the *Gentiles*, saying; *Go preach the Gospel to every Creature.* That this *Christ* was exactly fore-told by all the *Prophets*, and was testified to be the Son of God, by the voice of God from Heaven, saying; *I am well pleased, hear ye him:* And that he justified himself to be the Son of God, and the Author and Finisher of our Salvation, who was crucified through weakness, but lived by the power of God. And after he had died for our sins, rose again for our justification.

3. That *Christ* as a Law-giver propounded the purest Rules of Holiness, and the highest Rewards of happiness, introduced the most Spiritual worship that ever was manifested unto Mankind; that he put an everlasting period to *Moses's* Rites, and confounded the Wisdom of the World by the foolishness and weakness of God, which is wiser and stronger than the Wisdom and strength of the World: That he brake the Devil's power and malice, silenced the lying Oracles, and lay'd flat the strong holds of Sin and Satan to the ground: And set up his Kingdom against all Principalities and powers and Spiritual wickednesses in high places, and the gates of Hell shall never be able to prevail against it.

4. That

4. That Christ's Apostles saw and heard all that he did, spake and suffered; and the Glory of his Resurrection and Ascension, and testified to the World all these things which they had seen and heard, without all hope of Reward in this Life, against all discouragements of persecutions and deaths. And that the Spirit of God was so powerful in these illiterate and obscure Men, as to indue them with Wisdom and Understanding from on High, and with courage and resolution, to preach the Mysteries of the Kingdom of Heaven, and the enduring of the Cross, by mortification and self-denial, and renunciation of the World, in order thereunto: Things hard to be believed, done or suffered by Flesh and Blood; but mightily assured of, performed and endured by themselves and their Disciples, out-witting the Learning of *Athen's* and *Rome*, out-pleading the Orators, and over-coming the powerful oppositions of both, and of all others translated by their Gospel from the power of Darkness of Satan into the glorious Kingdom of the dear Son of God.

Thus the Ground of our Assurance sufficeth as to credence for matter of Fact.

S E C T. II.

2. The second Ground of all the Assurance, that is possible and convenient to be had in this Life concerning our Salvation, is in matter of Right, to the Promises of that Salvation so procured for us, is

1. Our consenting to the Promises delivered unto us,
2. Our accepting and free embracing them, as to our selves, drawing the right of those Promises unto us.
3. Our obedience or observation of them accordingly, preserving those Rights unto us.

All which is our Faith, whereby we are justified to all the Rights procured, purchased and published by our Saviour Jesus Christ: Thus living, and dying, and rising again, and sending of his Spirit, and ascending into Heaven, and offering himself to God as a Priest and Sacrifice, and sitting at the Right Hand of his Father, to rule over all, for us Men, and for our Salvation: That where he is thither he might bring us, who is thus gone before us to prepare a place for us.

This is great Assurance, and there can be no evidence, nor conveyance or settlement greater or more secure than this. The Word of God standing sure, and our reliance thereupon: We know we are the Sons of God. What saith Christ? -- *Verily verily I say unto you, he that heareth my word, Joh. 5. 13. and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto Life: — And I will raise him up at the last day. — He that believeth on the Son hath everlasting Life; Joh. 12. 44. (that is, right unto it) and he that believeth not the Son, shall not see Life, (but is condemned already) and the wrath of God abideth on him. — We know that we have passed from Death unto Life, because we love the Brethren. He that loveth not his Brother abideth in Death. — Even when we were 1 Joh. 3. 14. dead in sins hath he quickened us together with Christ, (by Grace ye are Eph. 2. 5, 6. all saved) and hath raised us up together, and made us to sit together in Heavenly places in Jesus Christ. That in ages to come he might shew the exceeding riches of his Grace in his kindness towards us through Jesus Christ. For by Grace ye are saved through Faith, and that not of our selves, it is the Gift of God.*

The method of this our Assurance is,

1. Hearing the Son.
2. Believing in him, and the Father that sent him.
3. Justification.
1. From Damnation and Death to Salvation and Life.
2. From Sin to Grace.
3. From Death in Sin to Life in Righteousness.
4. From Death for Sin to Life for Grace.
5. From Darknes to Light.
6. From Bondage to Liberty.

S E C T. III.

Matter of
Witness.

3. The third Ground for all the Assurance, that is possible and convenient to be had in this Life concerning our Salvation, is in matter of Witness or Earnest thereof, which is the Spirit of God.

Luc. 24. 38.
&c.

When Christ departed from his Disciples by leaving the World, he bid them not be troubled at his corporal absence, for he would send his Holy Spirit the Comforter, to abide with them; and so would be spiritually present with them all, all that should succeed them in the Faith, unto the end of the World. Therefore accordingly, when they were troubled exceedingly after his death, and doubted that he was not the *Messiah*, because he was dead and buried: And after his Resurrection, they were not fully satisfied, but strange thoughts arose in their hearts. He shew'd them his hands and his feet, that they might know that it was he himself, and bid them handle him and feel him, and look well upon him, for a Spirit cannot be seen, nor hath Flesh and Bones, as he had. And while they yet were not fully assured, doubting for joy and wonder, for their farther satisfaction, he took meat and did eat before them.

Joh. 20. 22.

And moreover, for the greater Assurance, he, by his Spirit opened their Understandings that they might understand the Scriptures, and gave them a Commission to preach the Gospel.

Luc. 24. 49.
&c.
Vid. Act. 1. 4.
&c.

And farther yet; He breathed on them, and said; Receive ye the Holy Ghost, whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained.

Act. 2. 1. &c.
Act. 1.

And last of all for the greatest assurance of all, he said; Behold I send the promise of my Father upon you: But tarry ye in the City of Jerusalem until ye be endued with power from on High. And he lift up his hands, and blessed them, and in their sight and of above five hundred Brethren together, he was carried up to Heaven. And then they were satisfied, and worshipped and returned to Jerusalem as Christ had commanded them, with great joy, and waited there for the performance of the Promise, which was performed upon the day of Pentecost, by the Mission of the Holy Ghost upon them, so as never was before.

Eph. 1. 13.

When therefore all the Assurances and Confirmations that could be given to Christ's Disciples, were given for their own instructions and satisfactions, in a miraculous and extraordinary superabundant manner: Then by their and their Disciples means, the same Assurance and Satisfaction in an ordinary, but sufficient, manner was given by the same Spirit to their Hearers and their Successors for ever; who were sealed, and to be sealed after they believed with the same Holy Spirit of promise: That the Blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through Faith: But a promise is received only by

by acceptance; for we have no other right to the thing promised but by accepting the promise thereof. And an acceptance of God's promise is Faith: Seeing then the Spirit is a promise of God, and God's promises are received by Faith; therefore also the Spirit is received by Faith.

So the Spirit by exalting our Native Spirit, exalteth also the faculties thereof; and so it exalteth our Faith into Knowledge, by making us to know that which before we did believe: And it exalteth our Faith into Assurance, for whereas our Faith was our right to Blessedness, firm and sure, the Spirit makes it more firm and more sure, by confirming and assuring that right which was in us before, and which also in some measure was firm and sound before.

Whence by the way we may take notice, That the Spirit is not the cause or means of our justifying, or of our right to Blessedness; for we are not justified because or by means of the Spirit; but contrarily our justifying or right to Blessedness, is the cause or means of the Spirit: For because or by means of our justifying, we receive the Spirit; so that the Spirit follows after our justifying or right to Blessedness, and goes before our possession of it, for it is that present Assurance, which God maketh unto us.

And the Reasons why the Spirit is our Assurance, are chiefly three.

Assurance.

1. Because the Spirit is an Ability in us to perform the condition of Blessedness.

Ability.

The Condition whereupon we are to possess Blessedness is Resipiscence, or Repentance; *i. e.* an after-wisdom, whereby we withdraw our love and affections from vanity and earthly things, to settle them upon Blessedness and things Heavenly. For thus runneth the Tenour of the New Testament; *Repent, for the Kingdom of Heaven is at hand*; *i. e.* Blessedness is at hand; as it was preached by *John the Baptist*, and by *Christ*.

Matth. 3. 2.

Matth. 4. 17.

Repentance then is the summary precept of the New Testament, and the precepts of a Testament are the conditions, upon which the Legacies or Promises are to be claimed and possessed.

Now if this Precept or Condition of the New Testament be impossible to be performed, it will thereupon follow that it is frustrated and void; because a Condition impossible to be performed, makes void the disposition whereunto it is adjoyned, which to say of the New Testament, is to derogate from the wisdom and goodness of God, who is the Testator, and from *Christ* the Mediator thereof.

But although the Condition of a Testament be yokes and burdens, (for it is not against reason that they should be so, seeing he who receiveth an excellent benefit, ought in reason to bear the burden thereto requisite) Yet that Condition, which is the burden and yoke of the New Testament, is so far from being impossible, that *Christ* pronounceth it easy and light.

—*For my yoke is easie, and my Burden is light.* And to make it the more easie and light unto us, God gives us his Holy Spirit, which is a supernatural ability, helping our infirmity for the performance of this Condition of Repentance, and an ability to perform the Condition of a Legacy or Promise doth mightily assure us of the thing devised. The Spirit therefore, which is an ability to perform the Condition of Blessedness, must needs be unto us an Assurance for Blessedness.

Matth. 11. 30.

2. The second Reason why the Spirit is our Assurance for Blessedness, is, because the Spirit is a Seal for our present right to Blessedness.

Seals

Unto Charters, Feoffments, Testaments, and other evidences made for

the conveyance of Rights, there is annexed a Seal for the more assurance of the deed; because the Seal is a witness to the Deed, and the principal witness thereunto, as the Feoffer or Testator acknowledgeth in the final clause, where he saith, *In witness whereof I have hereunto set my Hand and Seal.*

Now, the two Testaments of God, as in themselves they are different, so they have different Seals. For unto the Old Testament the Seal was Circumcision, which made an impression upon the flesh: For when God gave Abraham a right to the Land of Canaan, Abraham accepting it by his Faith, received Circumcision as a Seal for the right: — *And he received the sign of Circumcision, a Seal for the Righteousness (i. e. of the Right) of Faith, which (Right) he had yet being uncircumcised.* But unto the New Testament the Seal is the Holy Spirit, which makes an Impression upon the Native Spirit of Believers. For hence Believers after their believing are said to be sealed with the Holy Spirit of Promise. — *In whom after that ye believed, ye were sealed with the Holy Spirit of Promise.* And by the same Spirit they are sealed unto the day of Redemption: — *And grieve not the Holy Spirit of God by which ye are sealed unto the day of Redemption.* And God sets this Seal in witness of our Alliance with him as his Sons and Heirs: — *The Spirit it self beareth witness with our Spirit, that we are the Children of God; and if Children, then Heirs; Heirs of God, and Joint-heirs with Christ.*

And hence also it appears, that the Seal of the New Testament is so much better than that of the Old, by how much an Inspiration upon Man's Spirit is better than a Circumcision of the flesh? Seeing then the Spirit is a Seal of our present Right to Blessedness, therefore it is an Assurance unto us for Blessedness.

Earnest.

3. The third and last Reason why the Spirit is an Assurance for Blessedness, is because the Spirit is an Earnest for our future possession of Blessedness. Upon the Donation of a present Right, where there is not a present delivery of the thing given, as is done in all Promises, there the future possession of the thing is commonly assured by an Earnest, which is something given in hand for the present, instead of the thing to come, as a pledg or pawn for the future possession of it.

Gen. 38. 17, 18.

So when Judah had promised Tamar to send her a kid from the flock, he left in her hand his Signet, his Bracelet and his Staff, by way of Earnest or pledg until his delivery of the kid, where the Hebrew word for pledg, signifies an Earnest.

And so upon a Contract of future Marriage, a Ring or piece of gold is given by way of earnest to assure the future consummation of it.

2 Cor. 5. 5.

2 Cor. 122.

Eph. 1. 13.

In the New Testament God hath promised unto us the inheritance of Heavenly Blessedness, whereto by Faith we have a present right; but because we have not a present possession of that inheritance: Therefore God gives us his earnest to assure our future possession of that inheritance. And the earnest which he gives us is his Holy Spirit, whereby he worketh us for the possession thereof. — *Now, he that hath wrought us for the self same thing is God, who also hath given us the earnest of the Spirit.* And that very Spirit which is a Seal to our Spirit, is also an Earnest in our Hearts. — *Who hath also sealed us, and given the earnest of the Spirit in our hearts.* And that possession for which the Holy Spirit is both a Seal and an Earnest, is the Inheritance of Blessedness. — *In whom also after ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our Inheritance.*

And

And of that Inheritance, the Spirit is the Earnest until the possession be delivered unto us; for unto the words last cited, thus immediately followeth *eis ἀπολύτρωσιν τῆς μετεπίστεως*, i. e. unto the delivery of the possession, or as a Common Lawyer would read it, until the livery of seizon. Which being done, the Spirit shall cease being an Earnest, seeing the use of it shall be then extinguished.

Thus the Spirit is an Assurance for Blessedness, because it is an ability to perform the condition of it; a Seal for our present Right to it, and an Earnest for our future possession of it.

THE CONTENTS.

Names. Species.

TITLE III.

Of the Kinds of Assurances.

IN Scripture the Names importing the nature and kinds of Assurance, are Names these:

1. *ἡ πίστις*, — Faith is the substance of things hoped for. — We are made partakers of Christ, if we hold fast the beginning of our confidence: *τῆς ὑποστάσεως*, unto the end. — *Ἐν τῇ θεμελίῳ*, in fundamento, *ταύτης τῆς ὑποστάσεως*, in this confident boasting. Hebr. 11. 1.
Hebr. 3. 14.
2 Cor. 2. 4.
2. *ἡ ἀποδείξις*, Evidence, Proof, Judgment, Conviction. — The evidence of things not seen. Hebr. 11. 1.
3. *ἡ ἐμπιστοσύνη*, — In whom we have boldness and access with confidence by the Faith of him: — We have great boldness by the Faith which is in Christ Jesus. Eph. 3. 12.
1 Tim. 3. 13.
4. *ἡ ἐλπίς*, — If we hold fast the confidence, and the rejoicing of the Hope firm unto the end. — Let us come boldly to the Throne of Grace. — Beloved if our heart condemn us not, then have we confidence towards God. — Seeing we have such hope we use great plainness of Speech. Hebr. 3. 6.
Hebr. 4. 16.
1 Joh. 3. 21.
2 Cor. 3. 12.
5. *ἡ ἀνεκδοκία*, — In power, and in the Holy Ghost, and in much assurance. — Shew the same diligence to the full assurance of hope unto the end. — Let us draw near with a true heart, in full assurance of Faith. *ἡ πίστις ἡμῶν τῆς ἀνεκδοκίας*, Faith draws the heart to stricter communion with God, than all other rational acts can do. 1 Thef. 1. 5.
Hebr. 6. 11.
Hebr. 10. 12.
Eph.
6. *ἡ ἀρραβὼν*, — The Spirit is the Earnest of our Inheritance until the Redemption of the purchased possession. — He hath given us the earnest of the Spirit in our hearts. — Who hath also given unto us the earnest of the Spirit. Eph. 1. 14.
2 Cor. 1. 22.
2 Cor. 5. 5.
7. *ἡ σφραγίς*, — Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of your Redemption. — Who hath sealed us, and given us the earnest of his Holy Spirit. — In whom after ye believed, ye were sealed with the Holy Spirit of promise. Eph. 4. 30.
2 Cor. 1. 22.
Eph. 1. 13.

SECTION.

SECTION.

I crave leave to rank together all the *Species* of Assurances that I can think of: As,

Species.

1. Natural in matter of Being, the truth of Entiry and Existence, *in rerum natura*, in the world for things present; as that there is a state of Nature, and a state of Grace. A Temporal, a Spiritual and an Eternal condition; a Generation and a Regeneration, an Old Man and a New, an Old Creation and a New Creation.

2. Historical in matter of Faith, in story by relation of Authors worthy to be believed, Tradition universal from Age to Age, Records and Monuments; the beginning of all certitude for things past.

3. Prophetical in matter of Word, by inspiration for things to come, confirmed by Miracles, creating thereby a good Assurance.

4. Legal in matter of Right in Law, by Statutes positive and Rules Divine or Humane, to have and to hold things temporal or eternal, to which we may safely lay claim, and challenge as dues, by Sacred Constitution from Supreme powers, which cannot be denied.

5. Donative in matter of Grace, in Love, Bounty and Equity; to which also a just claim may be made, because offered by Free Grace, upon the meer good will and spontaneous motion of the Donor to the Donatary.

6. Testimonial in matter of Witness in credit, by the hand and seal of the Testator, or other Donor, and by the hands and seals of the Witnesses, Free-Men, and worthy to be believed.

7. Real in matter of Pledg in pawn, deposition, sequestration, caution, or other security, direct or collateral, personal or real in full satisfaction and satisfaction. Thus God hath given us *Christ*, and with him all things: Thus all things are ours, and we are *Christ's*, and *Christ* is God's. And God hath given us the Spirit of *Christ*, to be our Comforter and Assurance.

8. Logical in matter of Reason in proof by Discourse, inference, conclusion from necessary propositions, which no Man in his wits can deny, making Faith by demonstration.

9. Fiducial in matter of Hope, in trust, confidence and relyance upon the Power, Continuance, Fidelity and Love of a Benefactor.

10. Federal in matter of Covenant, Promise, Agreement, Oath or Contract, in claim, challenge and demand; to, and with, and from a private or publick person, or persons aggregated in one communion, which are accounted *Quasi-immortal*, unchangeable and *Omnipotent*.

11. Vital in matter of action, in labour and working by such a conversation and practice, as is a means proper and effectual to bring assuredly unto such correspondent ends, as a direct way leading to such a City or Country; which if follow'd, must necessarily bring the traveller thereunto.

Every one of these kinds of assurances, in one degree or other, at one time or other, joyntly or severally, sensibly or insensibly, have their several existences or operations in the heart of a Christian, creating a certitude or evidence of a higher, more certain and lasting Nature, than any other evidence whatsoever, that is attainable in this life, and can be inferior to none, but the fruition it self of the Beatifical vision.

Nemo negat salutem vitæ & Patriæ mutuo se inferre, & ad se invicem ordinari, ut de posteriori nemo sibi polliceretur, qui non de priori habet aliqualem certitudinem aliquoties: That is, He that hath the least security,

Title

Title or evidence for Heaven, here in this Life, cannot fail of the enjoyment of his Hopes in the Life to come. The certitude of the object and of the subject, and of the promise still continuing, the Faithful must needs be sure *De se, de Jure, & de Re*, of themselves, of their Right, and of the state of God. And now let any Man tell me what confidence or assurance a Soul can have of Heaven and Happiness, more than that which is here described? *Et erit mihi magnus Apollo!*

Let there be therefore a holy Faith, a holy Life, a Holy doctrine, a holy worship, a holy Hope, an holy patience, a holy experience, and there will be a holy confidence in Life and death, and to all Eternity. Wherefore give all diligence to make your calling and election sure; for if ye ^{2 Pet. 1. 10} do these things, ye shall never fall. An old MS. reads more, *Ἐνδοξασθε διὰ τῶν ἁγίων ὑμῶν ἔργων βεβαιὰ ὑμῶν τὸ μέγαλυνεν, καὶ ἡ ἀληθεία μὴ ὑποστῇ*; and the Latin much after that sort, saying that the Greek he used had *καλῶ*, not *μεγαλύνει*.

—By these exceeding great and precious promises, we are partakers of the ^{2 Pet. 1. 4. 5} Divine Nature, having escaped the corruption that is in the World through ^{ἡ γὰρ} lust. Besides all this giving all diligence to add to our Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly kindness, and to Brotherly kindness Charity. For if these things be in us, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. *Deus facit quod suum est, nos quoque quod nostrum est faciamus*: God hath done his part, and we must do ours; and then all is done.

This is to work out our Salvation with fear and trembling, and to strive to ^{Phil. 2. 12} enter in at the strait Gate. Thus he that seeketh findeth, he that asketh hath, and to him that knocketh is the gate opened. —Purge out there- ^{1 Cor. 5. 7} fore the old leaven, that ye may be a new lump as ye are unleavened, &c. If a Man therefore purge himself from these, he shall be a vessel unto honour; sanctified and meet for the Master's use, and prepared unto every good work. —Draw nigh unto God, and he will draw nigh unto you, cleanse your ^{2 Tim. 2. 21} hands ye sinners, and purifie your hearts ye double minded. —Put off con- ^{James 4. 8} cerning the former conversation the Old Man, which is corrupt, according to the deceitful lusts, and be ye renew'd in the Spirit of your mind; and that ye put on the New Man, which after God is created in Righteousness and true Holiness. —For it is God that worketh in you, both to will, and to do of his good pleasure.

The

The CONTENTS.

Doctrine of Masses. Of no Salvation without the Pale of the Church. Of lying still in sin. Imputed Righteousness. Collections. Cautions. Obstructions. Rules. Election.

TITLE IV.

Of the abuse of Assurance.

THe Doctrine of Assurance is of great concernment, but hath been strangely handled by the School-Men and Casuists, so that we cannot by them know well what to make of it: And therefore I have been forced to go quite another way to work as well as I could.

Mart. Sifeng.

One saith, *Ex hoc uno Articulo, quantumvis minutus à plerisque putari queat, universus Papatus dependet.* From this one Article of Assurance, although it may seem inconsiderable, the whole Papacy takes his rise.

Mart. Luth.

Another saith, *Etiam si nihil præterea peccatum fuisset in Doctrinâ Pontificiâ, quàm quòd docuerunt nos debere vagari & fluctuare, ambigentes & dubios de remissione peccatorum, gratia Dei & salute nostrâ, justas tamen habemus causas cur ab Ecclesiâ infideli nos sejungeremus:* Although there had been no other cause of offence in the Church of Rome, than that they have taught us to wander, and toss to and fro in doubts and fears concerning Remission of sins, the Grace of God and our own Salvation, nevertheless we have just causes to separate from them.

Every one desires comfort, content and happiness here and hereafter, and if there be no assurance of any such thing, how can a Soul enjoy it self quietly?

Varro is said to reckon up two hundred eighty and eight opinions concerning *Summum Bonum*: But if it be so uncertain what it is, or how to come at it, where shall we fix? Such scepticks are all out of the way, they are become vain in their imaginations, and their foolish heart is darkened.

Without this Assurance *fluctuat Socrates Aconitum bibens, trepidat Adrianus ad mortis pallorem, alii æstuant, alii stupent, alii ululant sub calamitatibus & mortis dolore. Dum placide Stephanus, &c. obdormiunt sub tormentis, ut Ignatius optat & properat ad bestias, ut sit frumentum Domini; irridet Laurentius Tyrannum tortorem sub craticulâ, & Christiani tortoribus fortiores.* That is, without this Assurance *Socrates* trembles while the Cup of Hellebore was at his mouth, *Adrian* quakes at the ghastly countenance of Death, others rage and take on like mad Men, others are amazed and confounded, others howl and roar under their calamities and pangs of death, while *Stephen* and the Martyrs fall asleep peaceably under their tormentors hands. As *Ignatius* who hastened and longed to be ground by

by the teeth of wild Beasts; that he might be good Bread for God. *Laurence* derides the Tyrant and hang-man upon the gridiron, and undauntedly bids them turn him, and rost t'other side: So were the *Christians* more courageous than their Tormentors.

Most deplorable was the despair of *John de Cunis* the *Florentine* Physician, *Qui in extremis constitutus ita misere expiravit,*

Mox sciam an Anima sit immortalis:

That is, he being at the point of Death, did thus breath out his last breath;
I shall shortly know whether my Soul be immortal.

Likewise he, whosoever he was, that uttered such words as these,

O Animula blandula, tremula, vagula,

In quas Regiones, &c.

O poor Soul of mine! whither art thou bound all alone, naked, and frightened, &c.

Or he that said;

Dubius vixi, dubius morior, & quò vadam nescio:

I have lived doubtfully, and I die doubtful, and I know not what shall become of me.

Bellarmino reports of an Advocate; who in his last hour being exhorted to repent and believe with a constant mind, spake thus to God; *Ego, Domine, concupivi alloqui Te, non pro me, sed pro Conjuge meâ & Liberis meis: ego enim propero ad Inferos, neque est ut aliquid pro me agas:* *Bill. de Arte Mor.*

That is, Lord, I have a great desire to speak with thee at this time, not for my self, but for my poor wife and Children; for I know my doom, and accordingly am hastening as I am driven into Hell: And I can expect no help from thee. And this he expressed with a sedate mind, as one that was earnestly going a journey.

The example of *Francis Spira* is fearful, although there were not wanting some signs of hopes in him.

Alas! the *Church of Rome* is a sad Mother leading her Children in a Maze, affording them no assurance in Life or Death: *Ἐν τῷ πλῑνῳ*, for the most part, her Teachers deny the certainty of Salvation, unless it be to some choice and eminent Saints, and that not without a special Revelation. As for others they have but poor hopes.

Yet *Ambrosius Catharinus* and *Martin Eifengenus*, incline to the orthodox judgment; *Catharinus* and *Sotus* oppose one another, and *Vega* both.

The sense of the Council of *Trent* is versatile like the Oracles of *Apollo*. Some were for a revealed Assurance, some for no Assurance at all. Some confessed ingeniously their ignorance in the point.

S E C T. I.

1. The subtilty of maintaining this Doctrine of the uncertainty of Faith is contrived to uphold the Doctrine of *Masses, Dirges, Indulgences, Purgatory*, visiting of Saints Shrines, &c. such filthy gains as they daily make by such delusions, which otherwise would altogether come tumbling down headlong to the ruin of the Politick Church. *Doctrines of Masses, &c.*

One of them saith, I have many a time and often visited the sick, and them that have died, and no Man can say of me, but that after they had declared their repentance and Faith, I exhorted them with all diligence to have an undanted and certain confidence. He farther saith, That all the chiefest Divines of the World taught the same Doctrine ever since the *Apostles* daies: So say *Fisher of Rochester*, *Gropper*, the Divines of *Colen*, *Ruard* Dean of *M. Eifeng.*

Lovain, Castalins, Vega, &c. So forcible is the *Truth* that falls from the mouths and pens of those that unreasonably oppose it.

S E C T. II.

Doctrine of
no Salvation
without the
Pale of the
Church.

2. The subtilty of maintaining the Doctrine of the certainty of Faith, and absolute Assurance of eternal Justification, is invented to uphold, as the Doctrine of the *Romish Church*, no hope of salvation without the Pale of that Church, so to maintain the Doctrine of other Selected Churches of no hope of salvation without the narrow precincts of their several Conventicles. So that as the Great Vicar holds the Keyes of Heaven and Hell at his girdle, and hath all his Children at his beck; even so the Petty-Vicars pin their Election or Reprobation on their sleeves: And make their Subjects admire or fear their favours or frowns, and dare not stir or budge from them upon pain of eternal damnation. This Great and Lordly one over God's free People and Inheritance, makes them

1. Slaves in their Judgments to believe all that their Grand Superintendents magisterially dictate unto them, though it be never so absurd, painful and costly.

2. Slaves in their Persons, to ride go, or row, dig or toil in the Gallies or Mines like Beasts, or any other slavish and foolish actions, even to Planting and watering of a dry stick to try their obedience. To marry into what Families they please to enrich the Church or State.

3. Slaves in their Estates, to give all they have at or before their death, from their Parents, Children, or Kinsmen, Friends, to Strangers of their own Sect.

S E C T. III.

Doctrine of
lying still in
Sin.

3. The subtilty of this Doctrine of maintaining the Certainty of Faith and absolute Assurance of Eternal Justification, is invented by Satan, as his greatest stratagem to make him who is his vassal, and lives in sin to believe that he is the Child of God, and in the state of Grace; that he may commit sin, and not be the servant of sin, but have his share in *Christ*.

An Assurance without a Warrant from the Spirit, subscribed with the hands of Flesh and Bloud. Perfection we would learn, and pretend to attain it, without ever learning to attain it, by working it out with fear and trembling, and making our Calling and Election sure. Freedom we like, but not to be restrained by the Laws of *Christ*, which makes perfect Freedom. Assurance we build upon, but never build up our Assurance.

S E C T. IV.

Imputed
Righteous-
ness.

We dare to talk of the imputed Righteousness of *Christ*, while we have no real Righteousness of our own. Boast of God's Spirit and Grace, while we grieve the one, and turn the other into wantonness. This we call appearing clothed in our Elder Brother's Robes; or as *Jacob* did we may steal away his Blessing. Thus the Adulterer may say, I am chaste with *Christ's* chastity; the Drunkard, I am sober with *Christ's* temperance; the Covetous, I am poor with *Christ's* poverty; the Revenger, I forgive with *Christ's* charity: The irregenerate and voluptuous dead in trespasses and sins, I am born again, mortified, crucified, dead and buried in *Christ* and with *Christ*.

3^{to}.

Calvisius Sabinus fancied that he did every good work which his Ser-
vants

vants did. If they were Poets, Orators, Artificers, &c. he was all this: So we say, what *Christ* did, we do, what he suffered we suffer; though we never so much as do or suffer any thing like him: Therefore as *Seneca* said of that Grand *Opimato*r, I never saw a Man whose happiness did less become him: So may it well be said of these, who like Men clothed in Lions Skins, or Owls with the Feathers of other Birds. Their borrow'd Graces and Vizards do full ill become them, their gay apparel sits ill upon them.

We talk of applying the promises to our selves, which they may do that as enemies to the Cross of *Christ* never perform any one of them. The applying of the promises of *Christ* is not a speculative, but a practical thing, an act much rather of the Will than of the Understanding. If we keep God's word, the promises will apply themselves, when the Will of Man is subject to the Will of God. The Blessing of God will fall like dew from Heaven of it self. If we walk according to God's Rule, God's Grace Mercy and Peace shall be upon us, and upon the *Israel* of God. If we put on the Lord *Jesus Christ*, by imitation of his Righteousness, obedience and Love, in this his likeness he will own us, and approve of us.

S E C T. V.

1. We may not think uncharitably, that every one that is not of our Sect, though he be an honest Man and feareth God, is a Reprobate: by the same uncharitable Rule they may think the same of us, who differ just as much from us as we do from them, and are as confident of their being in the right, as we are of our being in the right. Collections.
Uncharita-
bleness.

2. We may not think, that our judgment of our own Estate, or our Enemies judgment of our Estate, shall be the rule by which God will proceed to judge, both us and them at the last day.

3. We may not think of our selves or others, that when we or they have honestly and constantly endeavoured after goodness, and come short of what is indeed perfection, therefore we shall be all rejected, and left under woful disappointments; God is not so hard a Master.

4. We may not think that every one that in heat of passion despairs, or makes away himself is lost for ever, or every Mad-man or Fool is damned: These have no Will, and therefore no sin for the time; and therefore cannot suffer justly for such actions, but for what they did while they were themselves, if ever they were so. If never, they are sufferers not Sinners; no shame to them, but for God's Glory.

5. We may not think that every one that boasts of his Assurance is sure, and of his Perfection is perfect: There is cause to suspect such most, who least suspect themselves.

6. The Cares and Loves of God, are not altogether without some fears and jealousies. *Pietas etiam tuta aliquando pertimescit*: Piety, though in a safe condition, is now and then fearful. The liberal Man mistrusteth his Bounty. The Believer his Unbelief: — *Lord I believe, help thou my unbelief*. If this be a fault, it is a safe one. Let him that standeth take heed, lest he fall: — *Be not high minded but fear*. Every Man hath not a Mansion in Heaven that pretendeth to it, nor is every Man shut out who doubteth of his evidence for Heaven. Diffidence is a character of a good Man, who would fain be better: Though he hath built up his Assurance as strong as he can, yet he thinketh himself not sure enough, but seeketh farther for Assurance, and fortifieth it with his fear and assiduous diligence

to make it stand fast for ever. The case of every one that uses desperate words is not desperate, if they proceed from distempers of Body or ignorance of Mind, and not from corrupt consciences. We may be bold to say; If real despair hath killed her thousands, Presumption hath slain her ten thousands. Despair is the Daughter of Sin and Darkness; but Presumption is the *ludibrium* of Hope: But holy confidence is the Genuine Off-spring of a pure conscience.

7. Neglect not the Grace of God, nor receive it in vain, nor turn it unto wantonness; nor sin that Grace may abound. But be vigilant and careful, and wisely fearful, *Fortis sæpè victus, cautus rarissime*. A strong Man over confident, oft falls; but a wary Man seldom.

S E C T. VI.

Proofs.

For a Close to leave my own Conceptions, I will lay most of the Scriptures together, concerning this point, and let the Reader try what I have said from them, or what he himself can gather out of them. And they are these,

- Eph. 4. 30.* — Grieve not the Holy Spirit of God by which ye are sealed unto the day of your Redemption. — And not only they, (that is the Creation) but our selves, which have the first fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit the redemption of our Bodies.
- Eph. 1. 14.* — The Spirit which is the earnest of our Inheritance, untill the Redemption of the purchased possession unto the praise of his glory.
- Ro. 8. 23.* — Ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba Father.
- Gal. 4. 5, 6.* — To redeem them that were under the Law, that we might receive the adoption of Sons; and because ye are Sons God hath sent forth the Spirit of his Son into our hearts, crying Abba Father.
- Joh. 1. 12.* — As many as have received him, to them gave he power to be called the Sons of God.
- 1 Joh. 4. 13.* — Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit.
- 1 Joh. 5. 16.* — If any Man sin a sin which is not unto death, he shall ask, and he shall give him life, for them that sin not unto death: There is a sin unto death, I do not say ye shall pray for it.
- Ro. 5. 1.* — Being justified by Faith, we have peace with God through Jesus Christ our Lord.
- Joh. 16. 22.* — I will see you again, and your heart shall rejoice, and your joy no Man taketh from you.
- 2 Cor. 1. 12.* — Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the Grace of God, we have had our conversation in the World.
- 1 Joh. 3. 21.* — Beloved, if our hearts condemn us not, then have we confidence towards God.
- 1 Joh. 16. 17.* — We have known and believed the love that God hath to us; God is Love, and he that dwelleth in Love dwelleth in God, and God in him.
- 1 Joh. 5. 15.* — And if we know that he hears us, whatsoever we ask, we know that we have the Petitions that we desired of him.
- Whatsoever ye ask the Father in my name, he will give it you.
- 2 Pet. 1. 10.* — The rather, Brethren, give diligence to make your Calling and Election sure. For if ye do these things ye shall never fall.

—Work

—Work out your Salvation with fear and trembling.

Pbil. 2. 12.

—Who shall lay any thing to the charge of God's Elect? it is God that justifieth, who is he that condemneth? it is Christ that died; yea, rather that is risen again, who is even at the Right hand of God, who also maketh intercession for us: Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine or nakedness, or peril or sword. —Nay, in all these things, we are more than Conquerors through him that loved us. For I am persuaded that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.

Ro. 8. 33, &c.

—Being persuaded that he that had promised was able also to perform.

Ro. 4. 21.

—Ye know that all things shall work together for good to them that love God, even to them who are the called according to his purpose.

Rom. 8. 28.

—We know that we have passed from death unto Life, because we love the Brethren; he that loveth not his Brother abideth in death. —Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the Brethren.

1 Joh. 3. 14.

—Verily, verily I say unto you, he that knoweth my Word, and believeth on him that sent me, hath everlasting Life, and shall not come into condemnation, but is passed from Death unto Life.

Joh. 5. 23.

—The Lord is my shepherd, I shall not want; he maketh me to lie down in green pastures, &c.

Ps. 23. 1, &c.

—In thee, O Lord, do I put my trust, let me never be ashamed, &c.

Ps. 31. 1.

—He that believeth shall not be ashamed, &c.

—The hopes of the Hypocrites shall perish.

—The patient expectation of the meek shall not perish for ever.

—Examine your selves, whether ye be in the Faith, prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates?

2 Cor. 13. 5.

—According as he hath chosen us in him, before the foundations of the world, that we should be holy and without blame before him in Love.

Eph. 1. 4.

—He that believeth shall be saved, he that believeth not shall be damned.

—He that hath the Son hath Life; he that hath not the Son hath not Life.

—Who through Faith subdued Kingdoms, wrought Righteousness, obtained the promises. —of whom the world was not worthy, all these having obtained a good report through Faith, received not the promises, God having provided some better thing for us that they without us should not be made perfect. —But now they desire a better Country, that is, an Heavenly; wherefore God is not ashamed to be called their God. For he hath prepared for them a City.

Hebr. 11. 33.

Verf. 16.

—Let us therefore fear, lest a promise being left us of entering into his rest, any of you should come short of it.

Heb. 4. 1.

—Wherefore we receive a Kingdom which cannot be moved, let us have Grace whereby we may serve God acceptably, with reverence, and Godly Fear.

Heb. 12. 28.

—Well: Because of unbelief they were broke off, and thou standest by Faith; be not high minded, but fear.

Ro. 11. 20.

—If he call on the Father who without respect of persons judgeth according to every Man's work, pass the time of your sojourning here in fear.

1 Pet. 1. 17.

—That they may see your chaste conversation coupled with fear.

1 Pet. 3. 2.

—Be thou Faithful unto the end, and I will give thee a Crown of Life.

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- 2 Tim. 4. 7. *---I have fought a good fight, I have finished my course, I have kept the Faith, henceforth is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me at that day; and not to me only, but to them also which love his appearing.*
- Phil. 2. 11, 12. *---Work out your own Salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure.*
- Prov. 20. 9. *---Who can say, I have made my heart clean; I am pure from sin?*
- Eccles. 9. 1. *---The Righteous and the Wise, and their works are in the hand of God, No Man knoweth either love or hatred by all that is before them, &c.*
- Prov. 28. 14. *---Happy is the Man that feareth alwaies.*

S E C T. VII.

Cautions: For a Close, I add some few Cautions:

1. Take heed of falling.
2. Neglect not the use of means.
3. Be humble, and boast not. The proud *Pharisee* was condemned, the poor *Publican* went away justified.
4. Be honest and keep Covenant with God by Faith, love to God, justice to all, mercy to the poor.
5. Trust not to outward Righteousness in all these, but in the inward Righteousness of the heart by Faith, in purity of Doctrine, and worship of God.

S E C T. VIII.

Obstructions: The Obstructions of our Assurance are,

1. Living in known sins. *---If our hearts condemn us, we can have no confidence. ---If thou dost well thou shalt be accepted, but if thou dost not well sin lies at the door. ---What peace can there be, so long as whoredoms and witchcrafts are so many? ---Wicked Men are like the troubled Sea, whose waters cast out mire and dirt. ---There is no peace, saith my God, unto the wicked.*
2. Confident groundless Hopes; beget Security and profaneness.

S E C T. IX.

Last of all, some Rules may be these:

Rules:

1. There are degrees of Assurance more or less, at one time or other.
2. There is perhaps no absolute Assurance without all doubts or Conditions.
3. No infallible assurance of our Assurance, by Revelation or Miracle, or otherwise Demonstrative to Sense.
4. Absolute Assurance, not absolutely necessary to Salvation.
5. Assurance is for the Being not for the perfectly well-being of a *Christian*.
6. No Absolute Innocence or perfection in this Life. *---Who can say, I have made my heart clean; I am innocent from all offence?*
7. No trust to Prosperity or Success. *---The Righteous and the Wise and their works are in the hands of God, and who knoweth either love and hatred by all that is before him? ---Happy is the Man that feareth alwaies.*

Eccles. 9. 11.

More I will not venture to say: This Assurance that we have is sufficient. We have a Calling, and an Election from God for our Salvation: All we have to do is to work out this our Salvation, with fear and trembling, and to make our Calling and Election sure.

This

This is the greatest Assurance that can be expected, and it is enough. But if we depend upon absolute Election from all Eternity, and that of so very small and inconsiderable a number. It is impossible to derive any comfort to our Souls from thence. For still we may justly fear, Election we are not of the number of those few, and if we be, we are sure, do what we will, but it is very unlikely: And if we be not, we are utterly lost, do what we can, and it is very likely. And if our fancy run upon it that we are reprobates, it cannot be satisfied to the contrary, little hopes can be expected where there are so very few: In vain they bid us believe, that can never believe except we be decreed to believe. But if all be called, as they are, then all may be chosen, as they are not, because they obey not the call; and if all may be chosen, then there is hopes for all. And God is thereby justified, and our destruction is from our selves, and every mouth will be stopped. If any body can inform me farther upon this point, and teach me how to satisfy my self or others about it better, I shall be glad to learn. I am no Dictator to my self or others, but humbly what I have learned from the Scriptures, I commend to my self and others, to comfort and settle me and them in all conditions, especially in the hour of death; that we may live and die hopefully in the Mercies of God through *Jesus Christ* our Lord. And through the tender Mercies of our God we may be sure that we shall never miscarry. *Amen.*

The



The Sixth BOOK
OF
TENURES.

The CONTENTS.

Transition. Estates. Allodium. Lordship. Model from the Goths. Etymology. Crown Lands. Caution. Apology.

TITLE I.

Of Allodium.

Transition

Estates.



HE dispositions of God, by Testamentary Covenant do
justifie Men to a Divine Estate of Blessedness by Faith.

Estates are either *Allodium* or absolute, or *Feudum* or
Conditional.

SECT. I.

Allodium

There is nothing properly Allodial to any person but God. He hath
all the praise and thanks due to him from all persons for all things.

All other Estates are Feudal properly.

Supreme Powers amongst Men are Quasi-Gods, and their Estates Quasi-
Allodial.

Faith is properly in all that hold of God.

None but the Godly have Faith properly.

Faith is God's due from all Men.

Sove-

Sovereigns only have Right in *Allodium*.

Subjects or Faithful only have right to a Fee, because Fidelity is the substance of a Fee.

All hold of Grace; They that acknowledg not this Tenure are ungracious, Usurpers, Rebels, Revolters.

We all hold as Beneficiaries to Sovereign Princes, and they are Beneficiaries to God.

The Persons that are owners and possessors of *Allodium* are Lords, that have absolute Signorie, Domination, Rule, Puissance and sole power, to use, bestow, order or employ persons, or things.

The things that are owned and possessed in *Allodium* are Persons, Lands or other Goods.

These Persons and things that are thus Allodial, are absolute; independent, the rest conditional and subordinate, according to the principles of the Feudal Law.

By the Civil Law Propriety and Lordship absolute is publick to use or dispose of, only as the exigencies and necessities of the Common-wealth shall require, and then to leave them or what is left of them, to the private owners under them, which have private Lordship or Propriety otherwise Allodial, to dispose of as they please, according to Law.

This Publick Lordship is called *ἡγεμονία, ἀρχή, imperium, Majestas*, Principality, Sovereignty, Absolute Domination.

Private is called *Δικαιοσύνη*, Dominion.

Hence Lawyers express themselves as well as they can; *Ad Caesarem potestas omnium pertinet, ad singulos proprietates: Caesar omnia imperio possidet, singuli Dominio*: The power of all things belongs unto Caesar, the propriety to every Subject: Caesar possesseth all things by Command, the rest by Dominion.

Private Dominion is at the discretion of every one to do withal as they please, unless restrained by Laws.

And so *Quilibet est arbiter & moderator Rei suae; i. e.* Every one is the Disposer and Governour of his own goods.

Publick Domination consists in *Jure publico*; to tax and command every one in *subsidium Belli*; *i. e.* To command Men, Beasts, Arms, Waggon, Houses, Lands, Bridges, High-waies, Churches, Schools, Hospitals, Walls, &c. to use even to wasting and consumption, in cases of necessity to preserve the whole.

As Pilots and Masters throw Merchants and Passengers goods overboard, and command all Persons to labour in a storm to save the Ship.

The Eastern Monarchs of the World, had this absolute Supremacy in their sole Persons. The Roman Kings had the same.

The Roman People, after they had expelled their King, kept this absolute Liberty and Majesty to themselves, which they called *Jus vite & mortis, Jus Imperii, Jus Libertatis, Jus Quiritium, Mancipium*; *i. e.* Supreme Domination in the Republick, over Persons and Goods in all their Provinces: and this Majesty, they say, was in the Body of the People collectively, if we can imagine it so to be, for every one to be absolute, to rule and obey themselves. But truly and properly the *Tribunes* only were the Absolute Men, and the rest boasting of the Freedom which they had not. They called themselves *Cives, Sui Mancipii*: And those that were in the Provinces were in *Mancipio Reipublicae, Mancipio, Manu capta*; and their Goods *Res Mancipii*.

Census, or Taxe was the mark of publick Domination; as Propriety of private Demaine. Hence *Tributa*, *Census*; and they that pay'd them were called *Tributarii Censiti*, *Ascriptitii*, *Coloni*, *Gleba addicti*, *Gens de mort-main*, i. e. *Mortua potestatis*, *Gens de poir*, i. e. *aliena Potestatis*, *Demiserfs*, *Gens de Suite*, or *Serf de suite*, constrained to stay in the Territory, or else were pursued as fugitives.

S E C T. II.

The Original of Lordships was.

Lordship.

1. Fathers, that were Lords of all both Children and goods.
2. Conquerors, that were Lords of all Persons and things *Jure Belli*, or *Jure Allodii*.

All the Lands in a Military Kingdom were the Conquerors, the Conqueror kept some of the Lands and Goods in his own demaine: the rest he distributed to his Chieftains, according to his own love, or their merit; reserving the *Optimum jus*, the direct and perfect Dominion to himself.

A Province to a *Duke*.

A Frontier to a *Marquess*.

A Ville with its Territory to a *Count*.

Castles and Villages to *Barons*.

These they possessed *Jure precario*, *benè segerentibus durante Domini beneplacito, an utile Dominium*.

Thus the Prince gives his Captains a Title of Fee to use and enjoy Lands, to do justice and service, in Peace and War. *Justinian* in his *Novels* calls them *exsolis*. The antient Clienteles allude somewhat unto them.

S E C T. III.

An Invention a little hinted at and begun by the *Romans*, woofe Emperours to assure their Frontiers, gave those Lands that were upon their Marches or Borders, to their Captains and Souldiers, as a Benefice, to hold and use *durante Militia*, *ut attentius militarent, propria jura defendentes*. See the 11th Book of the Code, *De Fundis Limtrophis*.

Model from
the Goths.

But this Model and Platform was clearly finished and perfected by the *Goths* and *Vandales*, &c. whom we commonly style *Lombards*; and such Dispositions were by them called *Feoda*, *Feuda*, *Fiefs*, or *Fees*.

The Captains held in fee to the Prince, their Title *Vassals*, the Chief, *Valvasours*, that held in Frank-fee.

The Souldiers held in fee to their Captains, their Title *Soldats* from their Pay.

The Natural Inhabitants hold for Labourage, not fee, are not suffer'd to have the use of Arms, their Title *Censiti*, or *Tributarii*.

The Chief Feudataries were called *Capitanei Regis aut Regni*; they had *Feuda Nobiliora*, *Dignitates*, *Feudales* Offices to execute publick Power; but no propriety or Sovereignty as Princes, they had *usu*, not *dominio*, use not Possession.

Thus Lordship and Domination is

1. Over things, I am Lord of the things I possess, they are my goods, they serve me.

2. Over Persons, I am Lord over the Persons I possess, they are my Vassals, they serve me.

Quadam Res retinent pristinam libertatem, quam Domini in primâ rerum divisione habuerunt, ut sint solius Domini, Allodiales dicta. Alia per Homagia aut Censuum præstationem, aliam quoque quam possidentem ostendant Quasi-dominum; illa Feuda, ista Censuales, & Emphyteuticaria & Superficiaria dicta.

That

That is, Some things retain their antient Liberty, which their owners had in the first division of things, that they should be the owners own, called therefore Allodial things. Other things by Homages, or Payments of Taxes, declared another besides the owner, to be the *Quasi Lord* or owner of them; those were called *Fiefs*, and these, *Censual*, *Emphyteuciary* and *Superficiary*.

Qui prædia optimo jure possidet, i. e. Qui plenam habet absolutamque proprietatem, & integrum Dominium directum censetur habere. Francum Allodium extra mancipium servitutemque dominicam positum: i. e. He that possesseth any thing by the best right, that is, who hath full and absolute propriety in a thing, he is reckon'd to have an entire Dominion placed beyond the bounds of all Service by Seisure, or other way of getting power into our Hands.

Allodium à Laudemii dictum. Qui hoc possident laudare neminem Auctorem tenentur, Dominum soli nec patronum, i. e. nullius in fide sunt, sed alii sunt in fide eorum; Ergo Allodium dicitur Infeudatum: That is, Allodium is so called from Alode, or sine laude. Etymology.

And they that possess such Lands are not obliged to thank any Man for them, as being their Benefactor, Lord or Patron of them. That is to say, They are in obligation of Faith to no Man, but others that hold under them are bound in Faith to them. And therefore that *Allodium* Land is said to be infeudated, or given in fee.

This *Allodium* is an hereditary Estate, which as my own, I may sell, give away, or otherwise convey as I shall please, without the Licence of any Man whatsoever.

So things are had, and held either by our own proper and entire right as *Allodium*, or by the right of Benefice of another as a *Fendum*, or by the right of Libel or Copy, when a thing is past away for a certain summe, but not for ever, as a pure sale, but for a certain time, reserving every Year a Pension or Canon, which *Term* or time may be renew'd upon such conditions for ever.

All things are in their own Nature allodial, and might be acquired and kept justly by any Man; but now by customs introduced into Kingdoms, some Lands are held in fee upon courtesie and favour.

The Persons and things that Sovereign Princes do hold, they hold in absolute *Allodium* or Right in themselves, depending upon none: *Quasi Alode, or sine laude, cui nec gratia, nec merces, nec opera debetur*: No thanks, reward nor service is due for what they have to any Man. Crown Lands.

All the Lands in their Kingdoms are their own, but not in their own hands: These that are in their own hands they call Crown Lands, (though the rest are so) because they are reserved by them for their own honour and maintenance; the rest in the hands of Subjects own service, as the Subjects themselves to the King, of whom all hold, and he holds of none.

The *Allodium* of the Prince is Life, the Sea; as all Waters flow from the Sea, so they return to the Sea again. So do Feuds come from the Prince, and return to him again.

In summo gradu positus habens Allodium, dat Fendum: He that is in the highest degree having *Allodium*, bestows Fees.

The Emperour is the highest Lord of the Estates of Lands, Rights and Persons: Under him are Lords Intermedial.

S E C T. III.

To avoid all Ambiguities and Amphibologies in *Terms*, I declare, That *Cautio* the *Habent* is one thing, and the *Tenent* another in some sense, and in some

sense also they are both one. The *habent* is an Absolute owner and possessor of goods, and the same person is also the *tenent* of the same goods: but in ordinary acception the *habent* is taken for the Lord, and the *tenent* for the Holder under him; the one in his own Right and the other in another Mans: The one the *habent* and *tenent* of his own goods, the other the usufructuary and occupier of another Man's goods.

Whereas therefore I speak of Tenures, I mean by an absolute *Alodium*, a Tenure in and from a Mans own self, without acknowledgment of Right or Duty to any Man. And by a Conditional *Feudum*, I mean a Tenure from another Man, with acknowledgment of Right, and subjection in and to another Man. And so by this distinction, the Discourse may pass clear without any interfering at all, which I propound as my true meaning in all that I have said, or shall say upon this subject in this Book, and in this whole Volume: And so by the Favour of the Learned and candid Reader, I go on, after I have cast in but one corn of Salt to season this large Allegory of *Alodium* and *Feudum*, as they are apply'd to the Estate of God, and of his Church and Kingdom.

If all Estates were independent, what Society? If all Persons were independent, what rule could there be? What is God but independent? What's a King but independent, from all but God? What are Subjects but such whose Persons and Estates depend upon God and the King?

They that would be independent would have their Persons, Actions and their Estates to be their own, so as none to be Lords over them.

But the cause is otherwise, and, God be thank'd, we are not our own, and our Persons, actions and Estates are not our own, but all for the glory of God and the King, and for the good of the Church and all Mankind.

It is certainly the best condition for us to stand in Relation and Dependency to God and the King. But the proud hearts of the Sons of Men would have it otherwise, if they could; and this Spirit raises up all the rebellions in the World. Because we would be gods to our selves, and kings to our selves, and priests to our selves, and so destroy our selves, if we had our wills.

Let God therefore, as he is, be the Absolute Liege Lord of the World, his allodial Estate.

Let Kings, as they are, be the *Quasi*-Absolute Liege Lords of the World, their *Quasi*-allodial Estate.

Let Subjects be, as they are, the Vassals and Tenants of their Liege Lords, their true Feudal Estate.

Apology:

The application of these Feudal Tenures, how close it may lye to the Tenure of Christ's Church and Kingdom, and how aptly it may describe the Nature of them both, I leave it only to the Learned to judge, especially the Lawyers, craving pardon for my boldness, in first proclaiming this maiden-fancy; hereby prescribing it to none, nor offering it at all for vulgar use, it being wholly beyond their reach. But the substance and moral of the Parable in plain words, I commend as useful to all, which is the chief of my intentions in this matter, if you will believe me.

The CONTENTS.

Name, Definition, Promise, Investiture, Felony.

TITLE II.

Of Feudum.

FEUDUM, *Fedum vel Feodum, vel Fideum, à Fed vel Fide, vel* The name.
Federe, est Beneficium, seu Fœdus unde Beneficiarius, vel Feudatarius dictus est Fidelis. A Fee is a Benefice or League granted or made upon Fidelity or Faith; from whence the Beneficiary or Feudatary is called Faithful or Loyal. *La Fede* Italicè, *Germanicè Fejd, Faid* Longobardicè, and *Fief Gallicè, Fee Anglicè.*

SECT. I.

Feudum est Beneficium ita datum ut Proprietas penes dantem remaneat, ususfructus ad Recipientem transeat & heredes suos fidem præstantes; Definition:
 that is, A Fee is a Benefice so granted, that the propriety remains with the giver, the Usufruct with the Receiver, and from him to his Heirs, upon the condition of the same Faith and Allegiance.

This Grant is made by the Lord or Patron freely, for pure love, without any consideration of Money, or other reward at all.

Feudum is a kind of *Clientele*, by which the Client puts himself and his heirs, under the protection of his Lord and Patron and his heirs for ever, to love and reverence him and his, and to defend him and all his in their lives, honours and fortunes; upon the performance of which conditions the Fee is sure to him and his heirs for ever: So was it not by the most ancient Customes, but the Feudatary was so absolutely in his Lord's power, that when he pleased he might take away the Fee that he had given him without rendering a reason.

The highest *Feudum*, is to the highest Liege Lords. This is for a man freely to put himself and all his family into the Clientele of his Liege-Lord against all other Lords whatsoever: and this he doth meerly for love, and binds himself by solemn Oath upon his knees to keep his faith and love to his Lord in all things,

So Love is the foundation of *Feudum*. This provokes the Patron to bounty, and the Client to love and service. If he despise his Lords love, or be any waies ungrateful, he is deprived of his Benefice.

So Faith is the form of *Feudum*. He that holds in Fee holds humbly, honestly, lovingly, serviceably in eternal obligation.

The Reasons why the Vassal should love his Lord, are,

1. Because he gives him all he hath.
2. Because he loves him and protects him.

The

The Fee is granted by the Lord meerly of Grace, and is grace, original grace, freely given *ex mero motu*.

The Vassal is justified by the Lord meerly of Grace; by the means of the Vassal's faith given to his Lord.

The Vassal and the Lord do afford mutual help and counsel to each other as friends.

In humane Feuds the Vassal only swears Fealty, but in divine the Lord himself swears. The Oath of God to *Abraham* was an oath of Fealty, for therein God swears to perform his Promises, *i. e.* to perform his Faith given to *Abraham*, to give him a right of Inheritance, Issue and Alliance, and now he swears to be true to him, and to be as good as his word. See here the faithfulness of God, and wonder at his graciousness: When the Lord swears fealty to his Homager, the God of heaven swears fealty to a Man of Dust; and when the same man was dissolved into dust, *God was not ashamed to be called his God, because he had prepared for him a City.*

In a Liege Fee the Tenant swears fidelity to his Lord *nullo excepto*, nor is any Repentance admitted for him to go back from his obedience sworn.

In other Feuds the Vassal may *resutare feudum & fidem datam rescindere*, and be judged by his Peers; but not in a Liege feud, but by the Prince only. Because in this Fee the Vassal principally obliges his own Person, and so his goods follow, by which it comes to pass that one cannot be a Liege Man to two Lords, for *no man can serve two Masters.*

Again, *Feudum* is a right in another man's Goods, that is, a right of *Usufruct*, which consists not in a man's own goods: And this Right is given to this end, that he that hath it should do service to the owner; for no man can serve himself.

This Tenure had its original from Law, and to create Law.

S E C T. II.

Promise.

The common waies of attaining a Fee are,

1. By Promise or Grant, *inter vivos*, by a bare Pact, or by a Contract upon Consideration, or Gratis, or else by a last Will or Testament.

S E C T. III.

Investiture.

2. By Investiture, or putting into possession, *Ut homo vestitur cum vestis induit, sic Jure vestitur in Re*: So a man that hath Right, is clothed with the Thing to which he hath Right.

The Investiture used to be Symbolical, by a Ring, Staff, or Spear, or by Word or Command; unless the Fee came by succession.

The Vassal used to pray for this Investiture Right, humbly and devoutly.

He must come in his proper person to be invested, and to swear fidelity to his Lord before the Peers of the Court, and kiss his Lord upon his knees, ungirt and unarm'd, and his head uncovered, holding up his hands between his Lords hands, kneeling between his Lords legs. This is his Homage, which, as often as he changeth his Lord, he must reiterate in these kind of words, *Domine vel Domina, ingredior vel in eo fidem & hominum vestrum, & me vestrum profiteor vassallum ratione ejus Loci vel Terra*

Terra, &c. quam accepi à te occasione, vel ob causam, &c. polliceor & juro nunc, & in posterum tibi servire adversus omnes, & implere capitula antea qua & nova fidelitatis; that is, Lord or Lady, I enter into faith and homage with you, and I profess my self to be your Vassal in respect of such Place, Land, &c. which I have received from you for such a consideration, &c. And I promise and swear now and for ever to serve you against all others, and to fulfil the old and new Articles of Fidelity.

In a word, all that is safe, honest, profitable, facile and possible to be done for the safety and honour of his Lord is promised and sworn by the Vassal, and ought to be performed by him, or else he makes himself unworthy to receive or hold any benefit.

And thus there is a very near Relation created, by this solemn homage, between the Lord and his Vassal.

The like whereunto and more solemn is seen in Baptism, wherein we engage to renounce the World, the Flesh, and the Devil, and to fight under Christs Banner against them, and to continue his faithful Souldiers and Servants unto our lives end.

In this Covenant there is a mutual obligation between both Parties; for the Lord that expects faith from his Vassal, is bound to perform his own faith to him again. *Nam quod quisque juris in alium statuit, eodem & ipse uti debet*, Look what Right a man hath ordained to another, the same ought he to use.

This Donation of Fee thus accepted by faith of the Receiver, is irrevocable during the faith of the Receiver; for, *Quod semel placuit illud amplius displicere non potest*, A free gift must stand, till a refutation or denial of the Fee. *Donativo cum sit contractus Nominatus, non licet penitere*: In a Donation, which is a Contract, there is no repentance or going back on the Donors part; as for the Receiver he may, to his shame and sorrow renounce his own Right, and repent of that act at his leisure; but as for gifts of God or Wise men, they are ἀμεταμέλητα, without repentance.

S E C T. IV.

The waies of loosing a Fee are,

1. *Felony*; a Lombardick word, for *Culpa*, a Fault, from the *Greek* Felony; *φίλονος* or *φίλονμα*, which signifies *Fraud*, *Deceit*, or *Imposture*. When the Servant deceives his Lord, and breaks his Oath, by doing those things which he ought not to do, and leaving undone those things which he ought to have done. Unless a just fear shall intervene, and then he is to be excused. This causes a Forfeiture, and is called *Refusatio Feudi*.

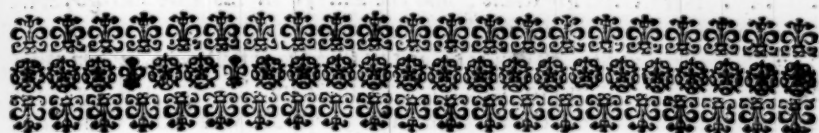
Many sorts of Felonies may be committed.

1. Against the Life of his Lord.
2. Against his Fame and Honour.
3. Against his Wife, or Children, or Kindred.
4. By denying Service.
5. By deteriorating his Fee, &c.
2. *Apertura Feudi*, i.e. by default of Issue of him to whom the first Fee was given, escheating to the Lord.

Customs prevail in Fees. *Maxime dominatur in Feudalibus consuetudines*: Customs introduced by long continued use among men, may be taken away by long continued desuetude, or disuse, or contrary use.

The Feudal Customs sprang from the Northern *Goths* and *Vandals*, into the Southern Kingdoms invaded by them, who settled most in *Lombardy*, where now, for want of a King, the Law labours hard for execution, more than in *France* or *England*, &c. where it is very copious, ingenious and profitable.

The



The Seventh BOOK

O.F

CHRIST'S Church and Kingdom.

The CONTENTS.

Transition. Feudal Customes. Feudal Kingdoms best. Goths and Vandals. Goths honest. Goths endowed the Church first with Lands and Lordships. Jus Feudale. Manners of Goths. Resemblances of a Feudal Kingdom. Blessedness. Cursedness. Church Militant. Church Triumphant. Tenure of Heaven conditional. Holding of God. Absolute Dominion. Feuds a middle Government. Christ sole Judge. Customes in a Feudal Kingdom. Excellency of a Feudal Government. Collections. Parables run not on all four. Tenure of Fealty the best. Absolute Election and Reprobation.

TITLE I.

Of a Feudal Kingdom.

AND now I would learn of any man that is wise and Transition.
free to judge, if any Government under heaven did ever
more resemble the Government of God, and of Christ
and his Church and Kingdom, than this Feudal Govern-
ment does. In which,

S E C T. I.

1. The King hath all the Lands in his own dominion.

R r r

Some

Feudal
Customs;

2. Some he keeps in his proper Demain, as his Crown-Lands to maintain his state and greatness, and the charge of his rule and governance, and all other Lands hold of him and his Crown.

3. Some he gives to the Church, as the *Lombards* first did, when they became Christians; and so the Clergy first became Lords, and by them were constituted one of the three Estates, which was more than ever *Constantine* did, or any other Christians.

4. Some he gives to his Marquesses, Dukes, Earls, Barons, &c.

5. The King hath all the Legislative Power in himself incommunicable.

6. The King hath all the Jurisdiction, which he communicates to his Magistrates, Lords and Judges, *Valvasones & Valvasini*, of several degrees. All these are *Feudataries*.

7. Those that had no Fees (called *Censiti*,) were the old Natives living in Villages, confined to till the ground. The Feudataries were called Tenants, the rest Residents, or Residents, as our Law calls them.

No Tenure makes more for the honour and safety of the Prince, or for the liberty and security of the Subject than this does.

No Subject can say, I am of my self; I thank no man for my Lands; I am beholding to no man, for all must thank the King. The Subject holds by the grace of the King, and the King only by the grace of God.

Princes and Subjects of old, *Jure Romano*, were obliged to each other for the Common good, but not in so strict a tie as this is, which they learned by the Examples of the *Longobardian* Kings, the first creatours of Dependence by Law, in granting out their Lands to their Subjects in Fee.

The old *Romans* and *Greeks* had something like unto this way, but not the same; as *Alexander* and *Cesar*, who let the marches of their conquered Kingdoms, *Capitaneis Ducibus*, calling those Lands *Limotrophi*, given to them only at first, afterward to them and their heirs, upon this account of policy, *Dicentes illos attentius militaturos si etiam sua jura defenderent*, Souldiers would fight with more courage in the defence of their own Rights.

I know not by what instinct (for I cannot tell how the *Lombards* in the latter times of the World should meerly stumble upon it) this Tenure came into the World, but I am sure when it did come it did much good therein, and was entertained by those Nations, that counted themselves far more wise, and learned, and pious than they.

SECT. II.

Feudal King-
dom the best.

It may be (without wrong to any other Institution) the *Longobardick* Rule, was the best that ever was or will be in the World.

1. One King and Lord of all.

2. One Faith and Obedience in all.

3. The King the Common Father.

4. The Subjects all his adopted Children.

5. The Estate all the Fathers for propriety; all the Childrens for profit.

6. For Order very comely; all the Members depending all alike upon the same Head.

7. For

7. For Strength ; they fortifie one another, and all are strengthened by their Head, and their Head by them.

8. For Peace ; they cannot fight one against another, nor all of them against their King, nor their King against them. The Subjects lose all if they stir in the least to make any disturbance. They cannot invade each other, for each hath his lot.

9. For Love ; they must love their Lord, and their Lord them, and they one another, or they are all nothing.

10. For Plenty ; they all labour to enrich themselves, and so the whole. No Taxes or odious burthens ; they enrich not their Lord at all, for all is his already : yet they have their benefits to themselves, but the honour only and dominion is his.

11. For Dependence ; they cannot be without their Lord, nor their Lord without them. They subsist by him, he by them.

12. For Obedience ; they come and go at the Princes beck, they do all he commands them.

13. For Covenant ; the King is in Covenant with his Subjects, and his Subjects with him.

14. For Honour ; the King honours the Subjects, and the Subjects him.

15. For Justice ; no robbery or oppression of the King or Subject in all this Kingdom. Every one enjoys his own Fee ; the same things to be had of the King, the same duties to be done by the Subjects.

16. For War ; *Omnia Feuda ad Militiæ subventionem & expeditionem inventa sunt*, All Fees are invented for help and expedition of Warfare.

S E C T. II.

This rare Invention and form of Government deserves thanks and praise, and hath its from understanding men. Witness the reception of their Customes, and adding others in imitation of them by the wisest Nations of the World ; and amongst them our own is not a little beholding to them, whose fundamental frame of Monarchy was contrived from those that had it derived unto them from the *Goths and Vandals* ; for such were the *Normans and Saxons*, from whom we and our Feudal Laws do spring, though the fountain be almost lost for want of Enquiry, and the waters troubled by Pride and Rebellion, which the Feudal Laws do most abhor and controul.

But why do I magnifie these *Goths and Vandals*, Heathens, ignorant and barbarous men. Can any good thing come out of the North ? Look to their Customes and Tenures. Peradventure some may say, They have exceeded all the Customes and Tenures that ever were in the World.

Neither are those Nations altogether to be despised, because they had not the systems of Arts and Sciences, according to the mode of *Athens and Rome*.

The Natural Rules of Justice and Honesty were well understood and practised by them, as appears by their Laws and Customes.

The *Indians* subdued by *Alexander*, when urged to swear Allegiance, returned answer, *That they would keep their Promises, and not swear and forswear as did the Greeks*. It is pity Learning should do any harm, nor does it by it self, but that which some call Ignorance is more honest without it.

And such were these *Goths* and *Vandals*, together with the *Hunns* and *Heruli*. Those frightful names and things, which broke into the Western world with such roaring and overwhelming Surges; it may be they were the scourge of God, yet wanted they not wit, nor manners, nor goodness for all that.

The Pride of the *Romans* was great, and these men did pull it down to some purpose, but never set up the like of their own.

While they were at home, they lived quietly and honestly; but when they came abroad into a fatter soil, they plaid mad pranks, as others that have higher thoughts, use to do.

When they ravished the *Roman* Empire, they committed cruel acts of Hostility, as wiser people used to do; but after they had settled their Conquests, and were conquered themselves by Christianity, they grew more honest, civil, zealous and bountiful than other Conquerors used to be.

Goths endowed the Church first with Lands and Lordships.

The Clergy of all men have most reason to speak well of them, for they honoured them, and built Churches, and endowed them with Lands and Lordships, so as never before.

Now, if ever, was the trial of those men, when they had possession of the honours and riches of the World. I pray what were the *Romans* in the height of their Glories and Majesties, but Monsters of Swinish, Goatish, and Wolfish tempers, strutting in all Luxurious wantonness, and wallowing in blood and gore? Did these despised People ever do so?

Jus Feudale.

The *Romans* were Heathens at first, and not over honest, yet their Laws were special good; and though their Empire be down, yet they are in full force and vigour to this day. The same is true of the *Lombards*, whose *Jus Feudale* comes up cheek by joll with the *Pandects* and Code, and are in force amongst all the learned Nations of the World; though their Empire be down also. These Laws of the *Ostrogoths*, *Westrogoths*, *Vandals* and *Longobards*, are plain and short as Laws should be, like the Laws of Fathers to their family, not contradictory to each other, of long duration, which declare plainly they were no fools.

Theodorick's Laws found more in *France* than *Theodosius*; many of them are taken into the Capitular of *Charles* the Great, and the Decrees of *Ivo*, and are the fountain of the Laws of *Spain*. But the Feudal Customes run through all Nations.

Manners of Goths.

Besides, their Manners were not so horrid as some would represent them to be. *Socrates* relates many of them to have been Martyrs. When *Alaricus* took *Rome*, they saved the lives and liberties of all that took Sanctuary, with the Churches and sacred Utenils, for which *St. Austin* and *Orosius* highly commend them, the like did *Totilas*. How was *Rome* saved, upon the Petition of the Bishop thereof, from being sacked, when it was in their power? And how they did behave themselves after their Conquests in *Italy*, appears plainly, in that no one City revolted of their own accord from the *Goths*, to the Captains of *Justinian*. And in *Africa* amongst the *Vandals* no Seditions arose, as did presently when the *Romans* prevailed.

Other Nations plaid mad pranks of Rebellion in their own Countries, so did not they, which is not a little to their honour, and to the honour of other Nations that are called Barbarous, and makes greatly to the shame and disgrace of the Impropriators of Gentility, Learning, and Civility,

lity, especially Christians. We do not find *Brutus's*, *Sylla's*, *Marinus's*, *Catlines*, nor such like Cattel amongst them.

O *Scanzia*, *Scanzia*! thou Beldame Mother of those elder brood of Giants that wasted *France*, *Italy*, *Sicily*, *Spain* and *Africa* with fire and sword, and of thy last spawn of like Monsters; 'Tis thou that didst rifle *Belgium Neustria*, called by them *Northmannia*, and all *France* (the Great *Charles* looking on) then *Scotland*, *Spain*, and last of all by *Normans's* Duke, our *England*. Thou wast the Rod of God, not cast, I hope, into the fire. Thy Simplicity when Heathen, and thy Piety when Christian, will rise up in judgment against the vapouring professors of Civility, Arts and Religion in the World, for their damnable hypocrisie! I beg the Candid Readers pardon for this charitable digression, and return to my Subject.

S E C T. III.

The Estate of God is certainly Blessedness, or the absolute enjoyment Blessedness, of all good things, God's *Allodium*.

God gives this Blessedness to his Sons and Servants:

1. To have it by Faith, Fee, Allegiance, Homage and Covenant, which is their Investiture.
2. To hold it by keeping their Faith in Love and Service, which is their Tenure, their Feudum.

Thus the Faithful are Gods Feudataries, fighting under Christs Banner against the World, the Flesh and the Devil, till they conquer and receive the Inheritance by Christs calling them thereunto, and saying, *Come ye blessed Children of my Father, receive the Kingdom prepared for you from the beginning of the World.*

The Fee then ceaseth and turns to *Allodium*.

S E C T. IV.

2. The Estate of the Devil is certainly Cursedness, or the absolute Cursedness, enjoyment of all Evil things. The Devils *Allodium*.

The Devil gives Cursedness to his Sons and Servants.

1. To have it by Faith, Fee, Allegiance, Homage and Covenant, which is their Investiture.
2. To hold it by keeping their Faith in love and service, which is their Tenure, their Feudum.

Thus the Unfaithful are the Devils Feudataries, fighting under his Banner against the Church, the Spirit, and Christ, till they be all conquered, and receive the Inheritance, *Go ye Cursed into everlasting fire prepared for the Devil and his Angels.*

1. All hold of God by right of Creation.
2. All hold of God by right of Redemption.
3. All have and hold of God, and must do so by right of Nature, whether they will or no.
4. All are capable to have and hold of God by right of Grace, not beside, without, or against their own will. *Nemo nisi animo & voluntate potest adire hereditatem.* None can inherit against their wills.

An inheritance of *Allodium* descends to an Heir by Nature and Law; An inheritance of *Feudum* falls to an Heir (as to his Ancestors) by Grace and Faith.

S E C T.

S E C T. V.

Church Militant.

1 Cor. 15. 25.

1. The state of the Church Militant, is the state of a Feudal Kingdom, Where Christ is the Liege Lord, and the Faithful are his Subjects.

Christ must Rule, till he hath put all his enemies under his feet; and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him: and deliver up the Kingdom to God the Father, that God may be all in all.

In the mean while the Faithful hold their Right, by fighting against the World, the Flesh, and the Devil. A Tenure devisable, temporal on Earth. The Kingdom of Grace is *Feudum*.

S E C T. VI.

Church Triumphant.

2. The state of the Church Triumphant is the state of an *Allodial* Kingdom, where all are Kings.

A Tenure indefeasible, eternal in heaven. No longer faith, but fruition.

Subjects all Kings, — *Fear not little flock, it is your Fathers pleasure to give you a Kingdom.* A kingdom of Saints, — *O thou King of Saints.* A kingdom of Priests.

The kingdom of Glory is *Allodium*.

God hath made Christ both Lord and King over all his Church; and all power is given unto him both in Heaven and Earth. *At his Name every knee must bow, both of things in heaven, and things in earth, and things under the earth. Let all the Angels of God worship him: Let the Kings of the earth kiss the Son, and fall down at his feet.*

Christs Kingdom is in Fee from his Father.

The Church holds in Fee under Christ.

All things are theirs, and they are Christs, and Christ is Gods, and God is all in all.

S E C T. VII.

Tenure of heaven Conditional.

The Tenures of the Church much resembles the Tenures of the World, which are conditional.

1. Upon Investiture of Homage by oath.

2. Upon Tenure by faith and love.

3. Upon payment of the Canon or Reserve of Rent, for acknowledgment of the Lords propriety.

4. Upon Melioration, or *Jure Emphyteuscos*.

5. Upon service in Peace or War, as the Lord shall require.

6. Upon Renovation, or renewing the right of Succession.

All which exactly correspond with,

1. Baptism an investiture of Homage vowed and promised.

2. Faith or Covenant with God performed.

3. Obedience, or Rent of acknowledgment of our Selves and our Estates, to Gods service and the Poores good.

4. Improvement of our Talent by trade and employment, in bettering our Spiritual estate.

5. Constant service to our great Lord in all conditions, whensoever he shall require.

6. Renewing our Oath, Homage, Faith and Allegiance in the holy Eucharist.

There

There is a Knights Tenure ; when the Lord requires the presence of his Tenant to serve him in warfare and battel abroad.

There is a Soccage Tenure ; when the Lord commandeth the presence of his Tenant to attend at the plough, and other husbandry at home.

There is a Rent of Mony, and a rent of Works, and a rent of Love.

S E C T. VIII.

The best Tenures are those that hold immediately of God : As

1. The Crown Lands, that hold of God for the service of Rule.

Holding of
God.

2. The Church Lands, which hold of God for the service of Worship.
So both Crown and Altar hold of God.

So no man hath any direct Estate in and from himself, but as Sons of God we have an Inheritance in Gavel kind, after the custom of the old *Germans* that made all Children alike. So we all inherit together, only mans Children have but each a part of the inheritance, but Gods have the whole to every one.

Res Domanii (as they speak) *uniuntur Dominio & alienari non possunt.* The Lords own proper Estate, which he hath reserved to himself, is united to the Lordship it self, and cannot be alienated from it, because none are absolute Lords but he. So Gods properties of Omniscience, Omnipotence, Omnipresence, Honour, Worship, &c. cannot be given to another, besides Christ, who is not another, but one with his Father, and his Father with him.

The nature of Man aspires to be as God, sole and absolute in their persons and estates as Kings, Gods to themselves. They that maintain their own Righteousness and Blessedness, to be due to them by their own merits, to depend upon none but their own worth, would be such : This was the old temptation, *Ye shall be as Gods knowing good and evil.*

But the Tenure of Feuds teaches us humility, to depend upon God for all, to be nothing in our selves, and to have nothing but what we have received ; of Grace altogether, not of Debt, therefore no *Allodium*, no boasting in the case. The littleness and nothingness of the Creature, advances the greatness and allness of the Creatour. It is our honour to honour God, our righteousness to acknowledge Gods righteousness, our riches to acknowledge Gods riches, our wisdom to acknowledge Gods wisdom ; and so God and Christ are made unto us all our righteousness, riches and wisdom. a Tenure of Grace.

I judge it the greatest badge of Sovereignty and Principality for the supream Monarch to be the sole Lord and Proprietary of all the Land and People therein, as well as the sole Commander of all.

And surely this Absolute Dominion is most like unto God ; and though those men, which we call *Barbarians*, brought this form of Rule and Right into the world, yet we are not to despise it, but look upon it as from God, and the greatest resemblance of Gods Power and Love, and the subjection of his Creatures that ever was.

Absolute
Dominion.

S E C T. IX.

A middle Government it was between the tyranny of the East, and the popularity of the West, and better than both. In this the Prince is most like unto God, and his Subjects to the Saints ; for if Subjects should have

Feuds a middle Govern-
ment.

Land

Land in *Allodium*, and owe no service for it, they should be no longer Subjects, but *quasi* Princes. But now they are Subjects and Beneficiaries, and their service is freedom, and honourable; only let Kings look to their Power, that they be no Tyrants, as God is not, but Fathers, as God is; and let Subjects look to their service, that they be no Rebels, as the Saints are not, but Children as the Saints are.

This is the constitution of Christs Church and Kingdom:

1. They are all Souldiers, so they must not be idle nor fearful, but all must watch and be ready upon all occasions to fight against the World, the Flesh and the Devil.

2. They must all love their Lord, Captain and King, and be at his call.

3. They must all love one another, and help one another as they fight together, and are partakers of the same grace together, and aim at the same glory.

S E C T. X.

Christ sole
Judge.

Of this Church and Kingdom Christ is the Head and Judge. As all things, so all power and all judgment are Christs. Christ is the Judge of the faith and allegiance of all that hold of him, and accordingly shall approve or condemn the Elect or Reprobate, admit or reject to or from the Inheritance, and that with all favour imaginable at the last day, as all good Judges do.

There is much talk of an infallible Head and Judge upon Earth; How can that be?

1. Who propoſeth the Articles of Faith and Allegiance to the Tenants, but their Lord?

2. Who judgeth whether these Articles be broken or kept by the Tenants, but their Lord?

3. Who punisheth the breach of them, or rewardeth the keeping of them, but their Lord?

4. Who adds or takes away, indulges, or dispenses with them, but their Lord?

Are not all Vassals in an equal condition in respect of Fee? For though some are in dignity more or less, yet all are alike dependent upon their Lord, and the Lord is alike Superintendent over all.

The representation of Christs Church and Kingdom may farther be described by these shadows of a Feudal kingdom.

S E C T. XI.

Customs in
a Feudal
Kingdom.

1. In a Feudal kingdom the King maintains every man; in all other kingdoms all Subjects are proprietaries to maintain themselves.

2. In a Feudal kingdom every mans Estate is the Kings, in other kingdoms every mans Estate is his own.

3. In a Feudal kingdom every Subject must love and serve his Prince, in other Kingdoms every Subject may be forced to serve and fear, but not to love his Prince.

4. In a Feudal kingdom every Subject must love his Prince or he cannot live, but in other kingdoms, the Subjects may hate their Prince and yet live.

5. In other kingdoms the Subjects may eat as good meat, and drink as good drink, and wear as good clothes as their Prince, and not care for him,

him, nor give him no thanks at all, because they live by him and under him, but not of him; but in a Feudal kingdom they have their portion allotted them, and they must thank their Lord for all, because they live by him, and under him, and of him.

6. In other kingdoms, Kings are glad to beg of their Subjects in their necessities for their Subjects good; but in this kingdom Subjects must beg of their Kings, for their Kings honour and their own good.

7. In other kingdoms Kings cannot live without their Subjects, in this Subjects cannot live without their Kings.

8. In other kingdoms, Kings make their Subjects fear them and serve them whether they will or no; but here Kings make their Subjects love them and serve them freely with a good will.

9. In other kingdoms Subjects con their Kings no thanks for what they have, they care as little for their Prince as their Prince careth for them; but in this they must be thankful and regardful, or else they must pack and be gone. A bold *Benjamite* dare blow a Trumpet, and proclaim to his fellow Subjects, *We have no part in David, neither have we inheritance in the Son of Jesse, Every man to his tents O Israel*; but the constitution of this Kingdom teacheth better manners.

10. In other kingdoms, every malepert Urchin may boast and say, *Virtute majorum meorum dives sum satis*, No thanks to my Prince, but to my Ancestors: But here, all is by the Grace of God and the King. *What hast thou which thou hast not received? and if thou hast received, why dost thou boast as if thou hadst not received it?* What is the King to me? say other Subjects; If he be a King I am a Lord, or so and so. Let him give me my due respect, and I will give him his, theres one for the other; They dare contest and be upon terms with him, they care no more for him than he cares for them. They see no reason but that every Lord may write himself I *N.N.* by the grace of God, Lord of such a Mannor, as well as the King (God bless him) I *N.N.* by the grace of God, King of such a Kingdom.

11. In other Kingdoms Subjects can easily rebel, and be too hard for him, as the Sons of *Zeruiab* and *Absalom* were too hard for *David*: But here Subjects cannot so easily rebel, for if they do they immediately forfeit all.

12. In other kingdoms Subjects will thrust in to make Laws; but here the Prince makes all the Laws.

13. In some kingdoms the People elect their King, but in this the King elects his People.

14. In some kingdoms, the King stipulates pitifully and below himself with his Subjects; but in this, the Subjects capitulate honourably with their King.

15. In other kingdoms, the King cannot subsist without his People; but in this the People cannot subsist without the King.

15. In some kingdoms, Kings rob and spoil their Subjects; but in this, Subjects are enriched by their Prince.

17. In other kingdoms, the King is defended by his Subjects; but in this, the Subjects are wholly defended by their King.

18. In other kingdoms, Subjects are half in half; but in this, the King is all in all.

19. In other kingdoms, the People are said to be greater than the King; but in this, the King is greater than the People.

20. In other kingdoms Kings impart their Sovereignty to their Deputies; but in this the King imparts no Sovereignty, but keeps all to himself. God is a jealous God, and will not give his honour to another. No Vicar General, no Vicegerent in this kind in the Church or Kingdom of Christ and of God.

21. In other kingdoms Kings are vastly cheated every day by their household Servants, Publicans, and all sorts of Officers; but here God cannot be cheated, he is not a man that he should be deluded.

22. In other kingdoms, Kings must be counselled by their Subjects; but here the Subjects are wholly advised by their Prince, and who hath been Gods Counsellor at any time, who doth all things according to the Counsel of his own will.

23. In other kingdoms, Subjects will dare to call their Kings to an account; but here the King will be sure to call all his Subjects to an account.

24. In other kingdoms, Subjects give gifts to their Kings; but here the King gives gifts to his Subjects.

25. In all other kingdoms, Kings never make their Subjects Kings; but here the King makes all his Subjects Kings, to reign under him, and together with him.

26. In all other Inheritances there can be but one Heir *in toto & in solido*; but here all are Heirs *in toto & in solido*. The Inheritance *ex Asse* being multiplied to all, without diminution to any.

27. In other kingdoms Kings may give to those that love them not, but hate them; but this King gives to none but those that love him. The Sons of men are rebellious, the Sons of God are all obedient every one of them.

28. In other kingdoms Subjects are all but Nominal; but in a Feudal kingdom (as Christs is all along here meant) Subjects are all real.

29. In other kingdoms, Subjects do what they list, and what is right in their own eyes; but in this, the King doth what pleaseth him both in heaven and earth.

30. To this King, his Feudal Subjects may truly say (so as no other can) All that is ours is thine, and all that is thine is ours, and we our selves are thine, and thou thy self art ours; yet thou art all things, and hast all things without us, but we are nothing, and have nothing without thee. Thy riches are ours, thy wisdom is ours, thy beauty, honour and glory is ours; but thine by property, but ours by grace and favour. — *All things are ours, and we are Christs, and Christ is Gods. — And if God hath given us Christ, how shall he not with him freely give us all things?*

By Faith and Love *we are in God, and God in us, one with Christ, and Christ one with us. For God is love, and he that loveth dwelleth in God and God in him.*

31. In other kingdoms, Kings swear to be faithful to their Subjects; but in a Feudal kingdom, Subjects only swear fidelity to their Kings.

Yet God himself vouchsafes to swear, — *By my self have I sworn, that I will never fail David.* And it is no waies improper for a Prince or Lord to swear to be faithful to his Subjects, as well as for Subjects to be faithful to their Lords. For Relatives are mutual.

32. In other kingdoms, Kings tax their Subjects to bear the charge of their Government; but in this, the King bears all the burthen, and the Subjects are at no charges at all. — *of his fullness we all receive, grace for grace.*

33. In other kingdoms, Tributes and taxes are oftentimes oppressions, and stir up Rebellion, or bring in Poverty ; but in this kingdom, all peace and plenty.

34. In a Feudal kingdom, there is but one supream Lord ; so in Gods kingdom.

35. There are many Intermedial Lords , but all Vassals to the supream Lord : so in Gods kingdom , *there are Gods many, and Lords many*, as Kings and Rulers ; but all Vassals to the same supream Lord. Yet they may not *Lord it over Gods Inheritance*, no more than Feudal Lords may Lord it over the Kings inheritance.

36. The Inheritance of the Fee is equal to all in Gods kingdom , yet not so in mans, for some have more in Fee, and some less.

37. The Inheritance of the Fee is conditional to all in Man's kingdom, so also in God's kingdom.

38. Some have gifts more than others in Gods kingdom, extrinsecal to their Inheritance of Fee, for the benefit of the Subjects. The Spirit of God divideth to every one his portion, some more, some less, to all some, as he pleases.

39. The way of Investiture is alike to all by Sacrament , or Oath of Fidelity and Homage. All holding in one and the same Faith and Love to one Lord.

40. No faith and love to any by Imputation , but inherent in every Subject for his Justification.

41. No faith and love descendeth to any by Inheritance, but is personal and individual in all. Every man being faithful and loving for himself, and God faithful and loving to all and for all.

42. All Fees alike in Nature, though of different degrees.

43. One Assurance for all alike.

44. One Judge of all men alike, Jesus Christ.

45. One Covenant for all obligation, equal to all.

To be no Owners or Proprietaries is a low estate. Christians are Quasi Owners, in Feudo, not in Allodio. Obj.

To be Tenants to a supream Owner is an honourable estate , which advances them to an indefeasible Tenure, and a *quasi* Propriety in heaven. Answ.

'Tis slavish to hold in Fee.

They are all Sons in this Tenure, therefore no slaves. They have Right to the Inheritance, therefore no slaves, who have right in nothing. To hold of Kings is honourable, to hold of the King of Kings much more honourable. Princes hold in *quasi Allodium*, but properly in Fee from God. Obj.
Answ.

S E C T. XII.

The nature and excellency of a Feudal Government, may plainly be discerned by what hath been observed thereof, and more by comparing it with the old *Roman* way of Rule. Excellency of a Feudal Government.

For, whereas by the *Roman* Law, all obligation between Prince and Subjects was upon the consideration of the Common good only ; after that the *Roman* Emperours had by the example of the *Longobardian* Kings granted their Lands in Fee, then a more strong tye was twisted between the Lords and their Vassals ; for the Benefices granted to those Vassals and their Families ; and instead of bare obedience, generally due from Subjects to their Superiors, love and fidelity was introduced by solemn Oath and Covenant, for the Vassals to perform all things which concerned the dignity, safety and profit of their Lords ; and to keep the Peace amongst

themselves, and to help one another, and altogether to serve their King.

Many other things different from the Civil Law were found out, as the Customes of *Millain* the most ancient, then the Laws made by the Emperours, *Lotharius*, *Frederick*, and others, by the advice of Bishops, Dukes and Marqueesses, Earls Palatine, Judges and other Nobles, in which, if any thing was wanting, they had recourse to the Civil Law for a supply, as is usual at this day; because, though the Civil Law is not of force to overcome Customes, yet the learned in those Laws, if a Case occur which is not contained in the custome of the Fee, may safely give counsel by the written Law.

After the expulsion of the *Longobardian* Kings, the Emperour was the supream Lord, with supream Legislation and Jurisdiction in all Causes. And to him Allegiance was due from all his Liege People, by which they were obliged for their Goods, Persons and Protection, to their supream Lord. Than which a better constitution never was, nor peradventure never will be made, for the resemblance and nearness which it hath to the government of God and of Christ.

S E C T. XIII.

Collections.

Observe, *kind Reader*, how the Tenure of Fees in a Feudal kingdom, is agreeable to the Tenure of Faith in the kingdom of Christ.

1. Because given by meer grace of the Donor.

The Receiver is a meer Beneficiary, and hath nothing to boast of.

2. Because the Donor hath the absolute propriety in himself:

1. The thing is his *Allodium*, he depends upon none.

2. The Rights, Jurisdictions and Priviledges are all his.

3. Because the Ufusufruct only is the Receivers.

4. Because he owes service, fidelity and love.

1. For the use of the things so given.

2. For the use of the Rights belonging to them.

Now where is glory, but in the Donor, whose Grace it is? Where is Merit? the Lord doth not thank the Vassal that serves him, he is rewarded for it; it is his duty, he holds his Fee upon it.

Note, that the Lord hath given the Fee, therefore he will not take it away without the fault of the Receiver. Note, that this is a noble way of giving.

1. To give the Use only, not the Dominion.

For this keeps up Sovereignty, and maintains obedience and acknowledgment, fear and love, duty and distance.

2. To give the Ufusufruct and all the profit, argues greatness, sufficiency, nobleness and liberality. God hath enough, he keeps the Title to himself, and gives the benefit to his Clients.

Fee-farm Rents, Canons for *Emphyteusis*, Pensions, Homages, are noble Tenures from Lords and Princes Ecclesiastical and Civil.

3. To give this upon condition of Service and Love, not to gratifie and enrich Rebels, nor meer slavish service, but loving duty and true fidelity.

This Christ learned, — *For though he were a Son, yet learned he obedience by the things which he suffered.* Salvation is from God, though we serve for it, as it is fit we should do.

To give to lazy, rebellious, unthankful Servants is not Royal nor Prince-like.

'Tis a wise as well as gracious way of Donation.

1. It

1. It keeps the Donors honour and grace.
2. It keeps the Donors duty, subjection and love.

The Honour is great in the Benefactor.

Nor is the service ignoble and base in the Client.

For a Prince to give is honourable.

For a Subject to serve a Prince is honourable, and for all our Lands and Honours we hold of him, much more honourable.

To serve the King of Kings is honourable, and for our Inheritance and Honours we hold of him, much more honourable.

That all should be the Kings is noble.

That the King should give all, excepting his Royalty, is noble.

That the benefit should be the Subjects, is noble.

That they should have them by faith, and hold them by love and service to their Benefactor, is noble.

That the King should give them in Fee, both lands and honours, and let them enjoy them though they love and serve him not for his grace is dishonourable, and no wise Donation.

That the King should force them to accept and hold them whether they will or no, is dishonourable.

That the King should force them to be faithful, loving and obedient whether they will or no, that they might hold them whether they will or no, it is not in his power, it is dishonourable and unwise.

So that all should be God's, is noble.

So that God should give all but his Royalty, is noble.

That the benefit of all things should be to his Creatures and Subjects, is noble.

That they should have this benefit by their Faith and Acceptance only, and Covenanting with him, and hold it by their love and service to him, is noble and stately.

That God should give his People such profits and honours, to let them enjoy them though they love him not, nor use what is given them, nor serve him at all for all his grace and mercy to them, is dishonourable and base.

That the King should have all power in himself, is noble.

That the King should maintain his kingdom, *i.e.* his lands, honours and Subjects, is noble.

That the Subjects should fight for their King that so maintains them, is noble.

Christ is this King, and he hath all power.

He maintains his kingdom.

His Subjects fight for him, and under him, against Satan and his Subjects under him.

Christ's kingdom is a Military kingdom.

Christ's kingdom holds of God in Fee, owes love and homage therefore.

Christ having administered his kingdom, shall deliver it up, and all its profits, honours and Subjects, to God the Father.

That God may be all in all.

So Christ, as Mediator, holds in Fee.

So Christians under him hold of him.

As Nobles and inferiour Lords hold all of the King.

Christ is faithful in his office.

They that are Christs, are faithful in their offices.

God is the King and supream Lord.

S E C T. XIV.

1. Thus we see where Supremacy lodges.
 1. who hath the Supreme propriety as Lord and owner of all things.
 2. Who hath the Supreme honour, and Legislative power and Jurisdiction to give Laws, and Rules and Titles of Renown.
2. Thus we see where Subjection lodges.
 1. Who have the Revenues as Tenants and Usufructuaries.
 2. Who have the derived Honours, and Jurisdictions to receive Laws and give them to others with Titles of Dignity.
3. Thus swearing Fidelity and making Faith to their Lords, justifies the Vassals, or gives them right to the Fee.
4. Thus doing the will of their Lord, sanctifies them, or keeps their right unto them, and holds them in the Fee.
5. Thus the Souldiers of Christ have a Feudal Right of Usufruct, depending upon Grace, not an *Allodium* of Absolute Dominion, which owes no thanks or service to any.
6. Thus in Feudal Rule, there is no *Jus publicum* by Policy, to do wrong to private Men for the publick good, but a Paternal Government, the Publick Father using the persons and possessions of his Children, which are all under his power, doing wrong to none for the publick good.
7. Thus every Child hath his portion, more or less given him of his Father, according to which talent he expecteth improvement, for their own enrichment, and the publick well-fare and flourishing of the Kingdom.

So that there can be no idle loyterers, nor unprofitable Servants in this Vine-yard: For if so, they forfeit what they had by breaking their Faith.

All are Children, and therefore free, living under the Law of a Father, which is Love, whose will is Righteousness, and their wills agreeable to his deeds; and they that are Faithful in a little, he will reward with much.

S E C T. XV.

This is the Corporation and Kingdom of Saints, God is styl'd the King of Saints, and Christ the King under God, of whose fulness we all receive, and Grace for Grace.

Here is nothing but free Grace in God, and free Love to one another; Fidelity to God, and honesty to one another. A Spiritual warfare, victory and triumph: *Satan's Kingdom destroy'd, and he bruised under every one of our feet, and we more than Conquerors.*

Thus the Feudataries of Spiritual and Eternal Blessedness, do partake of the Common Rights of Creation and Providence in Temporals, with other Men that are not of God's Kingdom. And they learn to use the World, as though they used it not: Minding their Spiritual war-fare and service for the Kingdom of Heaven, to which they have a present right, and in which they shall be installed and enthroned by Christ.

Thus they are not frighted and cast down with dangers, nor transported and elevated with prosperities as the unrighteous are, because they seek another Countrey which is above.

Thus the Flesh is as weak in them as in others, and as prone naturally to excess in carnal things; but by the warfare of the Spirit, the Flesh is mortified and crucified, and the World and the Devil are overcome, through Christ that strengthens them.

It

It is a sign therefore of a worldly Souldier to fight for the things of this World, and doubtless they have their reward: But the Souldier of Christ is abstemious in all those things, and aims at higher matters. The World is for temporals, the Church for Eternals: *The weapons of our warfare are not carnal, but mighty for the beating down of the strong holds of Sin and Satan.*

The worldling is wholly busie in the matters of this World, and toils himself to death, with pains and care in them. But the Spiritual Souldier under Christs Banner, aims at glorious things, and goes on to perfection. He looks beyond the gayeties and anxieties of this Life, *at the mark of the price of the high Calling which is laid up for him in Christ Jesus, and having an eye to the recompense of the Reward, and a hope of a glorious and blessed immortality, he is contented to endure the Crosses, and despise the shames of this World, and purifies himself and is zealous of good works, perfecting holiness in the fear of the Lord, that he may obtain an inheritance among them that are sanctified by Faith, which is in Christ Jesus.*

To the King alone the faithful make all their Prayers, not to the Saints their Brethren, beneficiaries and fellow Servants, under one Master and Benefactor.

They can merit nothing at their Lord's hands, for they are Clients and Beneficiaries, depending wholly upon his Grace and Favour.

They are all of the same Mind, and of the same Spirit.

The Lord loves his Vassal, and the Vassal his Lord.

Thus all Feudal Rights are retained till there be a *Desertio militiæ*, a laying down Arms, or unthankfulness and Rebellion in the case.

Thus Feudataries are all the Children of their Liege Lord; not by Nature but by Grace, they are all *Filiæ-familias*, and heirs of his Estate.

Thus the Feudatary Brethren are all initiated into the Fee of their Lord by a Sacramental Oath, and holy Covenant of Baptism.

Thus they commemorate the bounty of their Lord and Father, by the Sacrament of the Holy Supper; *They eat the same Spiritual Bread, and drink the same Spiritual Wine.*

Thus they entertain one another, not in rioting and drunkenness, nor in chambering and wantonness; for Souldiers must be temperate in all things but in *Amoris*, in feasts of Love and Charity.

Thus they, as Souldiers, are not entangled with the affairs of this Life, but use their Benefices, as not abusing them, being alwaies watchful, and standing upon their guard to keep out *Satan*, and to bruise him under every one of their feet.

Thus Christ hath purchased Blessedness, by conquering Sin, Law, Satan; so that all Salvation and Happiness is his who is the only Saviour of Mankind. And therefore all that have right, and do hold it to Blessedness, have it, and hold it of him, who alone hath purchased it for them by the price of his precious Blood, by the Conquest of his death: — *For there is no other name given under Heaven whereby we can be saved, but only by the Name of Jesus.*

Who is then the Lord & Head of the Church, but Christ? What are Saints or Angels? They have all from Christ as we, and are our fellow Servants and Brethren partakers of the same Grace; and therefore they have merited nothing for us, nor can they help us, nor may we seek to them for help, but with them go to Christ; for the participation of the common Salvation had and held by the same Right and Title of Faith and Love, till we come

to

to be perfect, and receive the inheritance with them, which is laid up for us eternal in the Heavens.

Though all Feudataries are alike usufructuaries only, and have and hold of the same Liege Lord in the same Tenure, yet some are Royal and Sacerdotal Dignitaries, others inferior Titularies.

So Kings hold next and immediately under God, of Christ their King, by whom Kings reign, and Princes decree justice. And Priests hold from Christ the Great High Priest and Bishop of our Souls. And Subjects hold under their Kings and Priests, who rule them in Temporals and Spiritualls, by Jurisdiction, received from the Supreme Power of Christ, who is the first born of God, and higher than the Kings of the Earth, and the Great High Priest, by whom we are made both Kings and Priests.

He that is imploy'd in another Man's Estate, must be called to an accompt, so must we by Christ be called to an accompt at the last day for our Stewardship of the goods of God.

Conclusion.

Thus we know in part what God is.

Thus we know what we are.

Thus the Servant may not be above his Master.

Thus we are safe under God's Dominion.

Thus we shall want for nothing that is good.

That we may alwaies love, serve, honour and praise our Benefactor, from whom we have our Being, on whom we do depend, by whom we shall be rewarded with an everlasting Well-Being, to whom be all honour and glory World without end.

Parables not on all four. *Note, that Parables afford not correspondencies in every point, the intent and scope of them only is argumentative; we may not strain the similitude to every period, which runs not upon all four.*

Object.

Some may rise up against this Doctrine in fury, and say; God's waies are not like new waies, they are of another Fashion.

Answ.

By such general Notions many abuse the Scriptures and the mind of God, deceiving themselves, as here, God's waies, and the reasons of his workings, are not so well known as Man's waies; but yet they are alwaies just, so are not Mens waies. Yet God's waies may be like unto Mens waies, and Mens waies may be like unto God's waies when they are just, yet not for the exactness and degree of Justice or Mercy, or for the Notoriety of the reasons of them both.

Justice and Mercy though infinitely more in God than in Man, yet they are of the same species. Justice is Justice, and Mercy is Mercy, more or less, whether they be in God or Man; and so Reason is Reason, and Wisdom is Wisdom, whether they be in God or Man.

And what hinders for all this disproportion, but that there may be a form of Government amongst Men, resembling, though infinitely short, the Government of God's Church and Kingdom.

S E C T. XVI.

Tenure of Fealty the best.

Take one impartial view more of this Tenure of Fealty obliging.

1. The Lord to love and protect the Vassal in his Rights, that is, to be a Father and Patron unto him.

2. The Vassal to love, honour, reverence and obey his Lord, with all possible kindness as his Child, Pupil, Client and Beneficiary, that hath all he hath from his goodness.

I say

I say then that this Tenure of Fealty and love, though invented by Heathens, came by instinct from God, and is the pattern of his Fatherly goodness. And the obedience and love so exactly performed by them, is the lively character of the obedience and love of the Church, and a shame to us Christians, that come so far short of Heathens in this particular.

And though originally by their customs derived to us we hold as they did, from one Lord; yet we have forgot the allegiance, which by the same Laws we are sworn to perform, as they did.

What more excellent way could be thought of than this? to keep a Kingdom in peace, plenty and love, when Subjects shall be all Tenants to one Liege Lord, and the inferior Lords as Petty-kings, shall have their Tenants to hold under them in like manner. So all are knit together in the bands of Love and Peace.

And it is not so in the Church of God; ——— *One Lord, one Faith, Eph. 4. 5, 6. one Baptism, one God and Father of all, who is above all, and through all, and in all. One Body, one Spirit, one hope of our Calling, keeping the unity of the Spirit in the bond of peace.*

S E C T. XVII.

But I suppose much fault is found with those old *Lombards*, for introducing this barbarous Constitution, in making Kings the Absolute Lords of all Lands and Persons in their Kingdoms, and call this *Tyranny* in the Prince, and slavery in the Subject, and so disliked by Christians, as an unfitting Tenure for them who are the free People of God; and therefore not to be slaves and Vassals to the will of any.

Besides they will say, It is more honourable and agreeable to the Law of God, Nature and Nations, that every one should have an absolute propriety in his own Estate, and be able to dispose of it at his own free will and pleasure.

I answer, This kind of subjection in fee to earthly Kings, is no impeachment of true Liberty, which is consistent with good Laws, and very agreeable with the Laws of God, which enjoin obedience for conscience sake. Nor are the free People of God infringed of their Spiritual liberty, though they were brought into thralldom amongst Men as the *Israelites* were. ——— *Let every Man abide in the same calling wherein he was called. Art thou called being a Servant? care not for it, but if thou mayest be made free, use it rather; for he that is called in the Lord, being a Servant, is the Lord's free-man; likewise also he that is called, being free, is Christ's Servant: Ye are bought with a price, be not ye the Servants of Men: Brethren, let every Man wherein he is called, therein abide with God. ——— Though I be free from all Men, yet have I made myself Servant unto all, that I might gain the more.* 1 Cor. 7. 10, 13.

And for the honourable Tenure of Absolute propriety to be in every one; it is so indeed, as they say, honourable. But if so, what then more honour could the King himself have, but only that he hath, or should have a greater Estate than the rest? And if so, many of his Subjects would come up very near him, and all others care little for him, being for what they enjoy, as good every whit as himself; and would not this puff up?

But as to this, the Subjects of the World have brought it to that pass, that they have in a manner their desires, and will be as much Kings of their own Estates, as the King himself is (God blefs him) by the Grace of God.

For however it was from the Custom of the *Lombards*, which was the Custom of the *Goths* and *Vandals*, and however it ought to be, where those Customs were made fundamental Laws; yet it is manifest that the great Contesters for liberty, have shaken off that yoke of *Norman* as we, or *Northern* bondage as they call it; and yet made themselves never the freer nor happier by it, but rather more slavish and miserable, which now they patiently and deservedly endure, and are silent upon it; because they have their wills, and brought it upon themselves. And much good may do them with it; they knew not when they were well, and God knows when they will be better: It is rather feared that by farther departure from this antient Tenure, they will make themselves worse and worse; for thereby they are more and more rebellious, and thereby make themselves and their Posterity more and more miserable, running so long from seeming bondage till they unavoidably plunge themselves really into it.

The Name only of Fee is retained, but the Nature of the thing is quite and clean lost. And a Fee-simple, as they call it, though that be a contradiction *in adjecto*, is an *Allodium* with them.

Yet for all this, though the People had gotten Liberty to themselves indeed, by shaking off the yoke of their Fore-Fathers; yet still the constitution of the *Lombards* was good. And supposing their Lords (as they then prov'd, and might have been so still) to be no Tyrants, and their Tenants no Rebels, as they were not and had no cause to be: The Lords had love from their Tenants, and their Tenants love to them, and they enjoy'd their Liberty, and their Lands were sure to them, and to their heirs, if no Rebellion made a forfeit.

But now the World is grown prouder it should seem, since they have grown more learned, and those plain Rules of Honesty, Love and Obedience are despised. But even in this their wisdoms are befooled, and they forsake their own mercy, and lose the benefit of that peace and quietness they might enjoy; for a humour of self-will and a shadow of that darling Liberty, infinitely mistaken in the World, and will not have it be otherwise, grutching Kings their power to their own woe, and the People delight to have it so.

For all this specious pretence of Liberty, it will not out of my Mind, but that, as there is no less Freedom, so there is much more love and safety in this Constitution, and more obligation to unity, than in any other. Where the Common Lord is a common Father to his Tenants, who are all fed and taught by him, and brought up together to love and honour him: Whereas other models, he that is an Absolute Proprietary, is not a Child at all to his Prince, nor so much a Subject as he that is a Feudatary; nor is the Prince so much Supreme as others are, nor likely to have so much love and duty as others have, whose Subjects have their whole dependency and well-being from them.

S E C T. XVIII.

It is apparent that by this change of Fees into Absolute Estates, though it be very good in it self and agreeable with the Natural Liberty and old *Roman* Laws; yet it is not so safe for general preservation, according to the Covenant for mutual peace. And thereby the Prince hath not the power he had or should have, nor the Subjects that love and duty they had or should have; but daily encroachments rush one upon another, and cut in sunder the antient Bands of Faith and True Allegiance, make the Prince a Tyrant

rant, and the Subject a Rebel, or at least the Prince, though just, must be forc'd to rule by the Sword; because the Subjects by being wanton with peace, plenty and priviledges, do spurn against his power, and rebel against his Person. Surely, if right Judgment would be taken, a Liege Lord of a Fee is no Tyrant, and a Vassal in Fee is no slave: For a Slave is no person in Law, and hath nothing, nor can he do any thing in Law; so is not a Feudatary or Liege Man.

Well, however Supreme Lords fail of their Lordships, and Vassals of their duty in Temporal Kingdoms, in this Spiritual Kingdom of God's Church, neither God nor his People can fail of either. And to my poor and weak apprehension, there is a great deal of blithe and resemblance in the features of this Feudal Government, and that of the Church of God; which is all, God knows, I contend for in the case. And if I be not allowed it, I am where I was, and the Dissenters where they were before. And therefore no cause of falling out at all, for they have their opinion, and I have mine; and God blefs us all, there is no harm done all this while.

The *Longobardian* Kings had this Sovereignty above all others, that they were the sole owners and proprietaries of all the Lands, and left the profits to their Subjects. And why should not Kings, who come nearest to God for power and are gods, have their just Rights?

But if this be thought hard for Mortal gods and Kings, to have these *Quasi*-prerogatives of God, who can deny the Real Prerogatives of the Most High God and Immortal King of Kings?

Are not all things his, whether we will or no? And hath he not given them in use and profit to the Sons of Men?

And is not Blessedness his, and hath he not given it in use and profit to his Faithful ones?

It must belong to God to be the sole Owner and Governour of all things in Heaven and Earth.

And if Kings be the sole owners and Governours under God of things on Earth, they are the more like unto God, and the more able to be gracious Benefactors.

If the Saints hold of God by the best Tenure of Free Grace, then it can be no disparagement for Vassals to hold of their Lords, by the same Title.

What is better than Faith and Love to God or Man? and he that fails of these to his Sovereign is not worthy to have or hold any Benefit by him.

If a Tenure be not of Grace but absolute, it is not thank-worthy to any Man; for none can have the praise of it but our selves, that are independent from all Men; and so we trust to our selves, and care for no Man, and serve and love our selves, and give Laws to our selves, and there is something to boast of.

But if it be of Grace, it is thank-worthy, and another hath the praise, because we depend upon another, which is wiser and mightier than our selves; and this is safest for us, and therefore we trust not to our selves, but to another; and serve not, love not our selves for what we have, but another, and receive Laws to our selves, and there is nothing to boast of.

This state must needs be the safest way to create humility and thankfulness, by ascribing all Sovereignty to God, and all Subjection to our selves. To have all from God, and to hold all from him, that God may have all the glory to own and rule all; and we all the safety and benefit under him, that God may be all in all, who because he hath given us Christ, hath with him also freely given us all things.

S E C T. XIX.

This state must needs be the surest way, because Grace given can never fail on the givers part, who liveth for ever, unless the Title of Faith and love for Grace received do fail on our part, which must be very great unkindness to God and to our selves, in neglecting so great Salvation.

A Lord gives his Fee to his Vassal and his heirs for ever, and accordingly it passeth, till there comes a forfeiture on the Vassal's part, for Desertion of the *Militia*, or other disobedience, or an *Apertura Feudi*, for want of Heirs.

If any of these happen still the Grace of the Lord is never less than it was before; but the ungraciousness of the Vassal is much more, in case of such a refusal. So the Lord of all Lords gives his Grace unto all the Faithful, and accordingly it passeth, unless there be a forfeiture for infidelity, or refusal, or laying down the *Militia*. And if any of these happen, the Grace of God is never less than it was before, but the ungraciousness of his Creatures is much the more, in case of such infidelity and refusal.

S E C T. XX.

How can this be made out otherwise, to convince the understanding of the Justice or Mercy of God, in the Business of our Damnation or Salvation? If we say, It is a decree to receive and hold some in his Grace and favour for ever, and to reject and keep down others in his wrath and displeasure for evermore: Then farewell all Reason or Religion in this kind. I will not think a thought more, nor speak a word, nor write a syllable more of this matter.

Absolute Election and Reprobation.

If this be the Faith and the Grace of God, which I must have and hold by Fate if I be elected thereto, whether I will or no; and if this be the Infidelity and wrath of God, which I must have and hold by Fate, if I be reprobated, whether I will or no; then I have done for ever thinking or speaking or writing of this Subject more.

But stay: If I must be silent for ever hereafter, give such a Loser leave to speak his last words; for we use not to deny that liberty to the greatest Malefactors before they die.

Was there ever such a Grace or Pardon given by God or Man, that he to whom it is given, should both take it and keep it for his justification, whether he will or no?

Indeed there is, and that justly to a malefactor such a curse or sentence of Wrath denounced, that he must undergo whether he will or not: But for his Pardon it cannot be: A force upon a Slave patient, not upon a free Agent.

Was there ever such a Grace given by God or Man, as to make the Receiver Gracious, and to keep him so for his Sanctification whether he will or no?

Was there ever such a Curse of God or Man, as for no cause to make the patient sinful before he was, and when he was, and to keep him so for his Condemnation whether he will or no?

Is such a Grace, a wise Grace, for God or Man to bestow?

Is such an Anger, a wise Anger, for God or Man to inflict?

Should not Princes do all things wisely? And must not God do all things according to the Counsel of his own Will, and is not he most wise? And can he deny himself, that he should not act wisely, as well as justly and mercifully?

And

And can we conceive such Actions of God to be his Absolute Prerogative, contrary to his Absolute Wisdom and Goodness, meerly to have his own Will and Pleasure upon us, though it be to the Everlasting destruction of his poor Creatures?

Can we imagine that God should select infallibly Vessels of Mercy, fitted from all Eternity to shew the glory of his Grace, and to select Vessels of misery from all Eternity, fitted to destruction to shew the glory of his Justice? It had been better the most of Men upon whom this Destiny hath seized, never to have been born, but been like the untimely fruit of a Woman that never saw the Sun!

How shall God provoke us to Reason with him upon this point, Whether his waies be not equal, and our waies unequal? We have reason from God, though his Reason be infinitely above ours: We may not reply against God, but we may modestly plead for God. We may not dispute with God, but we may think honourably of him.

And though we cannot understand the Reasons of his workings, yet we can understand, That as his waies are often secret, so they are alwaies just; and that the Judg of the World must needs do right.

Well, I have done upon this Point, I may have leave to think still, though I have promised to speak no more: Yet I have not promised to forbear speaking reverently of God, that he is infinitely gracious, just and holy, above all that I, or all the World are ever able to imagine, or express.

And let fierce Men say what they please, I and all the World may safely trust to the Mercy of God, which will never fail them, if they do not abuse it; and through the tender compassions of the Most High, they shall be sure never to miscarry. Let such miserable Comforters go whither they will, O my Soul, I charge thee never to enter into their secrets in this Thing, and into their counsels let not mine Honour be united.

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Transition. God covenanted with Christ conditionally. Christ hath all Power. Christ's new way of Conquest. Covenant of Grace. Christ shares with Christians. Covenant of Grace with all men. Parties of a Covenant must be certainly known. Appellative Names in Covenants. Publick stipulation. Obligation free. Conditions of Covenants must be certainly known. All Covenants are conditional. Absolute Decree. Collections. Power Sacred.

TITLE II.

*Of Christ's Feudal Kingdom.**Transition.*

GOD the Father, in the Scriptures, is declared to be the absolute Lord of the kingdom of the whole World, by right of Creation. Christ the Son of God, in the Scriptures, is declared to be the conditional Lord of the kingdom of his Church, and by right of Redemption.

S E C T. I.

God covenanted with Christ conditionally.

God covenanted with Christ as Mediator of the New Testament, that he should be the Heir of all things.

1. The Condition on Christs part was his Humiliation, by suffering of shame, sorrow, a Curse, and death. For so it was written of him, *in the Volume of the book*, that he should fulfil the will of God, and *Lo*, saith he, *I am content to do it.* So when the bitter Cup was given him to drink, after a dispute, he concludes, *nevertheless not my will, but thy will be done.*

Again, his Condition was to glorifie God, as Gods was to glorifie him. — *Father glorifie thou me, as I have glorified thee.* — *It behoved Christ to have suffered, and so to enter into his glory.* For though he were a Son, yet learned he obedience by the things which he suffered. He saith elsewhere, — *wist you not that I must go about my Fathers business.* — *I come not to do mine own will, but the will of him that sent me.* — *It is my meat and drink to do my Fathers will.*

Thus Christ in the daies of his flesh was in the condition of a Servant, and had not where to lay his head; though he was Heir of all things yet

yet could not be seized on the Inheritance, till the Condition was performed on his part.

2. The Condition on Gods part was his Exaltation. --- *Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross; wherefore God hath highly exalted him, and given him a Name above every name, that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth. --- This is the mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, &c.* --- *When he had by himself purged our sins, he sat down at the right hand of the Majesty on high, being made so much better than the Angels, as he hath by Inheritance obtained a more excellent name than they; For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee: And again, I will be to him a Father, and he shall be to me a Son. And again, When he bringeth in the First begotten into the World, he saith, And let all the Angels of God worship him. --- But unto the Son he saith, Thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. --- For to this end Christ both died and rose again, that he might be Lord both of quick and dead. --- The Father judgeth no man, but hath committed all judgment to the Son. --- All Power is given unto me both in heaven and earth, Go ye therefore, &c.*

Phil. 2. 8, &c.

Eph. 1. 10, &c.

Heb. 1. 3, &c.

Ro. 14. 9, &c.

Math. 28.

Before his Resurrection Christ had no authority to execute, no not in Israel, where he was born King of the Jews, he was despised and rejected there; but after his Resurrection, God gave him the Heathen for his Inheritance, and the utmost parts of the earth for his possession.

Before, when they sought to make him a King, he refused, and hid himself. When requested but to divide an Inheritance, he refused, saying, *Who made me a Judge or a Divider among you.* Then was he subject to the Powers of the Earth; now a King of Kings, and Lord of Lords, whose kingdom ruleth over all.

And although most Kings do not submit their Powers unto him, yet he hath power over them, and will make them submit whether they will or no, when he shall have brought down all Rule, and all Authority and Power, and shall put all things in subjection under his feet. And this they shall know and feel in that day when they shall look upon him whom they have pierced, and shall call to the Hills to cover them, and to the Mountains to fall upon them, to hide them from the wrath of him that sitteth upon the Throne. And when he shall say, *Where are those mine enemies that would not that I should rule over them, bring them hither and slay them before me.* --- *Then shall he bruise them with a rod of iron, and break them in pieces like a Potters vessel.* Be wise now therefore O ye Kings, be ye learned ye that are Judges of the earth, kiss the Son lest he be angry, yea but a little; but blessed are all they that put their trust in him.

Christ hath all Power.

Psal. 2.

Thus Christ by his Sufferings hath purchased Rule over all the World, but more especially over his Church. A Scepter of Righteousness he useth for his friends, a Rod of Iron for his enemies. Christ's most glorious rule is in Heaven, therefore after his Resurrection, his first work was to send his Ambassadors to preach his Kingdom to every Creature. --- *As*

my

my Father hath sent me, so send I you: ---Whose sins ye remit they are remitted, and whose sins ye retain they are retained. ---Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven. ---He that receiveth you receiveth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.

And after his Ascension he sent down the Holy Ghost, with great power to work wisdom and Miracles. ---*When he ascended up on high, he led Captivity captive, and gave gifts unto men.*

In Christs life time upon Earth the Holy Ghost was not given, and the reason was, because Christ was not yet glorified. This Mission of the Spirit being the most glorious administration of his Kingdom, when the great Wisdoms and Powers of the World were not able to resist the wisdom and power of his Spirit by which his Disciples spake. When the foolishness of God was wiser than the wisdom of men, and the weakness of God was stronger than the power of men.

S E C T. II.

Corol;

Thus Christ considered as a Mediator, is the Conditional Heir of all things under God: And so Christians, as Christians, are the Conditional Heirs of all things under Christ.

Thus God Covenanted with Christ to give him a Kingdom, but he must get it by Conquest, according to the nature of a Feudal kingdom. So God Covenants with Christians, to give them a kingdom with Christ, and under Christ, but they must get it by Conquest. The kingdom of Heaven must be pressed into, and the violent take it by force, and no otherwise. The good fight of Faith must be fought out, before we can lay hold upon the Crown of Righteousness. So the Children of Israel had the kingdom of Canaan given them, but they must fight for it before they could be put in possession. And this is the true nature of getting and of keeping a Feudal Kingdom.

S E C T. III.

Christs New way of conquest.

Thus a New way had Christ of conquering, by Obedience and Sufferings. So do Christians conquer, by Self denial, Love of enemies, Patient suffering for Righteousness sake; outward force against force, and learning against learning, and policy against policy, may clash together like rocks of equal force, and come off from each other safe and as strong as ever; but when Weakness is advanced against Power, in the Name of God, and Simplicity and Innocence against Learning and deep Policy, then is the mighty Power of God discovered, *Who sees not as man sees, nor judges according to outward appearance.* Whose wayes are not like mans waies, but of another fashion.

Christ is the Heir of all things, therefore God covenanted with Christ, as the Testator covenants with his Heir, to enjoy his Inheritance upon such terms, as to convey part of his Estate to such or such Legates or Co-heirs.

So the Promise was made to Christ, that it might be sure to all the Seed; for in Christ the Promises of God are *Yea* and *Amen*. And therefore if God covenanted with Christ, he hath also covenanted with his Seed. ---*Behold I and the Children which God hath given me. ---Of those whom thou hast given me, have I lost none, --for they are mine, and I am thine.*

S E C T.

S E C T. IV.

And this is all that can be made of the Covenant of Grace, and this is ^{Covenant of} conditional, which some make absolute, contrary to the nature of a ^{Grace.} Covenant. If a Covenant therefore be conditional with Christ, how can it be absolute with Christians? Thus they confound and perplex all things.

A Donative may be absolute, a Testament may be absolute, a Law or Constitution may be absolute, a Promise may be absolute; but a Pact or Covenant is upon some condition, and the non-performance of the Condition, dissolves the Pact, and brings in a penalty of forfeiture.

And such a Condition there is in Gods Testament, namely, Faith and Repentance, which some make the Effect, or Means, or they know not what.

If so, then the main point of the Scriptures must be quite laid aside, or quite expunged. Because the whole Tenour of the Scriptures runs along clear contrary. --*If thou believest thou shalt be saved. --Repent, for the kingdom of God is at hand, &c.*

This is to have and to hold of God *in Fide*. So God gives his Estate first to Christ, to have and to hold of him in Fee. Secondly to Christians, to have and to hold of Christ in Fee.

This is free Grace, and the more free because of meer grace, and upon such noble terms; as

1. To have all good of God.
2. To hold all good of God.
3. To do all good, of God, and for God.

As for conceits of Merit, in this case they are vain and idle speculations, producing aery notions, and words without knowledge, which darken the counsel of the wisdom of God.

S E C T. V.

Thus Christ shares all things with Christians.

1. Christ shares his Holiness with them; For therefore he hath anointed himself, that we might be anointed with him and by him, *of whose fullness we all receive, and grace for grace.*

Christ shares
with Christi-
ans.

2. Christ shares his Sufferings with Christians. ---*We fill up that which is behind of the Sufferings of Christ, for his Body's sake, which is the Church. Saul, Saul, why persecutest thou me? -- He that toucheth them, toucheth the apple of his eye. -- In as much as ye did it unto them, ye have done it unto me.* And Christ is crucified in his members.

3. Christ shares his Victory with Christians. ---*In him and through him we are more than Conquerors. -- I thank God, through Jesus Christ my Lord. We shall bruise Satan under every one of our feet. -- This is our victory whereby we overcome the World, even our Faith.*

Thus Christ could not have the benefit of Gods Promise, on Gods part, till he had performed the condition on his part. And how then can Christians expect the benefit of the Promise on Gods part, except they perform the condition on their part?

1. Christs Condition was, Obedience and Sufferings.
2. Gods Reward was, Resurrection, Kingdom and Glory.

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3. Christians

3. Christians Condition is Faith, Repentance and Sufferings.

4. Gods Reward is, Resurrection and Eternal life.

By Christs death, though faith is our Justification.

1. From sin to righteousness.

2. From bondage to adoption.

By Christs Resurrection, through faith is our Justification.

1. From death to life.

2. From *Jus ad Rem* to *Jus in Re*.

4. Christ shares his kingdom and Priesthood with Christians; Christ the principal Heir, Christ the chief Priest. And Christians are all Kings and Priests with him, by him and under him. — *In my Fathers house are many Mansions; I go before to prepare a place for you, that where I am there ye might also be. --If I be lifted up, I will draw all men after me. ---Where the Carcass is, thither will the Eagles be gathered together. --Ye shall sit on twelve Thrones, judging the twelve Tribes of Israel. --The Saints shall judge the World. --If we have been planted with him in the likeness of his Death, we shall also be planted with him in the likeness of his Resurrection. ---Are ye able to drink of the Cup that I shall drink of, and to be baptized with the Baptism that I shall be baptized with? Ye shall indeed drink of the Cup that I shall drink of, and ye shall be baptized with the Baptism that I shall be baptized with; and so they shall sit on his right, and on his left in his kingdom, for whom it shall be prepared.*

Ro. 6. 5.

Math. 20. 22.

S E C T. VI.

Great mistakes about the two Covenants of God.

1. The Law of Innocency or Works was made with *Adam*, to do Gods will, if not, upon the least breach to die without hope of pardon upon Repentance.

2. The Law of Grace was made with *Adam* to do Gods will, if not, to obtain pardon upon Faith and Repentance by Christ, in whom God rendered himself reconcileable, to deliver from death due by the law of Works. This Covenant of Grace was renewed to the Patriarchs, especially to *Abraham*, *David*, and the Prophets, but especially manifested by Christ to all men.

The Errour of the *Jewish* Christians, was to hope for Justification by the Covenant of Works, without Faith.

Christ was the head Party in this Covenant made with *Adam* and all Mankind; who are or may be the seed of Christ by believing, and Christ by being born under the Law, answers the Law by fulfilling it for all his Seed, and takes away the Curse, and brings in Blessedness by the Covenant of Grace.

S E C T. VII.

Covenant of
Grace made
with all men.

Parties of Co-
venants must
be certainly
known.

And that this Covenant of Grace was made with all men is demonstrated by these Reasons:

1. Because the Parties of a Covenant must needs be certainly known who they are.

1. God is known, who promiseth the Reward.

2. Mankind is known, to whom the Reward is promised, and who stipulate with God for it.

But if the Covenant was made with some of Mankind only, and the rest

rest excluded, it cannot be certainly known, who those are that are contained in the Covenant, and who not.

Now it is most contrary to the nature of a Covenant, to be struck with persons that are unknown, or not certainly known; because the Parties interested must certainly know themselves to be interested, and others that have the same interest, must certainly know their fellows that are parties with them in the same Covenant, because all together they make but one party, and God is the other. And both these must know one another, and understand one another, and agree one with another, and know the Terms of their agreement, and be discernable from all others.

Therefore in all Covenants, the names of the Covenantees are exprest, that is, either their Proper names, or else Common names, sufficient to exprest every individual by; so that they may as plainly be understood who they are, as if they were particularly named. Appellative
names in
Covenants.

So in the Testamentary Covenant of God, all with whom God Covenants, and that do mutually covenant with God, are exprest by the Appellative name of *the Faithful in Christ*.

These persons, *Adam* and his Posterity, did not understand what Covenant *Christ* their Head procured to be made for them, nor what the condition was which they were to perform, till they had a Being, and the use of a Rational understanding. But when they came to Adult age, it was revealed unto them, and they found not their proper, but their appellative Names in the Bond, and thereby had a determinate knowledge, and were able to ensure themselves and each others, that they were the true Parties that were to covenant with God, and that they were bound so to do, or else to forfeit their Blessing. And from their understanding it came to their Wills, to choose whether they would covenant with God or no, and that it was their own fault if they did not, because the terms were indifferently offered to them all: And that if they did perform the Condition, which *Christ* their Head had undertaken to make them capable to perform, they should obtain the benefits purchased by him for them; if not, they must of necessity lose it, and suffer the punishment exprest in the Bond.

So in the Covenants and Testaments of men, when there are many persons, to covenant with one single person, and those either in present or future being, it is impossible to particularize every single person that is now alive, or are yet for to come; nor can any Will or Covenant contain them, nor is it rational to set them down if they could; but it is very sufficient to comprehend them all, that are or shall be the Parties, by some common name, as of Heirs, Executors, Administrators or Assigns, or of all honest, painful, and miserable persons in such or such a City or Country, whereby they that are so qualified, are undoubtedly the persons meant by the Testator or Covenantor in his said Will and Covenant, and may lawfully claim the Legacies or Benefits intended for them, and promised unto them.

S E C T. VIII.

A Publick person may stipulate for himself and all under his power, at present, and that shall be, when they come to be. As a King for all his Subjects born, or to be born. A Head of a Corporation or Syndick for all the Citizens. A Father for all his Children. Publick stipulation.

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If this Publick person break the Covenant for himself and by himself, he only is guilty for himself and by himself properly and really, as to the sin; but improperly and *quasily*, and by act of Law, his heirs or successors are guilty, that is, so accounted, and therefore they really suffer the loss and penalty by their Fathers sin, not enjoying the benefit which they should have had, if he had not broken the Covenant for himself by act of Nature, nor they with him by act of Law. So that they suffer the shame and loss by being Sons to such a Father, and are so far tainted in their blood, and lessened in their heads; but yet they may stipulate for themselves, and be faithful, and recover the honour and estate, which they lost by their Father, so far as in him lay.

If this Publick person keep the Covenant for himself, he is only rewardable for himself properly and really, as to the virtue of his keeping it; and his heirs and successors are not really nor properly rewardable, but *quasily* and by act of Law, and therefore they are really rewarded, and enjoy the benefit only by such act and constitution, and have the honour of being Sons to such a Father, are pure in blood, and advanced in their heads.

If the heirs to those Publick persons actually break the Covenant kept by their Forefathers, they only are really guilty for themselves, and are a shame to their Predecessors, who are no less honourable nor vertuous, really nor *quasily*, for their degenerating Progeny.

In like manner, if the heirs to these Publick persons keep the Covenant which their Forefathers observed, they are all alike rewardable, and an honour to each other.

S E C T. IX.

Obligation
free.

If I stipulate for my self, and for my heirs, I consent, but they may choose whether they will consent or no, and if they consent not, as they should do, they are not bound, as they should be; and if there be a penalty for not consenting they suffer it, but sin not, because they broke not the law of the Covenant; but they sin in refusing what they ought to have chosen and justly suffer for their omission.

If I stipulate for my self, and my heirs, and they consent and break it when they have done, they sin actually, and suffer the just penalty for their commission.

But still they are not really bound to understand what I understand, nor to consent to what I consent, nor to do what I do, by my obligation; but for the reasonableness of the thing, and the example of their Head, who meant them honour and benefit, which they were capable of, but unthankfully refused. And more could not be done for them, that would do nothing for themselves.

But if they do understand what I understand, and do consent to what I consent, and do what I do, if it be good, they do well, and shall be well rewarded; but if they do not understand what I understand, nor consent to what I consent, nor do what I do, if it be good, they do ill, and shall be ill rewarded.

My Goodness is an example and pattern for them to follow; not so much an obligation of mine, as of goodness it self, and for the benefit that might redound to them thereby.

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My Badness is an example and pattern for them to forsake, not so much an obligation of mine as of Badness it self, and for the loss that must redound to them thereby.

So an Heir or Successor is bound to follow the good example and Covenant of his Antecessor, who kept his Covenant which he made for himself and for his Successors if they would for themselves; but he is not obliged by that Personal covenanting in his own Name, but by his own Personal Covenant, which he may or may not make in his own Name: If he make it, he is bound, if he make it not, he is free.

For the Action of bare Covenanting is not, cannot properly and truly be transient to Successors, but immanent and lodged in themselves. *Unusquisque habet judicium & voluntatem pro semetipso*; Every one hath a judgment and will for himself, and no body else.

I may fare the better for another Man's Goodness, but I am never the better for his Goodness. I may fare the worse for another Man's Badness, but I am never the worse for his Badness.

Another Man's keeping of Covenants is none of mine; and another Man's breaches of Covenants are none of mine.

If any Man will bind me by a penalty to covenant with him, I may for the penalties sake yield for fear, and the Covenant is my own Act; but not Noble, because not for love; or if I will not yield, I can but lose, all the World cannot force me against my Will.

I may bind my Heir to do such a thing, or else to forfeit his Estate: he may do or not do this if he will. If it be a good duty he is bound to it for Goodness sake, and for the kindness of the Donor, not for any obligation he could put upon his Will, but for the obligation, which his own Will puts upon him.

If he do it not, he suffers the Will of the Testator to be done upon him, and he must suffer it whether he will or no; not naturally, but morally and by Act of Law so ordering it.

Acts of Nature are common to all, Acts of Law to none but those that have free and rational Wills, who being under a Law, are bound to obey, but may refuse, but must suffer.

After this Excursion, to which I was transported, I remember where I left, and come to the second Reason why the Covenant of Grace was made with all Men.

SECT. X.

2. Because the Conditions of a Covenant must be certain, and certainly known, which could not be if not made with all Men, and published to all Men.

Conditions of Covenants must be certainly known.

If the Conditions be not known, who shall know what to embrace? and if they do embrace them, then they are known to themselves; and may be known to others that they are the true Parties; and then they may lay true claim, and challenge an Interest in the covenant and the benefits thereby. *Else if the Trumpet give an uncertain sound, who shall prepare himself to the Battle.*

1 Cor. 14. 8.

Who can take hold of a Covenant that knows not that he may be one of the Parties, because it is not offer'd unto him, and he cannot take it if he would. And who can be a Party, unless he knows with whom, and upon what conditions he is to be a Party?

SECT.

S E C T. XI.

All Cove-
nants are
conditional.

3. Because if there be no Condition, there can be no Covenant; for all Covenants are upon some Conditions.

1. For something to be had.

2. For something to be done.

Do ut des, do ut facias, stipulas? stipulo. If the things be done that are to be done, then the things are had that are to be had: But if the things be not done that are to be done, then the things are not had that are to be had.

Why should we cheat poor Souls, and tell them of Salvation to be had without holiness to be done, and all for Christ's sake?

If so, who should claim their due, or of whom should they claim it, or for what?

Absolute Decree.

4. Because if there were an Absolute Decree from eternity for some only to be covenanted with in time, then a Covenant made after such a Decree would prove as unfavoury and superfluous a thing, as if I should covenant with You conditionally to do so or so, for a thing which I have absolutely determined to give You without any condition long before. Let us not put out our own eyes and others too! take some pity.

5. Because if there be no Covenant of Grace with all but only a Decree for some, why are the Promises offer'd to all?

What shall poor wretches do that mean well, and pray well, and do well, and after all this, as Reprobates, must be tumbled into Hell?

The Promises were made and preached to all, and the most shall never have them, though they were made believe God would have all Men to be saved, and that Christ died for all Men; yet God and Christ never intended any such thing. Who can think or speak or hear such things, and believe them with safety to God's Honour, and his own Reason? God must needs mock us, and be the Author of Sin and Misery to his poor Creatures; which is the highest blasphemy!

6. If God decreed justification and Salvation from all eternity, then what needs the dear purchase of Christ his precious Blood? Is not this Socinianism, to take away the Satisfaction of Christ, judg all Men?

7. If the Covenant of Grace be not made with all Men, then all Men are not bound to the Condition; but all Men are bound to the Condition, therefore the Covenant of Grace is made with all Men.

If there be no ground to believe for some, because they have no hope of help, being shut out by inevitable Fate, and none can tell who these be, why should all Men be bound to believe, when all Men cannot be assured, because Christ died not for all Men. And though the Gospel be preached to all Men; yet the Promises thereof belong to very few, and God only knows who they be; and woe be to the rest of the World, whether they believe or no, if it were possible for them to believe.

S E C T. XII.

Object.

Christ died sufficiently, but not efficiently for all Men.

Ans.

Then Christ's Blood must be spilt in vain for the greatest part of it, and so the Blood of Christ might have been spared.

Object.

Not spilt in vain, but for the farther condemnation of the Reprobates.

Ans.

Worse and worse: What shifts are these? As if God made the Sun for darkness, or sent Christ for damnation! Whither will they go that are lost, what

what will they not say that will not yield, after once they have undertook a bad cause? But let the Scriptures speak: ——— *God sent not his Son Joh. 3. 17. into the World to condemn the World, but that the World through him might 7. b. 12. 47. be saved. ——— I came not to judge the World, but to save the World. Joh. 1. 29. ——— Behold the Lamb of God which takes away the sins of the World.*

Christ died sufficiently, but not intentionally for all Men.

Object:

Then God hath two Wills, a Revealed and a Secret, the last contrary Answ. to the first. Then God means one thing, and speaks another: *Sancta quaedam simulatio*, then God mocks us. Then there is no God, no Religion, then we are found lyars, then *Atheists* have got the day.

Nabal was rich enough to relieve *David* and all his Men, if he had intended it; but understanding him to be such a miser, such a churle, such a Son of *Belial* as he was, they had no sufficient grounds to believe it: and though he had told them he would, yet he never intended to do it, they might have starv'd for all their hopes in him, if they had any.

Do Men seek water from a flint, is any bound to look for Grapes from thorns, or Figs from thistles? Hope is for that which is to be had, and may be had. If God hath Salvation, and never intendeth it for the most; who can have any grounds of hope or comfort?

8. Because denial of Grace raises jealousies and fears, and hatred too from the Creature to the Creator, which cannot be avoided.

9. Because it is greater Grace to provide for many than for few.

10. Because it is a Rule to interpret all Favours most largely, and to offer them with a courteous hand: But to restrain *odiums* into as narrow compass as may be. And this is, when all is done, the safest way.

How Noble a thing is it to plead for God? yet he needs it not; but it becomes us to think and speak reverently and magnificently of his Grace and Mercy.

How Noble a thing is it to accept of his Free Grace, freely and upon such honourable terms? It is the wisdom of God to make us labour for our Reward.

Is there or can there be any nobler way for God to give, or for Man to receive, than the way that God gave the Kingdom to Christ, and he received it upon the condition of his obedience.

And if Christ could have it no other way, how can we? Should the Servants fare better than their Master? *Delicata membra non decet sub crucifixo capite*: Crucified members best become a crucified head. It is an honour to be conformable to him in sufferings, to fill up that which is behind of the sufferings of Christ; to bear his Cross, and to wear his Crown.

SECT. XIII.

COLLECTIONS.

It appears therefore by all circumstances and fair resemblances, That Christ's Kingdom is a Feudal Kingdom, wherein both the King and Subjects are in perfect Covenant and Fee together. And that this Kingdom is a Kingdom of the greatest Grace that can be imagined, because it is constituted and maintained wholly by Grace and Love on both sides; and therefore a Kingdom of the greatest unity and strength and safety: for what is stronger than Love and Faith, which overcome Death: *Many waters cannot quench Love, neither can the Floods drown it?*

Collections:

SECT.

S E C T. XIV.

1. Christ hath and holds his Kingdom of his Father in Love.
 2. Christians have and hold their Kingdom of Christ in Love.
 So God's covenant of Grace is with Christ and all his Seed, his Subjects are all his children, redeemed and saved by him so long as they be true to him, and abide in his love.

The King loves all his Subjects.

The Subjects all love their King.

They all love one another.

They all communicate one with another.

They all obtain their Estate by Grace.

They all keep their Estate by Grace.

They all depend upon Grace.

They are all *Fideles Homines*, Covenant-keepers, a Traytor is cut off from amongst them.

Every Tenant is conditional; a perfect covenant, if no condition, then no dependence. Then all should be kings, for Kings only are absolute and independent.

Such a kingdom is God's, and those kingdoms are the best that are most like unto God's.

In all Feudal Kingdoms the Kings convey the exercise of their power in Fee to their chiefest Captains and Leaders under them: So in Christ's Kingdom, the exercise of his power is committed in Fee to Kings and Priests under him.

S E C T. XV.

Power Sacred.

All power is a Sacred thing, and very tenderly to be handled, because it is God's. I dare not think nor speak of it without great reverence.

It is a Godlike work to use power well. To give all their due exactly, to protect distressed and forlorn wretches cast out by the World, to instruct the ignorant; to confirm the weak hands, and to strengthen the feeble knees, to raise up them that are fallen; to wait on the Altars of Religion and Justice, and Mercy, and to officiate as from God to Man, and from Man to God, in things pertaining unto God or Man. Who is sufficient for these things? These are gods under God, and have a Godlike Spirit given them. *Cavete Principes, cavete Sacerdotes*. The power of the Sword, the power of the Keyes. What are they, how to be used? This is *Jus publicum*, the Art of Arts, the Law unwritten, unrevealed to private Souls. The hearts of such great ones are in the hands of God, and he teaches them Worldly Policy, Self-pleasing, Self-interest. Pride, Revenge, &c. must have no place here! O that they that wear Crowns and Miters were wise, that they would consider their vast Charge, and remember their later end, that they might not do amiss.

S E C T. XVI.

And what shall we poor Subjects do but stand aloof off, and admire and obey. Touch not mine anointed, and do my Prophets no harm. Violate not the Persons, nor the Rights, nor the Estates of Princes or Priests: God is in them, he feels the hurts, and revenges them. The Powers that be, are ordained of God, and they that resist shall receive to themselves damnation! *Procul, ô, procul ite prophani!*

Swell

Swell not, O Rulers for God, in Sacred or Civil matters: Illustrious is your calling, *Mutato splendetis lumine*; but your Glory borrow'd. Ye are gods, but ye must die like Men. Use both Swords as equally, as gently, as 'tis possible.

O! how blessed shall ye be of God and Men, for Justice, Equity, Mercy, Piety, to the Souls, Bodies and Estates of the Dear Saints and Subjects of the King of Heaven and Earth. And as on Earth, so in Heaven your glory shall outshine all others.

S E C T. XVII.

1. Thus Christ only, as Mediator, King, Priest and Prophet, hath and holds his Office and Power of God immediately. Corollaries.

2. The Church is a Corporation and Kingdom, that hath and holds only of Christ their only Head, and King, and Prophet and High-Priest, in Fee.

3. The Keyes and Supreme Powers of the World have and hold immediately under Christ in Fee.

4. The Priests and Ministers of Christ have and hold immediately from Christ in Fee.

5. The Clergy and Laity owe subjection immediately to Kings and Supreme Powers under Christ.

5. *Ergo*, Kings only are Christ's Vicegerents and Vicars upon Earth, to whom all Clergy and Laity are bound to be subject for Christ's sake, and for Conscience sake, and for the peace and welfare both of Church and State. — *That we may lead a quiet and peaceable life in all godliness and honesty. — My Kingdom (saith Christ) is not of this World. — And there was a strife among them, which of them should be accounted the greatest; and he said unto them: The Kings of the Gentiles Exercise Lordship over them, and they that exercise Authority upon them are called Benefactors. But ye shall not be so, but he that is the greatest among you, let him be as the younger; and he that is Chief, as he that doth serve.* Luc. 22. 25; etc.

— *Jesus called them unto him, and said; Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great exercise Authority upon them: But it shall not be so among you, but whosoever will be great among you, let him be your minister: And whosoever will be the chief among you, let him be your servant. Even as the Son of Man came not to be ministered unto, but to minister, and to give his Life a Ransom for many.* Matth. 20. 25; etc.

Ergo,

The true right justifying to the Estate of Blessedness of God in Christ is Faith, and the true Tenure to hold this Blessed Estate of God in Christ is Holiness, *Feudum* is Grace; *Ergo*, *Allodium* is Glory.

Quod erat demonstrandum.

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The

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Transfition. Catholick Church. Scriptures. Collections.

TITLE III.

Of the Laws of Christ's Kingdom.

Transfition.

CHRIST hath the sole power of Legislation and Jurisdiction in his Church and Kingdom: the Ministers of Christ are Ambassadors under him, to declare his will and pleasure, not to exercise Lordship over God's Inheritance. *Est in universis servientibus, non dominium, sed ministerium.* — He that is greatest amongst you, sayes Christ, let him be the least and servant unto all.

A Judicatory power is granted unto Regal Vassals, as Lords in fee over their inferior Vassals to exercise, not for themselves, but for their Supreme Lords in peace or war. For otherwise they are all Vassals, and *par in parem non habet imperium*: Still *Tō vassallōn autōtis hē Cōdō*, the Legislative power is reserved to Kings; They may have a kind of delegated power to make By-Laws consonant to the High Law of Christ, and some laudable Customs in the Church, are *Quasi*-Laws or By-Laws, as in other Societies, but they must be significant, charitable, easie and few.

S E C T. I.

Catholick Church.

The Catholick Church is a faithful witness of the Truth committed to her charge, and a record of all those necessary Truths, but properly makes no Laws; that is a prerogative reserved to the King.

Besides the Spiritual Laws of Christ, I know not what Laws of Faith can be added. And besides the ordinances of Baptism and the Lord's Supper, I know not what Rites can be added for Worship, only for decency and order; and those few ambulatory *pro re nata, tempore, loco, & populo*, according to the occasion, time, place and People with great Wisdom, Charity, Moderation and Christian Liberty.

They talk highly of the Laws of the Church, the Laws of Christ given to his Church I know, other Laws I do not know, properly so called.

Let me know what Church must be the Catholick, and how can the Catholick Church meet? and if they could, what power to make Laws? Hath not Christ made sufficient Laws already?

In a Feudal Kingdom, there are *Principum placita*, the Rescripts of Princes, but not *Senatusconsulta*, nor *Plebiscita*, nor *Responsa Prudentum*.

All are Pragmatical Sanctions: The Prince rules all, neither hath Christ any Deputy or Vice-gerent Man or Men upon Earth, to rule with him, or for him in his Church, whereof he is the only Head.

But

But Princes under him, are bound to be nursing Fathers, and nursing Mothers to his Church, to defend the Faith; they are to be wise and learn this knowledg to kiss the Son, lest he be angry, and so they perish, if his wrath be kindled, yea but a little.

And he hath sent his Ambassadors and Ministers under him to serve in his Gospel by the power of his own Spirit, to be subject to Princes.

S E C T. II.

The Scriptures only are God's Will and his Laws, in them are his Pre-^{Scriptures.}cepts and Promises, and the rule of his Worship; which are the true intrinsecal and acceptable Service of God. If any thing else be commanded, it is extrinsecal, and only for decent order, and so to be esteem'd and used *cum favore.*

The Laws of a Spiritual and Military Kingdom as Christs is, are Spiritual. *The weapons of our warfare are not carnal but Spiritual, and mighty for the casting down of the Spiritual and strong holds of Principalities and Powers, and Spiritual wickedness in high places.* And all Christians or Souldiers take the Sacrament or Military Oath in Baptism, to be true to their General to fight under the Banner of Christ against the World, the Flesh and the Devil, to their lives end. This is the good fight of Faith, the whole Armor of God; the Tenure and Service of a Vassal to his Lord and King, according to the Feudal Laws of Faith and Homage in peace or war.

The Laws are Fundamental, to which all must trust, to be known and understood by all.

S E C T. III.

C O L L E C T I O N S.

Thus the Kingdom is God's.

Thus God hath given the Kingdom to Christ to fight for it.

Thus God hath given the Kingdom to Christians to fight for it.

Thus Christ shall deliver up the Kingdom to God the Father, when he hath put all his enemies under his feet, that God may be all in all; because it is the nature of an Estate in trust to be delivered up.

Thus Christ is Lord over our Souls and Bodies, over the World and the Devil.

Thus kingly power is given to Christ, to rule over the Church and the World.

Thus Priestly power is given to Christ, to Sacrifice and propitiate for the Church and the World.

Thus Prophetical power is given to Christ, to teach and instruct the Church and the World.

Thus Christ fights in his Person by sufferings, by preaching, and Miracles.

Thus Christians fight in their Persons by sufferings, Faith and obedience.

Thus Kings hold under Christ by waiting at the Altar of Justice, under the Throne of his Power.

Thus Priests hold under Christ by waiting at the Altar of Mercy, under the Throne of his Grace.

Thus Service and Tribute is due to Kings for their waiting, and they must live by the Crown.

Thus Honour and Offerings are due to Priests for their waiting, and they must live by the Altar.

Thus Christs kingdom is a kingdom of Grace, and his Ambassadors invite all to accept and hold of his Grace.

Thus Christ intercedes in his own person, and by his Ambassadors, for Sinners that have broken their faith, and forfeited their Fee, that they may be restored again.

Thus earthly Vassals to Satan favour of Earthly things, worship and serve the god of this World.

Thus heavenly Vassals to Christ favour of Heavenly things, worship and serve the God of Heaven.

Thus the wicked are in Fee to the Devil, faithful in wickedness; inherit shame and destruction.

Thus the Righteous are in Fee to Christ, faithful in Religion; inherit glory and salvation.

Thus a man may forfeit his Fee to Satan, and lose his Tenure to darkness, and enter into Fee to God, and become the child of Light. And so, *et contra*, A man may forfeit his Fee to God, and lose his Tenure to Light, and enter into Fee to Satan, and become the child of Darkness.

Thus he that is fighting against God may be overcome, *i. e.* willingly, not against his will, as in other battels. The good Spirit may persuade his Spirit, and bring him back, or translate him from the power of Darkness into the kingdom of the dear Son of God.

Thus he that is fighting for God may be overcome, *i. e.* willingly, not against his will, as in other battels. The evil Spirit may persuade his Spirit and bring him back, or translate him from the power of Light, into the kingdom of the Devil.

Thus a Vassal that breaks his Faith may return to his Liege lord, and submit and be restored; for any man may lose his right, or he may give it away, or leave it to the wide World. The Natural branches may be cut off, and others engrafted, and they may be grafted in their own stock again. The Wheat may be chaff, and the Chaff, wheat. The Devil may be cast out, and enter in again. The good Spirit may depart and return. A Citizen may be disfranchised; a free Head lessened; an Heir disinherited. And after all, to all these there may be restitution *in Integrum*.

Thus, *Porte dignitatum non patent infamibus personis*, The gates of Honour are shut against Infamous persons. *Fenae non capiunt infideles*, False men, Felons and Rebels, cannot hold a Fee. There is no blemish in Christs kingdom; every one that maketh and loveth a Lie must be gone from thence. Christ knows not Hypocrites, that have broken their faith and forsaken their first Love, Without are Dogs and Murderers, and no unclean thing shall ever enter into the kingdom of Heaven.

Thus all Liege Lords are Patrons and Benefactors, and all Liege Subjects are Clients and Beneficiaries. The Devil rewards his Servants, and God rewards his Servants.

No Schism or Heresie in Satans kingdom, no Schism or Heresie in Christs kingdom; because it is a breach of Fee.

Thus the Covenant of Works is not a Fee or Grace, but a Debt; but the Covenant of Grace is a Fee, or of grace, and a gift.

Adam was in Covenant of Works in his Innocency, but after his Fall he was in the Covenant of Grace, and entred into a Fee.

Moses was not a Liege Lord, nor his Subjects in Fee with him; but Christ is a Liege Lord, and his Subjects in Fee with him.

All Feudatories are fellow-Souldiers and fellow-Subjects. Though some are called Lords, yet all are Servants to one Lord.

The genius of a Feudist is Love and Obedience, because he is a Beneficiary, and hath nothing but what he hath received, and can call nothing his own, but is in continual dependency upon his Lords free Grace and bounty, and cannot but serve him by all the ties of Love and Honour, as Children are tyed by the bonds of Nature to love and honour their Parents.

THE CONTENTS.

*Transition. Foundation of Merit. Supererogation.
Demerit. Rewards and Punishments.*

TITLE IV.

Of Merit.

IN a Feudal kingdom there can be no place for Merit; because Beneficiaries and Usufructuaries receive all upon grace from their Lord and Benefactor, and hold what they have from him for love, honour and service which they owe him for all that they have; neither can they recompense the Donor by all that they do, or can do for him, but must account themselves unprofitable Servants when all is done. Transition.

The foundation and source of Merit is, the performance of a work which is not due, to another, or which no Right on our part could compel us, nor the party for whose sake it is done, had any right to enforce the doing of the same from us. Foundation of Merit.

Therefore no mortal man can merit any thing at Gods hands, though it were possible for him to fulfil the Law of God exactly; and therefore God can be a Debtor to no man, but as he is pleased to make himself so by his free and gracious Promise, which gives him to whom the Promise was made, a right by Grace, which by works he could not have. *--- And if by Grace, then it is no more of Works, otherwise Grace is no more Grace; But if it be of Works, then it is no more Grace, otherwise Work is no more Work. --- Therefore it is of Faith (or Covenant) that it might be by Grace, to the end the Promise might be sure.* Ro. 11. 6, 7. &

Therefore no mortal man can merit any thing at the hands of his Prince, though it were possible for him to fulfil his whole Law exactly. And therefore the Prince can be a Debtor to no Subject, but as he is pleased to make himself so by his free and gracious Promise, which gives him to whom the Promise was made, a right by grace, which by works he could not have. Ro. 4. 16.

Yet

Yet God and Princes, who have power perfectly to oblige their Subjects, do confer good things upon those that obey their Commands, to stir up their readiness to obey, not as Rewards due, but as Free-gifts promised.

The Reason is, Because those things which I perfectly owe to another, he to whom they are due from me hath already a right unto them, so that if I do them, properly I part with nothing of that to which for the present I have a right; because, if I withhold my duty, or deny it to him to whom it is due, I do him wrong, because the right of that office is no longer mine, but his to whom I am obliged, and therefore if I do what I should do, there can be no place left for any Merit at all.

But when without any perfect obligation on my part I do what I do to another, that right which issues from me accrues to him, and leaves me a right to be had from him, upon whom I did bestow as much work as did countervail the wages he gave me; and this is Merit.

If this Merit be expressly stipulated for, it is called Wages, if it be left for the manner, time, quantity and quality thereof, to the free will and equity of the Donor, it is called a Reward, which is either corporeal, as Money, Cattel, Fields, Houses, Household goods, &c. or incorporeal, as Immunities, Priviledges, Honours, &c.

Supererogation.

So that a Merit is a kind of work of Supererogation issuing from our own free will, more than we need to do, and of which we may glory, and for which we may expect thanks. And this being a grace to God or man, must of necessity destroy the grace of God or man, as if they were the better for us. When the contrary is most true, that we are the better for them, and so they merit of us in this case, and not we of them at all. And therefore all School Disputes of Merits on mans part, are but idle talk.

If there were any such thing as Merit in us, Then first we should be the better for doing that good, which we were never obliged to do; and God should be the better for that good, which he could never exact from us. But this is absurd.

S E C T. I.

Demerit.

On the contrary; a Demerit is the Non-performance of a work which is due to another, or to which a right on our part should compel us, and the Party to whom it is not done, had a right to compel us to the doing of the same, but we would not do it.

Therefore all mortal men do demerit many things at Gods hands, when they are obliged to obey his Laws and do not; and therefore all men are debtors to God, and do demerit against him by their evil works.

Therefore all mortal men do demerit many things at the hand of Princes, when they are obliged to obey their Laws and do not; and therefore are debtors to their Prince, and do demerit against them by their evil works.

In all Demerits or sins against another there are two things; The defect it self, or distance from the Rule of the Law, according to the execution or intention thereof, and the loss accruing thereby to the Law-maker directly or indirectly. The Party therefore that demerits or sins is

is accountable to the Lawmaker for the sin it self, or the breach of his Law, and for the loss that accrues to him thereby. For both which he is bound to suffer punishment commensurable to the offence of the Law, and to the loss or damage received thereby.

And therefore every mortal man is a debtor to God to satisfy for his sin against his Law, and for the damage (to speak after the manner of men) which he received thereby, by repentance and amendment, and sufficient caution (if it could be) to do so no more. These things may and do hold in *Foro humano*, but how they can or do hold in *Foro divino*, I confess I do not understand. And therefore I break off this discourse abruptly; what I have said already is come hardly from me, and the rest is altogether out of my reach.

Only this I think I may say, That Feudal Subjects can do no more than is due, and therefore cannot merit; but may do less than is due, and therefore do demerit.

The effect of their work in coming up to the Rule of Feudal Law, is their virtue, and the benefit (if any may be said to be) to the Law-maker is their reward: But the defect of their work in coming short to the rule of the Feudal Law, is their sin, and the damage (if any may be said to be) is their punishment.

And as every Merit supposeth a work of Supererogation, undue and uncommanded, and therefore is not imputable to any but to them that do it, for the virtue or for the reward thereof. So every Demerit supposeth a work of Supererogation, unrequired and unforbidden, and therefore is not imputable to any but to them that commit it, for the vice, or for the punishment thereof.

And therefore, as it is contrary to nature, for any one to be rewarded Rewards and Punishments. for that good deed which cannot be imputed unto him, because he never did it: so it is contrary to nature for any one to be punished for that evil deed, which cannot be imputed unto him, because he never committed it.

For as by Rewards men are encouraged to virtue, and the reward ought to be distributed upon the consideration of the good deed: so by Punishments men are deterred from vice, and the punishment ought to be inflicted upon the consideration of the evil deed. And as none are properly capable of the rewards, but those persons that have done the virtue, as the cause of those rewards: so none are properly capable of the punishments, but those persons that have committed the sin, as the cause of those punishments.

Therefore as the pleasure and profit of the Reward, is properly due by merit to him who acted or concurred to the good done: So the grief or disprofit of the Punishment, is properly due by demerit to him who acted or concurred to the evil committed.

So Children are not properly rewarded by Merit, when their Father for his virtue is invested with the Fee: And Children are not properly punished by Demerit, when their Father for his vice is divested of the Fee.

Because as in that respect Children are not directly rewarded, with the investiture of that right which was not properly their own: So neither are Children in that respect directly punished, with the divestiture of that right which was not properly their own. But only by consequence,
both,

both, they are rewarded when they have the Fee, which their Fathers had and kept by their Allegiance to their death, for them to succeed after them; and they are punished when they have lost their Fee, which their Fathers lost, and did not keep by their felony to their death, for them to lose after them what they might have had, if their Fathers had performed the Condition.

So if Parents for their Vertue be made free, their Children shall be free, but this hath no true respect of reward, but good fortune: So if Parents for their Fiue be reduced to slavery, their Children shall be slaves, but this hath no true respect of punishment, but evil fortune. Because no body before he is, can have right that he should be born in such or such a condition; but when he is born so or so, it is his good or bad chance. As an Infant in his Mothers womb is not properly acquitted when his Mother is acquitted and saved her life; nor properly condemned when his Mother is condemned, and loseth her life.

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*Transition. Demonstrations. Traditions. Scriptures.
Representative Church. Some body must deter-
mine. Pride. Calumnies. Scriptures. Collecti-
ons.*

TITLE V.

Of a Judge of Christs Laws.

Transition:

After all the discourse of Laws and the Law-maker, there is a great cry that makes a great disturbance, *Whosball be the Judge and Interpreter of Christs Laws?*

No hopes ever to convince such that take all upon trust, and will be blinded for Policy and Interest; but let Wisdom still speak, and she will be justified of her Children, and none but wilful Souls will stop their ears.

A Judge they lack, and such as must be infallible, but they cannot agree who this should be.

If some Moral Truths are as demonstrable as others, which they call Mathematical, then what need of a Judge? When such moral Propositions are as Scientifical of themselves, and create as full an assent to the understanding as Natural things, which are perceptible of themselves, and create a full apprehension to the sense.

The Laws of Nature are plain, and as plain consequences may be made from them; As that no man should steal, or kill, and from thence it is demonstrated,

monstrated, That if *Sejus* or *Titius* do steal or kill, they sin against the Law of Nature.

And such Ratiocinations as are rightly framed from necessary Principles, create as undeniable Demonstrations; As that a man is Ridicible, because he is Rational: That a Horse is one, true and good, because he is an *Ens*; or that the Periphery of a Circle is Equidistant from the Centre.

Now if the Laws of Nature be so plain, then they need no Judge. And if the Positive Laws are so plain, as they are or ought to be, then they need no Judge also.

All Intellectual Entities have hitherto, by the most of men been accounted probable only (allowing by great favour, infallibility to Revelations) and therefore have been the more slighted, and nothing thought worthy of credit, but material Entities and objects of sense.

Now if Revelations come, as they may do to the understanding, as well as Natural notions and Sensual objects, why may they not as plainly be apprehended, supposing them, as they must, to be as plainly revealed, as the rest are imprinted in the Soul, or conveyed thither by the sense?

But still the Question is, Who shall be the Judge? and this Judge must be infallible too.

The old beaten way is, to believe as the Church believes, and the Churches Faith is resolved into the Pope, or a general Council, with or without him, not yet agreed.

Surely there is a fallacy in the word *Church*, as in the word *People*. The Church is either taken for all the Church, and the People for all the People, which cannot meet to agree all; or for the most part, or best of the Church or People, which can hardly meet to agree all. So there is no certainty in either.

SECT. I.

Universal Traditions are doubtful. The Eastern Church had one Tradition about Easter from *St. John*; the Western another from *St. Peter*; the Millenaries received their Tradition from *Papias*, *St. John's* Disciple; the rest denied it.

Councils were hardly ever universal, or universally agreeing, and mostly packt; a few popular Orators and Politicians swayed all the rest. So that we are at no certainty by these.

Certainty is either in Nature, things actually existent to sense, or in Morality from prime principles undoubted conclusions in the mind, by Rational or Mathematical Demonstrations actually existent to Reason.

The Law of Nature is plain enough, Consequences from thence are clear, if rightly deducted by the help of Art. Laws Positive are to flow from thence. Subjects may know by these Laws, what they are to have, and what they are to do.

S E C T. II.

Scriptures

The Scriptures are God's Positive Laws, commanded in his Will and Testament, with Promises of Rewards; so that by them all Subjects and Legatees understand what they are to have, and what they are to do. And as the Laws and Testaments of wise and good men are evident, so much more the Laws and Testaments of God.

And therefore in all these Laws there is sufficient Certainty to every one, who when all comes to all, must judge as well as they can for themselves, and the Laws fundamental and necessary are so plain, that they may judge. Else why should those Promises be made, and those Duties be commanded, if they to whom they were made and enjoined could not possibly apprehend them; and what other infallible Judge can be imagined? especially when, besides their own Judgments, the Spirit is promised to all that will use what God hath already given them, to lead them into all truth. And so Christ, the only Infallible Judge, hath promised to be present by his Spirit unto the end of the World.

If in this state of Imperfection there remain doubts, as there will, we must be content to doubt as we do about such manners and circumstances of things as are not absolutely necessary to salvation, the ignorance whereof may safely consist with our salvation. If others be given over to believe lies, it is a just Judgment of God upon them for their carelessness and sensuality. As is the case of the Heathen Idolaters, *who though they knew God, yet they glorified him not as God, but became vain in their imaginations, and their foolish hearts were darkened.*

But still, Wisdom is justified of all her Children, and the true Faith hath been kept by them, and will be kept unto the end of the World, and Truth is Truth still.

In natural Principles all conceptions agree; as to worship God, to do as we would be done by, &c. and in supernatural Principles there is the same harmony of Faith in God and a good life, through Jesus Christ our Lord.

Thus the whole Church, *i. e.* all Christians in all ages have received the Gospel, and kept the Faith, and so the Church is the pillar and ground of Truth.

The Church of God is guided by the Scriptures, and by the Spirit of God in them. If there be other Traditions without writing, they also for the main agree with the Traditions written, but some circumstances may differ, and some must needs be lost in both. But still the Traditions in Writing must needs be the surest and most lasting; wherefore God himself wrote the two Tables with his own hand, and commanded Moses to write the rest for a perpetual Record.

As for Traditions without writing, they must needs be more hazardous, because of the shortness of mens lives, the weakness and varieties of mens apprehensions and memories, the Interest of parties, &c. Nor are Writings impregnable, but in the changes of times, if they escape the fire, and other ruines, they cannot escape the ignorance and perverseness of Scribes: But God hath hitherto, among both Jews and Christians, secured the main Oracles written and unwritten, and will secure them for ever.

S E C T.

S E C T. III.

As for an exact Representation of the holy Catholick Church it cannot easily be imagined, either in the Head thereof, which is Christ, there being no express warrant for such a Representative Head, or in the Members for such a Representative Body. For who can represent the mind of Christ, but the Spirit of Christ which is in him? or who can represent the mind of Christians, but the Spirit of Christians which is in them.

Representative Church.

For Christ will not, needs not, come in Person to declare his will, because he hath sufficiently done it already, and Christians cannot meet all together to declare their will; because there are most in Heaven, from whence it is impossible for them to come, and the rest are in all parts of the World, from whence it is little less than impossible they should gather together; and if they should, they would all agree most certainly in the same Faith and Holiness, but in Forms and Circumstances they could not.

And besides, there would be Hypocrites among them, do what they can; for all that Profess have not faith. And moreover, men as men, have various conceptions, apprehensions and reasonings, and languages, and humors, and interests. And words are too few for things, and are ambiguous, and Idioms are diverse, and there will be mistakes, and there is no help for it, and few have the true Arts of right reasoning; therefore in these cases, they must be contented to bear one with another, and keep the peace well enough.

We may thank God that he hath left us the Scriptures, and they are sufficient for salvation, and be contented, and judge as well as we can.

So men are fain to do in Civil Laws, with some helps of Judges, because mens Laws are not so plain as they should be, but Gods are, and they must rest satisfied with what they know, till God shall come in into them, by farther discoveries upon their honest search and endeavours after saving truth.

But still where scruples are, some body must determine, because of practice and because of peace, I mean in matters of Discipline, and so people must be contented, though not satisfied; but in Faith and a good Conscience, every one knows sufficiently, and every one is satisfied.

Some body must determine.

So in a Ship, the Pilot must steer as well as he can, though he may fail, and some body else may know better. For every one hath liberty to judge for himself; but not altogether to act for himself, much less for others. That's left to Governours, who are as Gods, yet they may erre as men (it being Gods Prerogative only to know all good and evil,) and yet under God we must be guided by them, who with reverence and godly fear do determine hard cases, as the Turkish *Musti*, who, when consulted to give his Judgment, sets it down in writing, and subscribes modestly, *This is my Judgment, but God knows better.*

And now what would the World have, or what can they have more than they have? and why will they not be contented with what they have, and God thinks fit for them to have? Why call they for a Judg, when God

is their Judge? as the *Israelites* called for a King, when God was their King. This is to reject the Judgment and Government of God, and trust to the judgment and government of Men, and to have greater assurance than God thinks fit to allow them.

Pride.

There is an itch of Power in all this in the Clergy, that are forbidden by their Master to seek after Greatness, and leave the care and government of the Church and Commonwealth to Kings and Princes, to whom it is committed, to be Nursing Fathers and Nursing Mothers of Gods People. *Let every Soul be subject to the higher Powers.* Let them give their Advice to Kings humbly, and teach their People truly, and give them good Examples, and they have done their duty. God is not, will not be wanting to his People for soul or body, for this life or for a better.

But still the noise of an Earthly Judg rings in mine ears, and I cannot be quiet for it: And the sound thereof takes with the Vulgar, and they are too willing to be cheated, and some body thereby gets no small advantage.

O good God, when shall we be at peace! A Faction, a stream of Worldly-mindedness and glory runs high. The true Spirit of Christianity is lowly, and lovely and quiet, and looks up to God in the midst of all distractions. What should poor Souls do, but trust to their good God and be silent, acquaint themselves with him, and be at peace?

Calumnies.

They tell us, we have no Church, we are without a Head, we have no Shepherd, no Guide, no Assurance; we are utterly lost, and out of the bosom of the Church, &c.

Soft and fair. Are we not Men? have we not our reason and senses about us? have we not Faith and a good Conscience within us? What should we have more? *They that have ears to hear, let them hear.* We will speak for our selves once more: O ye that call your selves the Darlings of God, the only True Church, give us leave to own the same God and Faith with you, and God will own us, we doubt not, whether you will own us or no. We are men, and Christians still, for all you; our Senses, and Judgments, and Wills are our own still, for all you. There is Grace sufficient for us and you, notwithstanding all your *Anathemas* and Curses against us. Though you curse, yet we bless. All the Evidences cannot be on your side, we have something to say for our Religion as well as you.

Scriptures.

The Scriptures of God, we say, under God are our Judges: We go to the Law, and to the Testament of God.

These you say are not Evident; they are dead letters, they cannot speak. We say that the mind of God in them is a living letter, and the Spirit speaks in them, and is to be trusted to, when the Spirits of men fail, and are not to be trusted.

We understand matters of Fact to be evident to all that have their senses rightly disposed and exercised upon them, and are really infallible, as to sense.

We understand matters of Right to be open to all Understandings that are rightly disposed and exercised upon them, and are really infallible as to Reason.

We

We understand matters of Positive Law, concerning Rights grounded upon Nature's Law, to be clear to all Judgments that are rightly disposed and exercised upon them, and are jurally infallible as to Justice.

The Judge judges of these Rights or Wrongs, according to the sense of the Law as it stands before him, and according to the Scope, Analogy, and Proportion of the whole Law, as it is apprehended and digested by him, and this is adjudged to be Law by wise Respondents.

Thus he does *Jus dicere*, declares what is right according to Law, as well as he can, which it may be is not right in it self; but it must be taken for right, till it appear to be wrong, lest we should run in *infinitum*, and never determine at all. For, *Prator Jus dicit etiam si iniquum dixerit*. And if the Supreme Power confirms it, there is no appeal but to God, we must rest satisfied.

And this is all that can be done by Men, when all is done: And this Subjects must stand to as to their practise, (not as to their judgments altogether) so long as they are not plainly and diametrically, against Faith and a good Life, concerning which the Scriptures give us the best account.

Now, though Men may presume to judge of the mind of the Laws of Men, because they make them themselves, and so do know their own meanings: Yet what Man or Society of Men dare presume to judge of the mind of the Laws of God, who is his own Law-maker, and so does know his own meaning?

But God will reveal his Mind and Will to those that humbly seek to him for it, and so they shall judge for themselves, according to the judgments which God hath given them in Nature, and upon their right using of the same, according to what he shall further illuminate them by Grace.

But who shall presume uncontrollably to judge for others, by imposing his Sentiments upon them, though they may in the mean time command his outward Man; yet I cannot tell how they can command his inward Mind and Will, for that it must be best at last to leave every Man to God and his own Conscience, still keeping obedience and peace, both in Church and State.

S E C T. IV.

1. So there is no Absolute, Supreme Power and Law-maker but God. Collections;
He is the Judge of all the Earth, and so he doth whatsoever pleases him; and the Judge of the World must needs do right-

2. Thus God hath left us a Law, written not only without us, but within us, which is the Word of God, and that is it that we must judge our selves by, and shall be judged of God by at the last day, and in this Word by his Grace we will trust. *Unusquisque cui veritas est cordi, & qui salutis sue est avidus, ex Scripturis tantum haurire potest, quantum ad ipsum in vite aeterna via dirigendum sufficit.*

The Ball of contention if both sides give way, may be tost up and down, to and fro for ever, and we never the wiser. Disputes are endless, but we have no such custom, neither the Churches of God. We will labour to understand as well as we can, and do as well we can, and use all the good helps we can, and pray for pardon in all our failings, and judge no body but our selves, and this we hope will be our safety and peace.

And this is all we can or will say, for this is our judgment, but God knows better. And for ought I can learn from all the Controversies about this Point, when all is done, every one must judge for himself as well as he can, and God for us all,

The

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Transition. *AleCis Heresy. Sect. Separation. Christian Society. Corruptions. Sectaries. How Hereticks are to be dealt with. Rules for Hereticks.*

TITLE VI.

Of Heresy.

Transition.

THIS Title, to enrich this Volume, I thought fit to add, concerning Heresy: so long and so lowdly cry'd out upon, and curst in the Church and Kingdom of Christ. For which reason it will not be amiss to venture to say something in description of this ugly Monster, like the Giants feign'd of old to disturb the World, and boldly threaten to pull Jupiter out of his Throne.

AleCis.
Gal. 5.

The word *AleCis*, i. e. Sect, as it is for the most part rendred in our last *English* Translation, and in that published Ann. 1570, as also in *Tindals* and *Coverdals* Translation, and also in the *Italian* and *French*, in the Text or Margin.

Heresy.

Heresy is vulgarly taken for an obstinate error repugnant to some fundamental Article of the Christian Faith. But the word *Heresy* mentioned in the Scripture, is never taken in that sense to signifie such an error in the Judgment, which can never have a will or appetite to erre.

Bellef.

But since the time of the *Apostles* it is, that this odious sense hath been imposed upon the word *Heresy*, by means whereof that sense which the word constantly bears in Scripture, is perverted and generally mistaken. For wheresoever the word *Sect* is mentioned in our last *English* Translation, there the word of the Holy Ghost in the Original is *AleCis*, i. e. Heresy. See *Acts* 3. 17. and *Acts* 15. 5. and *Acts* 24. 5. and *Acts* 26. 5. and *Acts* 28. 22.

Sect.

And wheresoever the word *Heresy* is mentioned in the said Translation, there the thing to be understood, according to the true and right sense of the Scripture is *Sect*. See *Acts* 24. 14. Wherefore after the way which they call *Heresy*, it should be translated, after the way which they call a *Sect*; for the words are an answer of St. *Paul* to the Charge of *Tertullus* the Orator, who had inform'd against him, That he was a Ring-leader of the Sect of the *Nazarens*, in the former part of that Chapter ver. 5. and in both verses the word is *AleCis*, and in both verses it is rendred *Sect* by the *Italian* and *French* Translations. See *1 Cor.* 11. 19. — Wherefore there must be also heresies amongst you; it should be translated, There must be also *Sects* amongst you. And there, in our last *English* Translation *Sects* is put in the Margin, and that with good reason, For the words are a reason

reason why *S. Paul* did partly believe, that there were Schisms or Divisions among the *Corinthians*, namely, because of the conditional necessity of such Divisions or Sects, for the manifestation of them that are approv'd; and this is yet farther manifest from their separations which they made in the Church, where being assembled for the Communion, every one took before his own Supper apart, ver. 21. which supping apart, argued them Sectaries. And see for the like sense, *Tit. 3. 10.* and *2 Pet. 2. 1.* Whence it appears, that in the sense of Scripture, an heresy and a Sect are all one thing; having between them no real difference, but only verbal, as two words of two several Languages that have but one and the same signification. And hereupon it farther followeth, that an Heretick and a Sectary are one and the same Person.

S E C T. I.

But to pass from the word to the thing: When by reason of different ^{Separation.} Doctrines, Manners or Customs, Men separate themselves from the Communion or common Society, which they are bound to maintain, the Parties so separating and confirmed in their Separation, are called by the Holy Ghost in Greek *αἵρεσις*, and by us in *English* a *Sect*. For in the sense of the Scriptures, an *Heresy* or *Sect* is an inordinate and confirm'd separation from that Common Society that ought to have been maintain'd.

Every separation from a Common Society, makes not an *Heresy* or *Sect*; for a separation from ungodly and wicked Societies is so far from being a *Sect* and a work of Flesh, that it is an act of Holiness; seeing in several passages of Scripture God calls upon his People for such a separation, and *Christianity* it self is but such a separation from *Judaism*. But the separation heretical must be inordinate and undue, as when it is made from that Union that ought to be maintained, or from that Society where Verity and Piety is professed, or made without just cause, or by undue means. Neither is it yet heretical until it have confirm'd, settled and established it self in a strong resolution not to return: But if after a first and second admonition it continue separate, then it is an *Heresy*. See *Tit. 3. 10.* and ponder the words which are these: *A Man that is an Heretick after the first and second admonition reject, knowing that he that is such is subverted and sinneth, being condemned of himself.*

Such among the Jews were the *Heresies* or *Sects* of the *Pharisees* and *Sadducees*, who under pretence of a stricter Life, made a separation from the rest of the People; for hence *Paul* in his defence before *Agrippa*, confessed that after the most strait *Sect* of the *Jewish* Religion, he lived a *Pharisee*, *Acts 26. 5.*

And into such *Heresies* or *Sects*, the *Corinthians* were declining, when every one of them said, *I am of Paul, and I of Apollo, and I of Cephas, and I of Christ*, *1 Cor. 1. 12.* And when they came together in the Church, they made such separations one from another, by eating every one his own Supper apart, that their separations are by *Paul* term'd *Schisms*, *1 Cor. 11. 18.* Now a *Schism* or *Separation* is an *Heresy in fieri*, wanting only confirmation or perseverance to digest it self into an *Heresy* or *Sect*.

S E C T. II.

Gal. 5.

Christian Society.

Corruptions.

This sin of *Heresy* in this sense understood, though it may have and hath had place in many Societies of Men, yet in many places of Scripture, especially *Gal. 5.* it must be chiefly understood of a Christian Society, which of it self in its integrity, is of all others most holy, as instituted to a blessed end, and therefore an inordinate or undue separation from it, by way of *Seſt*, is a work of the Flesh, and a foul wickedness: For it argues in the *Seſtary* all the sins of uncharity mention'd in the fifth of the *Galatians*; as, hatred, contention, emulation, wrath, provocation and faction. And as it is a sore wound unto the Body for any Member to rent it self from that Body whereof it is a Member; So it is a *Seſt* in the Corporation of Christ. But when a Christian Society becomes defiled with intolerable corruptions either in Doctrines, Manners, Customs or Policies; as when her Doctrines are impious, or her Manners scandalous, or her Customs superstitious, or her Policy Tyrannous; then in any of these cases, a just separation from her, is not only lawful, but necessary; because such a wicked Society, from whence that separation is made, is her self an heresy or seſt; for she hath already separated her self from those particulars upon which the Communion of a Christian Society is grounded, and hath degenerated from a Christian Society, into a Synagogue of Satan.

From such a corrupt Assembly, persevering in her corruptions, although the Faithful may and must separate themselves; yet the separation is not ordinate, when some one single Person separates from all the rest, or a few from many, or a lesser number from the greater number; especially if that one, few, or lesser number have liberty to live according to the precepts of the Gospel, and according to the safety of their consciences, and withall there is no Christian Assembly more pure, to whom they may conveniently adjoin themselves.

For the separation should rather be made by all, who are to eject some one, or by the greater number, who are to remove the less for the corruptions in that one or lesser number.

Because this course doth best provide for the peace of the Church: neither is the separation ordinate, if it be made suddenly, without due Remonstrance of the corruptions, and several admonitions for the Reformation of them. Whereof so long as there is any hope, no separation ought to be made by one, or a few from the rest, especially if the corrupt party will tolerate the sound, & sasser admonition from them. For even the Christian Church did not suddenly separate from the *Jewish Synagogue*: But *Peter* and *John* went up together into the Temple at the hour of prayer, *Acts 3. 4.* And very probable it seems, that they and diverse of the Christians did at the first comply with the *Jews* in many particulars. Yet when the corruptions of the *Jewish* policy grew intolerable to the stoning of *Stephen*, and the raising of a great persecution against the Church at *Jerusalem*: Then the Christians there separated and were all scattered abroad, throughout the Regions of *Judea* and *Samaria*, *Acts 8. 1.*

S E C T. III.

But what corruptions are intolerable, when the separation is inordinate, or on which side the *Seſt* lyes, although no certain Rules can be given, nor no satisfactory judgment be made by those Rules (for Men whose minds are exasperate

exasperate about these things, will never stand or rest upon any Rule or Judgment; yet consequently to what hath been premised, we may indefinitely say, that they seem *Hereticks* or *Sectaries*:

1. Who being corrupt themselves, do desert a Society uncorrupt, because therein their corruptions were reprov'd, and they will not endure to be reform'd. Sectaries.

2. Who being corrupt themselves, do expel a party incorrupt, because that party doth disallow and labour to reform those corruptions.

3. Who separate one from another, because of corruptions on both sides, each contrary to the other, for errors and vices may be, and commonly are, more contrary one to another, than either are to Verity and Piety.

4. Who separate for corruptions not intolerable, but such as are only errors and infirmities, that may consist with true Faith and Piety, and ought to be tolerated till they may be amended.

5. Who separate for corruptions not directly impious, contrary to the express word of God, but only by way of consequence, which consequence the party defendant doth not acknowledg, but if they could perceive it would be ready to forsake them.

6. Who separate for matters in themselves indifferent, and no waies determined by any word or Law of God, either for the affirmative or negative, but either are orders instituted by the Church or Customs. insinuated by tacit consent.

7. Who in a Synod super-determine Doctrines of Faith by a major part, and expel the minor for dissenting; for though matters of Manners, Order and Policy may and ought to be determined by a major part, yet matters of Doctrine seem to require an universal concurrence and joint-consent of the whole Synod, or else with more safety are left undetermined.

Now, if they seem hereticks or Sectaries, who desert or expect those whose opinions and manners are but somewhat corrupt, much more they are so, who desert or expel those who in their Tenets and manners are the sounder party, for these of all sorts of Hereticks are the most carnal and sinful.

It may appear therefore from what been said upon *Heresy*, and the Name and Thing, That no error in fundamentals is or can be meant thereby, but only a separation for some Grand corruptions real or pretended in Doctrine or Manners.

The Name of *Heretick* is now become odious, and a *Nick-name* to all that differ in opinions styl'd fundamentals: which, whether they be so or no, is yet undetermined and God knows but that they shall ever so remain. And those that hold these contrary opinions, each party being alike confident of the Truth on their side, do persecute one another; not only to Excommunication, but to confiscation, imprisonment, banishment and death. But what course ought to be taken indeed with such Men?

S E C T. IV.

Concerning those turbulent Persons that were amongst the *Galatians*, who would subvert their state of Christian Liberty: The wish of St. Paul was that they might be cut off *i.e.* not castrated, for that is barbarous; nor excommunicated, for then he might have commanded it, but destroy'd by the immediate hand of God. How Hereticks are to be dealt with? Gal. 5. 12.

Yet in this wish of the Apostle, this must necessarily be supposed, that he wished not positively the execution of it, unless those persons continued incorrigible. For, who can possibly doubt, but that S. Paul's *velle* went with a *malle*, to have them rather reform'd than destroy'd. And again, if they

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would

would not be reform'd, who sees not but that St. *Paul* might lawfully wish that some few turbulent deceivers should rather be cut off by the hand of God, than that by them the whole Church of the *Galatians* should be seduced, and their state of Christian Liberty subverted.

This fact of St. *Paul* in wishing the death of these impostors, must not by us be drawn into example, as if to us it were therefore lawful to wish a curse upon those whom we account Hereticks and troublers of the Church.

For, 1. Christ hath given us a precept to the contrary, That we should bless and not curse; yea, bless them that curse us, and pray for them that persecute us. And our Rule is to practise by precept, and not by any example from Men, or an Angel from heaven.

Unless the precept admit exceptions, and the cases of those exceptions be as manifest to us as to those Divine Persons, who made use of them against the generality of the Precept.

2. Where among us shall we find the Man in whom there resides that measure of wisdom which was in *Paul*, who by help of the Spirit wherewith he abounded, was a true discerner of Spirits, and could exactly know who was a spreader of Error, who a troubler of the Church, who was refractory herein, and whose repentance was either to be expected, or to be despair'd?

3. Where among us is the Man whose Soul is qualified with the affection of *Paul*, to be led to the like wish with the like mind? For without all doubt, all the motive *Paul* had, was a sincere zeal to God's glory, and a true love to Man's Salvation: But we in the like case, what ever words we may pretend, can hardly say, We have purged our Souls from the leaven of malice and hatred.

4. *Paul*, as we have seen, wished not their death simply and absolutely, but with a potiority of their repentance, that they might rather be reclaimed, and therefore he refers the issue wholly to the pleasure of God, leaving his wish to depend on God's will.

If it be therefore unlawful it be to wish the death of one, whom we call *Heretick*, in that meaning we put upon it, much less is it lawful to put him to death. Nay this latter is unlawful, though the former were supposed lawful: For he that wisheth another Man's death, doth commit the act of the will of God, as it shall stand with the pleasure of God, that he live or die; but he that attempts another's death by Mans hand, hath already determined what is to be done, without any farther discuss of the matter. And it is lawful to wish many a thing were done, which notwithstanding to do we have no lawful Power.

Although then to *Paul* it were lawful to wish the death of *Hereticks*, yet it follows not therefore that it is lawful for the Magistrate to put them to death. For, hath God granted to the Magistrate power over the conscience, or given him the Sword with such a large commission, that thereby he must needs be armed, not only against offending *Hereticks*, but also against all true and innocent Christians, which equally lye open to the stroke of his sword; seeing the less Christian any Man is, the more prone he is to condemn another for an heretick; and the more carnal he is, the more violent he grows to maintain an humane tradition against a Divine Verity, because this latter suiteth less with his carnal waies, and many Men in Authority do not embrace the sincerity of Religion, but use it rather as an instrument for their worldly policy.

Or, hath God given to the Magistrate the Judgment of the conscience, or the

the discerning of Spirits to determine truly between the true and the false? Seeing Men of Rule and power, whose entrance into the Kingdom of Heaven is a thing of great difficulty, and who are commonly imploy'd in other affairs than the care of Religion, are not alwaies competent Judges in these cases, especially seeing many such Persons are not studied in the cases of *Heresy*, neither are their cases laid out by any Law either of God or Man.

How then can the Magistrate judge of that wherein by his calling he hath no judgment? And for him to commit a matter of that moment to the arbitrement of another, is hard adventure, seeing he can with no safety execute the sentence, but alwaies with danger of being the Minister unto another Man's cruelty, in following whose judgment he relies also upon his own judgment, whereby he gave him power to judg of the *Heresy*.

But where will the Magistrate find competent Judges? For though many may be free from others errors, yet in matters to salvation necessary, or not necessary, few know accurately how to distinguish, which in this case is requisite should be known. Otherwise if you believe more things necessary to salvation than really are, you will judg him an *Heretick*, who really is not; for you will charge him with error in that point, which you erroneously think necessary to salvation: Whence it must needs follow, if you think it the Magistrate's Office to put *Hereticks* to death, that you in your judgment must first sentence this or that *Heretick* worthy to die. But how easily and frequently may it fall out touching your Sentence in it self considered, that you should rather be in the error than the party you condemn? For of Christians that can come into question of *Heresy*, very few there are who are ignorant of the points sufficient to salvation, much less of those that are necessary.

The case is otherwise in other crimes, which common reason constantly condemns, which the conscience of the offender condemns in himself, and which the Magistrate (though himself may be secretly guilty of them) is forced by the Law to condemn in others, or at least cannot excuse them; being willfully committed against some positive Law of Man, which commanding nothing naturally dishonest, the offender with a safe conscience might and ought to have observed.

Of these crimes therefore, whose cases are clearly laid out by positive Law, which particularly design, what act is Treason, what Murder, and what is Felony, the Magistrate can and may rightly judg, though himself be not altogether free from the crime which he judgeth: But errors whose cases are by no Law specified, how can he rightly judg, who is himself in an error? For in points of Religion, even to most Men, error is commonly more pleasing than the Truth; which, being for the most part simple, and a stranger, finds few patrons to defend it; but many and mighty enemies to oppose it, who account it a service unto God, to serve against the Truth.

For the Professors of the Truth of Christ, even from the beginning of that Profession, have suffer'd grievous persecutions from the hands of them who when they killed them, did think they did God service, as Christ tells his Disciples. And the same Master of the Truth testifies elsewhere, that the Crosse and persecution should alwaies follow his followers, after the Example of their Leader. But what greater iniquity can there be, than to vex a Man for his Conscience sake? For by their Conscience, and a full persuasion of the Truth, most of those Men must needs be led, who are content to expend their Life upon their Profession: What greater folly than to force the Faith of Men

by external violence, and to perswade the Soul by means of the Sword? What greater inhumanity, than by torments or vexations to compel a man to that dissembling or lying, which his Soul abhors as impious and blasphemous? What greater indignity, than either to murder the Professors of the Truth, or to allow Hereticks the glory of Martyrdom? and to arm their Errours with an Argument so powerful, that the Truth in these times cannot find a greater, whereby to commend it self to the Soul? What greater Antichristianity, than under colour of the Cause of Christ to persecute the poor Members of Christ? For if the Cause of Christ needs blood to support it, it is rather strengthened by the blood of those that profess the Truth, than of them that seem to oppose it.

Ro. 2. 1.

Lastly, What greater impudence, than for us to condemn persecution in the Jew and the Heathen, in the Turk and Papist, and our selves practice the same Persecution which in others we condemn? Is not this, either to justify all Persecution, or to condemn our selves inexcusably for it? *For thou art inexcusable O Man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thy self, for thou that judgest dost the same things.* Is the blood of Persecution but a blast of Merchandize, to be cried down when we suffer it, and cried up when we practice it, according to the vend of other Commodities, that pass under humane Commerce?

To a Jew, who alledgeth his Law against Idolaters, the Answer may be, Let the Jewish Magistrate execute that Law according to the intent of it, against such Idolaters as are under his jurisdiction: But if by a Christian, to whom the Law of *Moses* is expired, that Law be alledged against Hereticks, the Allegation is not worth answering.

S E C T. V.

Rules for
Hereticks.

Tit. 3. 10.

Math. 13. 30.

Concerning Hereticks therefore the Rules in the Gospel seem chiefly two; one for a *Separation*, to reject them after a first and second admonition, the other for a *Toleration*, to suffer them to grow till the harvest. For the householder in that Parable judged, that *the rooting up of the Tares would also root up the Wheat*, and thereupon also forbade his Servants from meddling with the Tares till the time of harvest. Shall we therefore think he commanded the Wheat to root up the Tares, which were so multiplied that they overgrew the Wheat? much less was it his meaning that the Tares should root up the Wheat, by arrogating to themselves the name of the Wheat, and by obtruding on the Wheat the name of the Tares.

1 Cor. 11. 13.

Seeing then that the being of the Tares is a thing of necessity, for there must be Heresies amongst us, *that they which are approved might be made manifest.* And seeing the judgment of Heresie is in a manner a Mystery too deep and hard for humane Judicatories, where many times truth is arraigned for error, and seeing the extirpation of Heresies is of much danger, that the rooting of it out may root out the truth, therefore the safest course for the Christian Magistrate is, to account the trial of Heresie a Case reserved to the judgment of God, to be cut off by the hand of God; because Heresie is a thing so dark and secret, that none but God can take cognizance of it in such accurate manner as to convict and condemn it.

The person whom we suspect of Heresie we must avoid for our own safety

safety, but let us leave his Judgment to the hand of God, to stand or fall to his own Master. But if any man be turbulent, and endeavour to subvert the state under which he lives, the Magistrate, according to the Laws in that case provided, may and must proceed against him, of what opinion soever he be, whether Heretick or not: For Heresie being but a difference in opinion, is a thing in nature so diverse from Sedition, that naturally it never causeth Sedition, no more than differences in meats and apparel, which differences do flow from opinion. But turbulent minds will raise Sedition upon any occasion, whether of error or truth, but most commonly upon occasion of truth, and then charge the truth as the cause of the Sedition, which themselves caused. For was not Sedition raised about and against that truth which Christ and his Apostles preached, and yet charged upon him and his Apostles?

THE CONTENTS.

*Transfition. Calling. Election. Faithful are Elect.
Faith. Walking by Faith. Worthies of Old.
Election need not to be concealed. Election an
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TITLE VII.
Of Election.

CHRIST'S Kingdom is an Elective Kingdom. Christ is an Elective King, chosen of God. Christians are Elective Subjects to Christ their King; Elective Souldiers to Christ their General, chosen by Christ, and choosing Christ; Lifting themselves under him, and fighting under his Banner. Transfition.

SECT. I.

I. This is a Christian's Calling, where

1. The Caller is God, predestinating and purposing them according to the good pleasure of his will; choosing and electing them, according to his purpose; justifying them, and adopting them to be his Children; sanctifying them, and glorifying them by his Spirit. Calling.

2. The Called is Man: Hearing the Call, and therefore so far alive, and in his senses given him by God not a stock or a stone, or else all Calling had been in vain. Able therefore to say, *Speak Lord, for thy Servant heareth.* Here I am Lord, what wouldst thou have me to do? I will do any thing, *What shall I do that I might be saved?* Understanding the Call of God, or else all calling should be in vain, and therefore ended from

from God with wit and memory, consenting to his Call, which is understood by him, and therefore endued with will, desire and affection, free to choose or to refuse, or else all hearing and understanding should be as sounding brass, or like a tinkling Cymbal; and all calling upon us to hear, understand and choose, should be all one as to call upon the blind to see, the lame and fast bound in iron to run and walk; which is to mock us, which is to punish us for what we cannot help, which is unjust; which God forbid.

So Man is a Subject capable to receive the Heavenly calling, which is conveyed into him after the capacity of the Receiver.

S E C T. II.

Election.

II. This is a Christians Election; where

1. The Elector is God, choosing Man, a fit subject for God to work upon; A rational Agent upon a rational Patient; A free Agent upon a free Patient.

2. The Elected is Man, suffering himself to be chosen of God, by consenting to his choice, coming from the first free Grace of God, acted by which hearts.

3. The Elector is Man, actively choosing God, as God hath chosen him. Freely covenanting with God, as God hath covenanted with him; uniting himself with God, as God hath united himself with him. One with God, as God is one with him; having communion with God, as God hath communion with him. The Soul taketh God, as God takes the Soul. The Soul and God say mutually one to another, as friends, *I am thine, and thou art mine.* As the Spoused plight their Troths, enfolding them one in another, each to other saying, *I am my well-beloved, and my well-beloved is mine.* As those that are in a mutual League together, *Do fidem, & accipio fidem*, Near and dear to one another, as friends that are of one Soul. So God and Man are of one Spirit: So God dwells with us, and we with him: So we have fellowship with the Father, and with the Son: So we love God, because he loveth us. And because we cannot reach to the height of his love, we strain till we cry out, *Stay us with Flagons, and comfort us with Apples; for we are sick of love;* and this is (without cavilling) closing with God, and twisting our love in his love, as far as the poor Creatures capacity will bear. This is our high and precious Calling; this is the Covenant, and state of Grace and Salvation.

This Calling and Election of God is sure on God's part, and we are to give diligence to make it sure on our part: By continuing to hear, and bowing down our ear to receive more instruction. By frequenting the doors of Wisdom, and wearing the threshold of Understanding, that we may know more, and be wise to salvation. By consenting yet more, and choosing still that good part that shall never be taken away from us. By re-punishing and re-covenanting with God, renewing our Vow, working together with God, and watching over our own hearts, and labouring in the work of love; so to *work out our own salvation with fear and trembling, and striving to make our calling and election sure.* So to *fight out the good fight of Faith, to finish our course, and to lay hold upon the Crown of Righteousness.* For he that endureth to the end, the same shall be saved. *Be thou faithful unto death, and I will give thee a Crown of life.*

Phil. 2. 12.

2 Tim. 4. 7.

Rev. 2. 10.

S E C T.

S E C T. III.

Thus they that have given their Faith to God, as God hath given his Faithful are, Faith to them; and they that have kept their Faith to God, as God hath Elect. kept his Faith to them, they are the called and chosen of God. God is their God, and they are Gods People; they are faithful in their Promise, as God is faithful in his Promise.

1. Because the cause of Blessedness is Gods Promise, and *ex naturâ* Reason: *rei*, there is not, nor can be any other Cor-relative, or Cor-respondent to a Promise, but Faith, and without Faith a Promise is of no effect.

The persons therefore Called, nominated, or elected to Blessedness, are all, and only the Faithful; and the very nature of a Promise, so accepted and taken, doth nominate and elect them.

For if the Acceptation of a Promise be Faith, as it is, then the Acceptants are the Faithful, and thereby must needs be nominated or elected to the thing promised: And if they so continue, must needs be part-takers of the thing promised.

For this I take for an infallible Principle, and Demonstration undeniable, That, *If the things to be done are done, then the things to be had are had; but if the things to be done are not done, then the things to be had are not had.* So if Faith and Obedience, which are the things to be done on our part, are done, then Grace and Glory, which are to be had, are had on Gods part; but if the things to be done, which are Faith and Obedience, are not done on our part, then the things to be had, which are Grace and Glory, are not to be had on Gods part. Therefore the Faithful and Elect are all one, or rather, two terms for one and the same subject: And consequently, no person not faithful, of any Nation shall be blessed; but all persons that are faithful of all Nations shall be blessed.

If therefore the Question concerning Universal Grace were fitted to the proper Subject, the Faithful, and stated thus; Whether God would have all the Faithful to be saved or blessed? the matter would soon be at an end.

2. Because, *ex naturâ rei*, there is or can be no other right reckoned Reason: or accounted to a Promise but by Faith. For *Abraham* believed God, *i.e.* accepted his Promise, and this his acceptance, or faith, was accounted to him for righteousness. For the Promise offers Right, and the Receiver takes it, and it is his own, and he is thereby justified to the thing promised. Faith creates a Right, or a Right passes by or through Faith, without which the Promise is of no effect.

Now for this great point of Faith, it hath been largely handled in the Faith: Book of Justification. But here, for the explaining the point of Election now in hand, I shall declare briefly the several notions of Faith, which are these:

1. A Belief or Credence to the truth of a thing, revealed from the Authority of God or man, is Faith, which we call historical, as to matter of Fact.

2. A Confidence or Trust in the Party that promiseth, upon the high esteem which we have of his honesty and ability to perform, is Faith, which we call *Fiducia*, estimatory Faith.

3. A

3. A Promise made and established, and offered to another party freely, is Faith, which we call *Fides data*, Faith given.

4. An acceptance or embracing of a Promise so made, established and given freely, is Faith, which we call *Fides accepta*, Faith taken; Promissory Faith.

5. A Re-promise, or returning of another Promise to the first Promiser, is Faith, which we call *Fides reddita*, Faith returned.

6. A Covenant or Agreement made up of these two Promises, by consent of wills of both parties, is Faith, which we call *Fides mutua*, Faith reciprocal. *Fides data, fides accepta, fides reddita, fides servata.*

7. A Promise kept by both parties, is Faith, which we call *Fidelitas*, Faithfulness.

8. A Spiritual sight of Invisible things, or the evidence of things not seen, is Faith, which we call Evidence.

9. A Spiritual presence of things future, is Faith, which we call Substance.

S E C T. IV.

Walking by
Faith.

Hence may be understood that great Evangelical Precept of *walking by Faith, and not by sight* :

1. Because it is rational to believe the things of God upon the Authority of God, that hath revealed them and testified them by the Miracles of Christ, the Prophets and Apostles, by whom he hath revealed them.

2. Because it is as rational to repose full trust and confidence in the Most high God, who is truth it self, that hath revealed his Promise, and is both able and faithful to perform them.

3. Because it is rational for the Promiser to offer and give his Faith freely.

4. Because it is rational for the Party promised, to receive and take the Promise so freely offered and given him.

5. Because it is rational for the party Promised to re-promise to the Promiser.

6. Because it is rational, that mutual Promises or Agreements of wills of both parties, do make up a Covenant compleat between them.

7. Because it is rational, that a Promise mutually made and performed by both parties, is a demonstration of their mutual faithfulness and love.

8. Because by the Spiritual sight of invisible things, is the sure footsteps of a divine Faith,

9. Because the Spiritual presence of future things so far off, is the divine Assurance of a divine Faith.

Worthies of
old.
Heb. 11.

And therefore to walk by Faith after this manner, is to walk highly, above flesh and blood, and contrary to flesh and blood; above our senses, by our understandings and reasons; a walking out of the body in the Spirit, out of the world, and in the world to come. So as did those Worthies of old. *Noah*, that foresaw the flood, and prepared an Ark for it by *faith*. *Abraham*, that went out of his Country when God called him, he knew not whither, and sojourned in the land whereof he was the righteous heir, because he looked for a City whose builder and maker was God.

God. He sought another, a better Country, even a Heavenly, and had no mind to return from whence he came, as he might have done. The same *Abraham* offered up his only hopes, *Isaak*, by which his faith was tried to the purpose. So *Sarah* received strength supernatural to conceive seed, when past Age, as was *Abraham*, and both as good as dead, yet from them, such as they were, sprang so many as the Stars of the skie for multitude, and as the sand which is by the Sea-shoar innumerable. So *Isaak* blessed *Jacob* and *Esau*, by faith preferring the younger before the elder, as were the Gentiles before the Jews long after this great Type. So *Jacob* blessed the Sons of *Joseph*, preferring typically also *Ephraim* before *Manasseh*. So *Joseph*, by the great faith he had in Gods Promise, gave commandment concerning his Bones to be buried in the Land of Promise. So *Moses* Parents hid their proper Child for future hopes of divine Advancement, and feared not the cruelty of *Pharaoh*. So the same *Moses*, by the same faith in that God that had so miraculously saved him, when he came to years fit for honour in *Egypt*, refused to be called, as he had right by Adoption, the Son of *Pharaohs* Daughter. An emblem whereof he shewed in his infancy, in kicking down the Crown given him to play with : And, after all the learning and pleasures of *Egypt*, made a better choice, rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; and boldly by his faith forsook *Egypt*, not fearing the wrath of the King ; for he endured, as seeing him who is invisible. The same *Moses* kept the Passover, and the sprinkling of blood, for the saving of those Souls alive that believed in God for such salvation. By the same faith the same *Israelites* passed through the Red Sea, which the *Egyptians* without faith assaying to do by an Arm of flesh, were drowned, and sank down as lead in the mighty waters. It was the Faith of the *Israelites*, that threw the trowning Walls of *Jericho* flat upon the ground. It was the faith of *Rahab*, that saved her and her Family alive from perishing with the unbelievers. The same faith saved *Gideon*, *Barak*, *Samson*, *Jephthah*, *David*, *Samuel*, and all the Prophets and other holy men of God, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of Lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the Aliens, women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea moreover of bands and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword ; they wandered about in sheep skins and in goat skins, being destituted, afflicted and tormented, of whom the world was not worthy ; they wandered in deserts and in mountains, and in dens and caves of the earth. And all these having obtained a good report through faith, received not the Promise, God having provided some better thing for us, that they without us should not be made perfect. For the same Promises were made more lively to us, and expect a more lively faith from us, and they came in by accession to the same Promises, and are made perfect by them together with us, in one Lord and Saviour Jesus Christ, for the same blessedness and salvation through him, to whom be all praise and glory for ever. Amen.

S E C T. V.

Seeing therefore, as hath been demonstrated, the Faithful are the Elect people of God, and in Covenant with him, it must of necessity follow, that the Unfaithful are the Reprobated of God, and out of Covenant with him. For as it is plain that the Elect are the peculiar and choice People; because God hath propounded the Right to be chosen by them, and they have chosen that Right, and are approved of God for choosing that Right: So it is as plain, that the Reprobate are the strange and Refuse people, because God hath propounded the Right to be chosen by them, and they have refused that Right and chosen the wrong, and are disapproved and condemned of God for choosing the wrong. By Faith men are elected or intituled to a Promise of salvation: By Infidelity men are rejected from a Promise to damnation.

Election not
to be conceal-
ed.

This is that great point of Election, which hath been represented as an Abyss that none could ever see into the bottom of, a Mystery unconceivable; and therefore dangerous for any but high and mighty Doctors to dispute of, and *sat intra Cancellos*, in their retired Schools, apart from the rude Multitude, from their Chairs, not from their Pulpits: And their Writings must be lockt up in *Archivis*, never exposed to common view. What is the matter! Is it the Will of God, the Law of God, the Testament of God, and must it not be known? Are not all Laws proclaimed, and Testaments opened? And are they not made (when wisely made) so plain that all that are concerned might understand them? or else how shall they know what is commanded them, and conferred upon them, that they might perform that obedience and gratitude which is due from them, to such their Rulers and Benefactors? The Learned use to say, *Quod omnes tangit, ab omnibus tractari debet*. That which concerns all, is to be understood by all. Does not the good Will and Word of God concern all? Is it only to be spoken to the Learned and Nobles, in such languages and phrases which they only understand? Are we sent to preach only to such as they that are in high places of employment in Church and State, and not as well to the poor Watchmen that sit on the Wall; that they might hear the Will of God, and understand it as well as others? Surely God is no respecter of persons, but we may plainly perceive his mind and will is, *to have all men to be saved, and to come to the knowledge of the Truth*; and *that in all Nations, he that feareth him and worketh righteousness is accepted of him*.

Heb. 10. 6, &c.

Say not therefore in thine heart, *Who shall ascend into heaven? that is, to bring Christ down from above; or, who shall descend into the deep? that is, to bring up Christ again from the dead*. But what saith the Scripture? *The word is nigh unto thee, even in thy mouth, and in thy heart, that is, the word of Faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved: For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation*. For the Scripture saith, *Whosoever believeth on him shall not be ashamed*. for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

Under

Under the favour therefore of the Deeper Clerks my pooreſt judgment is apt to believe, that this Doctrine of Election is the moſt eaſie and familiar in all Divinity; take Divinity for the Scripture, and not for ſystems and ſums, and poſtills or golden deciſions, &c. Eſpecially for Chriſt's Sermon in the Mount, and his other Sermons and answers, as alſo the Sermons of the Apoſtles, and all of their Epiſtles, except that of the *Romans* and *Galatians*, where moſt things are eaſie, but ſome things are hard to be underſtood, which ſome that are unlearned and hardly honeſt, have wreſted to their own deſtruction, and grievouſly abuſed the Vulgar in catching at ſome dubious expreſſions which may be variously conſtrued, and neglecting the main ſcope of the whole Bible, eſpecially of thoſe two moſt famous Epiſtles; which is to prove Juſtification by Faith and not by Works, or the Righteouſneſs of God which is by Faith, diſtinct from the Righteouſneſs of Man which is by Works. And the juſt rejection of the *Jews*, the Elder Brother, for going about to eſtabliſh their own Righteouſneſs, which is by the Law, and the juſt election of the *Gentiles*, the younger Brother, for embracing the righteouſneſs of Faith which is by the Goſpel.

Election an
eaſie Point

S E C T. VI.

Take therefore St. *Peters* godly Admonition, to give all diligence to make your calling and election ſure. And do you long, and pant, and thirſt after God, and endeavour honeſtly to cloſe with God in hearing and underſtanding, and doing the will of God. *Θέλουν μὲν εἰς Θεὸν σπεύμεν*. Do but well and God will meet you. And that of St. *Paul*, Work out your own ſalvation with fear and trembling, for it is God that worketh in you both to will and do of his good pleaſure. And know that, *Veritas non eſt ſalutanda in tranſitu*. Truth is not to be ſaluted in haſte. It is the diligent hand that maketh rich. And *Manus eſt cauſa ſapientia*. It is the hand that is the cauſe of wiſdom. *Dii omnia laboribus vendunt*. God gives all upon labour. *Τὸ πᾶν τὸν Θεὸν οὐλαμβάνει*. God helpeth all that labour. And he that hath, and uſeth well what he hath, ſhall have more. *Ex mandato mandatum diſcimus*. By doing Gods Command we learn to do his command. If any man will do his will, he ſhall know the Doctrine whether it be of God or no. We learn to do well by doing well: and the more we do well, the more we may. Devotion comes by prayer, and Charity by Alms. The Practical hand makes better, than the Speculative brains. *Ve mihi ſi hæc habeo in mente & ſervo in charta, & non facio in viſâ*. Wo be unto me, if I have theſe things in my memory, and keep them in my paper, and do them not in my life and converſation.

2 Pet. 1.10
Diligence to
make Election
ſure.

Phil. 2.12,13

I ſay therefore in brief, He that hath ears to hear, for every one hath ears to hear, let him hear as well as he can. And he that hath eyes to ſee, for every one hath eyes to ſee, let him ſee as well as he can. And he that hath a heart to underſtand, for every one hath a heart to underſtand, let him underſtand as well as he can. And he that hath a memory to remember, for every one hath a memory to remember, let him remember as well as he can. And he that hath a will to chooſe, for every one hath a will to chooſe, let him chooſe as well as he can. And laſt of all, he that hath a hand to act, for every one hath a hand to act, let him act as well as he can. *Fac quod in te eſt*. Uſe thy Talent to the beſt advantage, and God ſhall reward thee with a Well done good and faithful Servant, thou haſt been faithful in a little, thou ſhalt be Ruler over much.

^{2 Pet. 1. 5, &c.} In a word, *Add to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity: For if these things be in you and abound, they make you that ye shall never be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind and cannot see far off, and hath forgotten that he was once purged from his old sins. Wherefore the rather, Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall.*

S E C T. VII.

1. If therefore Election be a Decree, then it is no Promise, but a Necessity. A Promise may be freely made and effected, and may not; but a Decree must be made and effected by consequence of Justice upon sin. A Promise may take effect by the will of the Acceptor; but a Decree must take effect against the will of the Sufferer.

2. If Election be a Promise, then it is no Decree, but a thing voluntary. A Promise is free to be made or not made, a meer grace upon consideration of pity and bounty for Reward undeserved: But a Decree is a peremptory sentence in judgment of Law, upon consideration of guilt of sin, for revenge and punishment.

3. If Faith be the Approving and Choosing of God, that first approved and chosen us. This is Election.

4. If Infidelity be the Disapproving and Rejecting of God, that hath therefore disapproved and rejected us. This is Reprobation.

5. A Reprobate is rejected for his Wilfulness.

6. An Elect is accepted for his Willingness.

Ergo; From these Premises, I conclude with all humble submission to better judgments.

1. That Election with God is not as it is with Men; A particular Free Grace, of a certain picking and culling out of some few, and passing by all the rest, though as well deserving and standing in as much need, and as willing every way to come in if they could, with all their hearts, and thank them too that should do them that great favour and benefit.

2. But Election with God is an Universal Free Grace, offered to all men that they might be saved, and willingness that none should be damned, upon no desert at all but merely for love in his Son, provided only that they be but a willing People, which is the least thing that can be desired, namely to accept of Gods choice, and to choose him again, or else they must needs reprobate themselves, and judge themselves unworthy of eternal life.

Quod erat Demonstrandum.

Now what mad work have the Disputes of this World made upon this plain Question, I leave to the wiser sort of the World to judge.

'Tis

'Tis high time for such men, and no shame at all, to learn better Religion, prudence and manners, than to think and speak of God in this point, after such a fashion.

I appeal unto the unconceivable Mercies of God to his poor Creatures, and to the universal scope, tenour and purport of the whole Scriptures of the Old and New Testament. *Amen.*

The CONTENTS.

Transition. Contracts Real and Personal. Marriage. Devil an Enemy to Marriage. Excellent Laws for Marriage. Originals of Marriage. Definitions of Marriage. Effects of Marriage. Who may lawfully marry. Members of Christs Church. Just Generations of Men. Virginitie. Why Marriage was ordained. Benefits of marriage. Abuse of marriage. Bastardy. Rights by marriage. Laws about marriage. Age of Persons. Quality of Persons. Infamous. Captives. Pupils. Officers. Kinds of marriage. Confarreation. Co-emption. Use. Rights of a Wife. Two Wives at one time. Concubine. Annus Luctus. Coelibate. Marriage for all Estates and Degrees of men.

TITLE VIII.

Of Marriage.

THE Church is the Spouse and Wife of Christ.

Contracts are either Real, by which men communicate or convey their Estates and Patrimonies one to another; or Personal, by which their very Persons are as it were communicated and conveyed one to another.

Transition.

Of this nature are Feudal, Personal Contracts and Leagues, where persons covenant to be true and just, and loving one to another, as if they were of one Soul, both in rule and subjection, betwixt King and People, and in fellowship and communion of the Head with the Members, and of the Members one with another, unto which are subordinate, real, feudal Contracts and Conveyances, of giving and receiving; of holding and

Contracts Real and Personal.

keeping

keeping the use and profits of the Lords *Allodium* and propriety, upon a Personal Contract of Faith and Allegiance, homage and service to him the said Lord, and to his heirs and successors for ever.

Personal Contracts of this nature are the highest endearments and strictest obligations of love, friendship and unity that can be imagined, because they are the unions of Souls, which must be more than of Bodies or Estates; because they are Covenants for pure love, not for honours or profits, or pleasures of goods. Because to give our Estates and Honours is a great grace; but to give our selves, our Souls and Bodies one to another, is the greatest grace that can be given. Such are the Covenants and Leagues between friends and their Allies; and such is the Contract of Marriage, which is for communion of Soul and Body in all temporal and spiritual things; such are not the *Quasi*-personal Contracts of Tutor and Pupil, Curator and Minor, &c.

S E C T. I.

Marriage.

Therefore this Title of Marriage, with those that follow relating thereunto, are not any ways exotick or disproportional with the design of this present book; For as in all Feudal kingdoms the Kings are Fathers to their Subjects, so in the Church the Fathers of Families are kings to their Children, who as Subjects hold in *Fide, Amore & Honore*, as much as Subjects do to their Princes. Subjects are so by election to their Kings, and Children are so by generation to their Parents. The one must be rightly chosen, the other rightly begotten. The one may be disfranchized and lose their right of Tenure, the other may be disinherited, and lose their right of succession.

By Marriage is not only the generation of the World, in the kingdoms of Men, but the Regeneration of the Church, in the kingdom of God. By carnal Marriage, there is a just off-spring to be the Sons of Men. By Spiritual Marriage, there is a just off-spring to be the Sons of God.

Devil an Enemy to Marriage.

For this cause the Devil, being a King of the kingdom of Darknes, is the greatest promoter of the works of Darknes, of which, Incestuous and Adulterous lusts are not the least. The Devil therefore is, and ever hath been, and ever will be a very great enemy to Marriage, because that tends to a lawful generation towards a holy Seed to increase the kingdom of God; but the contrary tends to an unlawful brood, towards a prophane Seed to increase the kingdom of the Devil. The Devil is the Father of ill begotten Children of Lies, God is the Father of right begotten Children of Truth. Great Commands under the Law against Uncleanes and promiscuous Conjunctions of the Body, much more purity is required under the Gospel, both of Soul and Body.

S E C T. II.

Excellent Civil Laws for Marriage.

In Civil kingdoms great care hath been taken for the honour and preservation of Marriages, and that for many rare ends, and mighty reasons of State; but more especially amongst the *Romans*, who gave great encouragements thereunto, and priviledges to fruitful procreations, denying many honours and benefits, to haters of, or abstainers from lawful marriage.

To

To this end they made most excellent Laws in veneration of this honourable state, and in detestation of all Incestuous and Spurious broods, whereby they counted their noble *Roman* blood to be defiled, and their old Heroick spirits debased.

That Sacred bond they generally kept inviolable, and those that dared to break it by Divorce preventing death, were counted infamous in the highest degree; as *Tully*, that great man, who is upbraided and that deservedly, for putting away the Companion of his youth, his Wife with whom he had grown old, and superinducing another into her place. Such an Example of him and one or two more, had not been seen in the Commonwealth of *Rome* for many Ages before or after: To the great shame of such as make it a common practice, and farther to vilifie the Sacred ordinance and Institution of God himself.

In order to just Marriage, and as a Solemn preparation thereunto, fair Espousals: Espousals ought to precede; which are no more than the mention, and serious resolution of future Marriage.

1. The original of Marriage in respect of the Institution thereof, is *Jure divino*. Originals of Marriage. Gen. 2.22, &c. Math. 19.5.
2. The original of Marriage in respect of the Instinct of Corporal conjunction, is *Jure Naturali*. L. 1. Sect. 3. ff. de Inst. & Jura.
3. The original of Marriage in respect of the Consent of Wills, is, as other Contracts are, *Ex Jure Civili*. L. 5. ff. eod.
4. The original of Marriage in respect of the Solemnities thereof, and Prohibitions of degrees, are *Ex Jure Civili*. Inst. de Nuptiis.

S E C T. III.

Marriage, as the Emperour *Justinian* defines it, Is the conjunction of a Man and a Woman, containing an inseparable acquaintance and familiarity of the whole life of them both. *Sec. 1. Inst. 12.* Definitions of Marriage.

Marriage, as the Lawyer modestly defines it, Is the Conjunction of a Male and a Female: The Company of the whole life; the Communication of Divine and Human Rights. L. 1. ff. de Rit. Nupt.

In which are many things remarkable: As,

1. First Marriage is a Conjunction; but for the honour of it, of minds and affections rather than of Bodies. *Siquidem Nuptias non concubitus facit, sed Consensus.* For says the Law modestly, It is Consent, not Copulation that makes Marriages.

2. Secondly Marriage is of Male and Female, because between more than two at one and the same time it cannot be. *Gen. 3. Math. 22.*

3. Thirdly Marriage is a Consent, because the Wife is the Companion of life, and for life; and Matrimony is the foundation of all Society, and by the Civil Law admits no Separation of the Bed undefiled, *stante Matrimonio*, while the Marriage is in hope.

4. Fourthly Marriage is the Communication of divine and humane Right, because God is the Author of Marriage, and both the married Couple ought to be of the same religion and devotion to the same God, and partakers of the benefits of the same Laws. *Quia Maritus uxorem fortunam, Domicilium & forum sequitur, ejus hominibus decoratur, ejus genere nobilitatur, privilegiis personalibus gaudet, nisi post mariti mortem viro inferioris conditionis nubat.* Because the Wife follows the fortune, family, and jurisdiction of her husband, is adorned by his Honours, ennobled by his Stock.

Effects of
Marriage.

Stock, rejoiceth in his personal priviledges; except after the death of her husband, she marries with a husband of inferior quality.

So from just marriages proceed a just Father and Mother to distinguish from a natural Father and Mother: So from just marriages proceed just Children, to distinguish them from natural Children, uncertain, and vulgarly derived from the people, they know not from whom. So Inheriances of honours and estates descend lineally, to a direct Issue of true Parents lawfully begotten, and to their heirs for ever.

S E C T. IV.

Who may
lawfully
marry.

1. They that married by the *Roman* Law must be Citizens and *Quirites* of *Rome*, not Slaves nor *Latins*, nor *Deportati*, nor Strangers as *Cleopatra* was to *Mark Antony*, and *Titus* to *Berenice*, both *Egyptians*, matches very ill resented by the State. Nor might the Nobles intermix with the *Plebeians*, by the Law of the twelve Tables.

2. They must be ripe of age, and fit for Generation.

3. They must be free to consent, and in their right minds, not fools nor mad men; and a Matrimony caused by just fear or force was none at all.

4. They must not marry without the consent of their Parents first had and obtained, as long as they are under their power.

5. Amongst Christians they must be promulgated and blessed by the Church.

6. Lastly, they must be confined within the limits of lawful Degrees of Consanguinity and Affinity, to prevent incestuous and nefarious mixtures.

For this purpose the *Jews* and *Romans*, and other civiliz'd Nations had respect to Tables of Consanguinity and Affinity, for the regulation of wandering, and the prohibition of too near approaching lusts.

Members of
Christs
Church.
Just genera-
tions of men.

All the Members of Christ's Church and Kingdom are sprung from *Adam* and *Eve*, that were married by God.

The Generations of Men have broken and intangled their lives by excursions from lawful beds, stopping the never to be interrupted courses of Blood, and letting out the pure Channels that refresh the World into divers muddy streams, that sterilize as well as bastardize the race of Mankind.

Virginity.

Not disparaging Virginity, that sister of Angels, and resemblance of the glorified Spirits, who neither marry, nor are given in marriage; nor those that are innocently blemished by unlawful conceptions and births, because they could not help it.

Why Marri-
age was or-
dained.

But still Marriage is what it ever was, and ever will be, a most honourable estate instituted of God in Paradise, in the time of Man's innocency, signifying the Mystical union that is betwixt Christ and his Church. Which holy estate Christ adorned and beautified with his presence, and first Miracle that he wrought in *Cana of Galile*, and is commended of *St. Paul* to be honourable among all men, and therefore is not to be enterprized or taken in hand unadvisedly, lightly or wantonly to satisfy mens carnal lusts and appetites, like brute beasts which have no understanding, but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of Children, to be brought up in the fear and nurture of the Lord.

Secondly,

Secondly, it was ordained a Remedy against sin, and to avoid fornication, that such persons as have not the gift of Continency might marry, and keep themselves undefiled Members of Christ's Body.

Thirdly, for the mutual Society, help and comfort that the one ought to have of the other both in prosperity and adversity.

This so honourable Estate makes not only Flesh of our Flesh, and bone of our bone, but Spirit of our Spirit, and that two are one Flesh, and one Spirit: So God and Man, Christ and his Church, Man and Wife, Fathers and Children, Fathers and Mothers, Sons and Daughters, Brothers and Sisters, Husbands and Wives, and all Relations are mutually each others. Christ the King, is the Betrothed and Husband, as well as Father of his Church and Kingdom. And Christ's Church is the Subject, the Spouse and Wife, of Christ her Husband. Therefore

S E C T. V.

Were it but for a bare civil respect it stands the Kingdom of the World in very great stead, carefully to look after the right ordering of Marriages. And surely there are weighty reasons for it.

It keepeth the purity of the Bloud from commixtion of base Seed. It ^{Benefits of} gives a right to the true Sons and Daughters to take comfort in them, and ^{Marriage.} receive help from them, to honour and enrich our own, and not anothers Issue: It preserves from the greatest usurpation of Natural rights to each Man's Body, to each Man's Wife: to eat the Fruit of my own Tree, and drink the Waters of mine own Cistern, not to own and feed anothers Cattel in my proper Ground. It prevents the greatest cheat in the World, ^{Abuses of} to be cosened in my own Progeny, and not be able to distinguish it from ^{Marriage.} anothers. What is more entirely mine own than the off spring of my own loyns, and she that is next to me and one Flesh with me? It is the greatest dishonour imaginable to be thus choused; it is a wonder it is no more regarded, nor stood upon. I would gladly eat my own Bread, and till my own Land; I am nearest and dearest to my self, and all the Love, Honour and Estate I have I would willingly reserve to me and mine, and my virtue, wisdom and wit too if it were in my power. But contrary to Nature, ^{Bastardy.} all that I have must flow from my genuine Breed to a spurious generation. This misconveyes all Inheritances, and breaks the bonds of Nature, love and descent. The Brood may be fair, hopeful and wise, for their parts of Body and Mind; but they are none of mine, and yet all that is mine must be theirs. This destroies all the great Priviledges of Wills and Testaments, so direct a part of the Law, and so much useful to Mankind; it jumbles together the Bloud of Mankind, it befools the Labourers of Mankind. Nobility is dashed and quite destroy'd by it; Virtue and Honesty, Religion and Laws are quite destroy'd by it: It infatuates all the labours and studies of Mankind, which should do good first to their own private Families, and then to the publick state. In a word; it confounds all rights of Persons, things and actions. It lays all in common, and wastes all, and no body can express the mischief that redounds to the World by it.

To engraft wild plants into a natural stock. To puddle pure Fountains, to poyson wholesome waters; to defile every nest, and throw dung upon every clean place.

S E C T. VI.

Rights by
Marriage.

My chiefest right of Soul and Body and all that I have is to my God, whose they are, the next is to my self, the next is to my second self, or my Wife, the next is to my Children, and their Children, Friends, and Allies, and mine, for all these God hath given me, Now all these are lost by my giving my right to the Devil and to harlots; this is my own act and deed. But some of these are lost by being torn from me by Extortioners, and Adulterers, this is their act and deed.

I must have a Father, or else I could not be, but he may be such a one as I never knew, or never shall; and this is not only a loss, but a shame and misery to me but no sin, because I could not help it.

I am in the condition of a Slave to possess nothing at all, and Slaves usurp possession of all that is mine.

In Christ's Church and Kingdom there must be Chastity. In Christ's Church and Kingdom there must be Fidelity; in Families and Kingdoms Christ's Church consists of Families. Therefore the solemn Covenant of Marriage must be kept inviolable in all Families, because they are altogether married unto Christ their Husband, Lord and King, and not go a whoring from under their God.

Laws about
Marriage.

For this purpose the good Laws of Men, especially of the *Romans*, are carefully to be observed, who have taken a very strict course in every particular, for the pure undertaking and performing of this great Business of Life, that so much concerns the happy condition of Men in this World, and in the World to come.

It is profitable therefore for Christians to take a survey of all those wholsom Constitutions set down in the Body of the Civil Law concerning Marriage.

Age of Per-
sons.

1. As first for the age of the Persons that are to marry.

The Law allowes of twelve in Females, and fourteen in Males, to be ripeness of years to contract for themselves.

Quality of
Persons.

2. The Persons condition that are to marry is considered; that they be *Liberi, Cives Romani*, as hath been spoken of before.

Infamous.

3. The *Roman* Law greatly abhorred *Scenicos, Lenones, &c. i. e.* all ludicrous, histrionical and mimical Persons, that came upon the Stage, as commonly most unchast; and all pimps and bawds that traded for other Mens lusts, by sale of Women bought for their mony, or stolen from their Parents, all harlots that prostituted themselves in their *Lupanaria, Summaniana Cella, Fornices*, all which are noted in the *Julian* Law, and thereby repelled from being married to ingenuous Persons, nor could they be pardoned, though they repented and reform'd, for the infamy that was upon them in being taken in those filthy places, or in their Parents or Husbands houses, or any where else. But those that were forc'd, (*vim passæ*) were not forbidden to be preferr'd by honest Marriage. *L. Fecissimum C. ad L. Julianam de Adult.* A Captive Man or Woman lost their state, *Captivi uxor* (saies Tryphonius) *tametsi maxime velit, & in domo ejus sit, non tamen in matrimonio est.* This was upon the reason of their then Law. That Matrimony was broke by captive, *mero jure*, because he that was taken prisoner in war, and in the power of his Enemies as a Slave was accounted for no Person in Law; *Ergo*, no married Man.

L. Julia de maritandis ordinibus.
L. palam §. que in Adult. ff. de Ritu nuptiarum.
L. Et si 12. C. ad L. Julianam de Adult.
L. in Bello 12. Captives.
L. In bello 12. §. 4. ff. de Capt.
Popills.
L. Senatus consulto.
59. ff. de Ritu Nupt.

Tutors also were forbidden to marry with their Pupils, or to give them to their Daughters, Νόμος μὴ γαμήνδ' τῶν ὀρφανῶν, μήτε τῇ ἀπορφανῇ μήτε τῇ θυγατρὶ

opere nisi. Ne pupille in re familiari circumscriberentur ab iis, qui rationes iis gesta tutelae reddere necesse habeant. Upon this good account, lest those poor Creatures should be cheated by them who by Law were bound to give an account to the Common-wealth. So endeavouring to cover their fraud under the vail of Matrimony.

Nevertheless the Law was merciful, because there was not the same reason of all unjust Marriages; for that Pupil which was intangled and fast bound in the Net of unjust tutor, though she had broken the Law, was excused, but other dishonest Women found no favour at all.

They that had the charge of a Province, or any Office there, were prohibited to marry one of their Province, for fear of injustice for favour or affection. Officers.
L. si quis Officium §. 1.

3. When Persons of just age and rightly qualified did lawfully contract and betroth themselves to each other, then might the Marriage it self be celebrated, not without many solemn Rites and Ceremonies necessarily to be performed.

S E C T. VII.

The Romans had wives three waies, *Farre, Coemptione & usu*. By bread, Kinds of Marriage.
Sale and Use.

1. *Confarreation* was by a certain form of words before ten witnesses, Confarreation.
at a Solemn Sacrifice with Meal, made by the *Pontifex* or *Dial Flamen*,
joyning the Woman into the Man's hands, with fruit and a salt cake.

2. *Coemption*, the Man asking the Woman if she would be willing to be Co-emption;
the Mother of the Family, and she answering she is willing; And the
Woman asking the Man if he would be willing to be the Father of the Family, and he answering he is willing: The Woman brought three *Asses*
to the Man, and holding one in her hand she gave it to her Husband, as to buy him, the other lay at her foot, and she put it into the Fire of her Household Laws; the other in a purse she resigned: And this was called *Matrimonium per as & libram contractum*, which co-emption was thus celebrated in all actions of Law, in which Municipation did intervene.

3. *Use*: A Wife: not a Concubine, might be taken by use; for a use, whole un-interrupted year without usurpation. As a Slave which was only in his Masters Goods, if he were possessed for a full year, he became in the Dominion of his Lord.

*Si proprium est, quod quis librâ mercatur & ere
Quedam, si credis consultis, mancipat usus.*

Horil. 1. Ep. 2.

And so the Woman became a Mother of a Family.

In manum convenerat, nunc audio: Sed quero, utrum usu an co-emptione? Cic. pro Flac.

Of this there was a Law in the Twelve Tables, *Ut Mulier, qua sui juris esset, si annum unum apud virum matrimonii causâ fuisset, ni trinoctium usurpatum esset, pro usu captâ haberetur.* Agel. l. 3. c. 2.

After Marriage, the Wife had her rights, was Mother or Mistress of Rights of a
of the Family, as the Husband was Lord and Master of the Family: The Wife.
Wife at the entrance into her Husbonds House, used to say to her Husband,
Si tu Caius, ego Caia: That is, *Si tu dominus, ego sum domina*: If thou be
Lord, I am Lady. *Maritus* ~~Küer~~, not ~~Domus~~. So the Wife passes
into

into the Family of her Husband, and hath Communion of Sacred things, and of Goods with him.

Two Wives
at a time.
L. 1. §. ult. ff.
de lib. exhib.

Novel. 79.

Concubine.
L. Nemo. 7. C.
de Judæis.
L. Un. C. de

Concub.
Annus Lustris.
L. 1. de Sec.
Nuptiis Cod.
Theodos. l. 2.
Spurii.

Ulp.

L. Vulgo quæf.
23. ff. de Stat.
Rom. L. Pa-
tronus 18. de
Bon. Lib.

L. 25. ff. de
Capite

At Rome it was not lawful to have two Wives at one time. *Antony* was the first among the *Romans*, that took two Wives together. *Valentinian* superinduced *Justina* to his first Wife *Severa*, by whom he had *Valentinian* the younger. And to hide this he made a Law for it, but it was never in force. The Law of *Justinian* is against it: Εἰ τις νομίμῳ ἀγαθῷ γυναικὶ ἄλλαν ἑπισηύῃαν ἢ ἀνδρὶ ἑνὶ συντοκίῳ συνεστώτος, καὶ ἐξ αὐτῶν νομίμως παῖδες γένῃσιν.

At Rome it was not lawful to superinduce a Concubine to a lawful Wife. So *Constantine*, *Nemini Licentia concedatur, constante Matrimonio Concubinam penes se habere.*

At Rome a year of mourning was allotted to the Widow, to abstain from second Marriage, upon pain of infamy, loss of honour and Estate.

Those that were born of unjust Marriage were called *Spurii*. Such as could not shew their Fathers, or if they could, not such Fathers as were approv'd of *Jure Quiritium*. *Matre certâ, patre incerto nati. Pater est ille, quem Nuptiæ demonstrant, sic filius est, qui ex viro & uxore ipsius nascitur. Vulgo quæsti liberi, liberis Jure quæstis opponuntur. Et, Justus pater opponitur matri, quæ vulgò concepit. L. Julia 44. §. 3. de Rit. Nupt. Appellantur & filii naturales, & patres naturales.*

Spurii are born either of a Concubine, or of a Harlot, or of a Virgin, or of a Widow, or of an Adulteress, or of a Kinswoman, or a Slave, or a Stranger, or of one married without her Fathers consent.

What Rights these *Spurii* or *Nothi* are capable or not capable of, with many other questions about Marriages, as Joyntures, Dowries, Donations, &c. it is not my business to determine; nor are the Lawyers agreed about them, and God knows when they will be, among such varieties of Laws and opinions, are as there concerning such and such like matters.

S E C T. VIII.

Cœlibate.

The contrary state to Marriage is a single Life. Cœlibate or a single Life without vow, is a free state resolved upon during pleasure, upon the convenience thereof during persecution or otherwise.

Cœlibate or a single Life with vow, is a restraint unnecessarily put by a Mans self, upon himself, under pretence of serving God more purely in Mind and Body, in hopes of a greater portion of glory, in Virginitie, or Viduity.

Cœlibate or a single Life, upon conceit of the uncleanness of a married Life, as if it were a sinful Life as the *Eucratite* or *Misogamists* vainly suppose. All which are superstitious, in offering to do more than God commands at our hands.

If Men can contain, let them contain; but if they cannot contain, let them marry: For it is better to marry than to burn. It is God's command to increase and multiply, to be fruitful and replenish the Earth; but in the way of lawful Marriage, not otherwise. Every one is free to marry, or not to marry. Some are *Eunuchs* by Nature, and some have made themselves *Eunuchs* for the Kingdom of Heaven's sake, they that can receive it let them receive it.

But

But still Marriage is a holy and pure state, full of chastity and honour: *Marriage is honourable, and the bed undefiled, but Whoremongers and Adulterers God will judge.* And it befits all estates and degrees of men, as well those that wait at the Altars of Religion and Justice, as those that grind at the Mill. Some well meaning men out of overmuch Religion have thought they did God good service; in refusing this condition themselves, and denying it to others, till they were made to understand better things, by *Paphnutius, Spiridion, Gregory Nazianzen, Aeneas Sylvius*, and others.

Let therefore all that are entred, or intend to enter into the holy estate of Matrimony, take heed of defiling themselves and it, by committing Adultery, Incest, Concubinate and Polygamy contrary to the Rules and Laws prescribed in the degrees of Consanguinity and Affinity, which come now seasonably to be described and delineated as followeth; And first.

The CONTENTS.

Consanguinity. Consins German. Levitical Law of Consins German. Christian Law. Publick Honesty and good Report. Instances. The Canon Law.

TITLE IX.

Of Consanguinity, or kindred by Blood.

Consanguinity is grounded upon Blood and Birth, and all Mankind are naturally kindred so. Therefore meer Consanguinity or kindred by blood cannot be forbidden, for then none should marry; but nearness of Flesh and blood is that which is prohibited by the Laws of God and man; As *Levit. 18.6. None of you shall approach to any that is near of kin to him.* The *Septuagint* render it, *Ἀνδρῶν, ἡς πλην οὐκ ἔστι σπυρὶς αὐτοῦ ἐγγονίδιον*, &c. The *Latin*, *Vir, Vir non accedet ad propinquitatem carnis sue.* i.e. To her that is so near of kin, as that they may dwell in the same house, as Parents, Children, Brothers and Sisters, or the Parents, Brothers and Sisters, or Uncles and Aunts.

Nearness of flesh above me is my Mother, below me is my Daughter,
on my side is my Sister.

These may not be approached for their own sakes, being immediate Relations; and all those that are forbidden, are forbidden for the sakes of these.

And that this is properly nearness of kin, or flesh, may appear by the Prohibition to the High Priest, that he may not be defiled for the dead among

among his people, but for his kin that is near unto him, he may : For his Mother and Father for his Son and Daughter , for his Brother and (virgin) Sister.

So that Nearness of flesh is,

Brother.

1. She out of whose flesh I am born.

Daughter.

2. She that is born out of my flesh.

Sister.

3. She that is immediately born of the same flesh that I am born of.

Now to keep men from this Nearness, God hath set this Bar or *Περύλακον* of Uncles and Aunts ; whose marriages therefore are forbidden, to keep men farther off from Father and Mother, Son and Daughter : And because they are *Quasi Parentes, & loco Parentum*.

S E C T. I.

Of Cousins German.

Cousins german.

So have some men, not God, made a Bar of Cousins german, to keep men off from Brother and Sister.

So the *Jews* were forbidden to make an Image, as a Bar to keep them from Idolatry.

In the Levitical Law there are forbidden these nearnesses ;

1. In the Ascending and Descending right Line, Fathers and their Children, and their Allies.

2. In the Equal side Line forward, Brothers and Sisters, and their Allies.

3. In the Unequal side Line upwards and downwards, Uncles and Aunts, and their Allies.

No Cousins german at all.

By the Civil Law the same Nearnesses are forbidden, and no farther, excepting as *Ulpian* in his Rules observes ; *In quarto [gradu] permittitur [connubium] extra eas personas, quæ Parentum Liberorumque locum habent*. Therefore says he, The great Aunt by the Fathers and by the Mothers side, and the Sisters neece, may not be married, *quamvis quarto gradu sunt* : Because the Prohibition is not alwaies for the nearness, or for the degree, but for the proper reason aforesaid, of being *Veri parentes*, or *Quasi parentes*. Therefore supposing a woman to live to see six degrees of the Line, yet it is unlawful for her to marry that sixth degree of her Nephews.

In Cousins in the Equal side line, the farther off the less reason they should be forbidden ; but in Uncles and Aunts in the Descending and Ascending unequal side lines, the farther off the greater reason they should be forbidden. Therefore there is no comparison between the cognation of Uncles and Aunts, and their Nephews or Nieces, in the unequal descending side lines, and the cognation of Cousins in the equal side lines.

It is true, *In pari Cognationis gradu par idemque jus statuatur* ; that is, when the Cognation is the same, the Law is the same too, meaning, if it be measured in the same kind of Cognation. Ascending compared to ascending, Equal Collateral to Equal Collateral, Unequal to unequal. For when the Comparison is of things in the same order, then not only the degree, but the reason for the most part is the same too.

1. The

1. The Case of Cousin Germans is no waies reached at, as to all Prohibition in the Levitical Law, because there is no Degree equally near unto it, that is forbidden, except (as before) of such persons, as are as it were Parents, or in the place of Parents. Levitical Law of Cousin Germans.

There are Instances of the marriage of Cousin Germans in Scripture, as *Instances.*
Jacob married his Cousin German *Rachel*, the daughter of his Uncle *Laban*. *Zelophehad's* daughters married their Fathers brothers Sons. The Virgin *Mary* was married to her Cousin German *Joseph*, who was the legal Son of *Heli*, but the natural Son of *Jacob*. Now *Heli* and *Jacob* were Brethren, the Sons of *Matthan*, who was Grandfather to *Joseph* and *Mary*. Luk. 3. 23. Matth. 1.

2. The Christian Law or the Gospel no where forbids these Marriages. *Christian*
Christ saith, *A man shall leave his Father and his Mother, and cleave to his wife, and they two shall be one flesh.* Law.

By Father and Mother are forbidden the marriage of Parents and Children; By *cleaving to his wife* are forbidden adultery with another mans wife, and Extra-nuptial pollutions, and *Concubitus Masculorum*; By, *they two shall be one flesh* is forbidden Polygamy, and the mixture of several species of flesh, as bestiality, &c.

3. As for Publick Honesty and good Report, which is required in all things, especially in Marriages, there is nothing contrary to those in the marriage of Cousins German. I do not mean false Love, or weak fancies and estimations of Vulgar People, concerning publick fame or honesty: But I hold, that the Laws of God and of Men, and the universal judgments of the best part of Mankind are the measures of publick honesty. Publick Honesty and good Report.

Sp. Ligustinus in *Livy* saith, *Pater mihi uxorem dedit fratris sui filiam.* *Instances.*
Cicero pro Cluent. saies, that his Sister married *Melinus* her Cousin German. *Augustus Caesar* gave his daughter *Julia* to *Marcellus*, the Son of his Sister *Octavia*. The brave *Brutus* was married to *Portia*, the daughter of his wife Uncle *Cato*. *Marcus Antoninus* the Philosopher was married to his Cousin German *Annia Faustina*. *Constantius* the Emperour, gave his Sister to her Cousin *Julianus*. *L. 1. §. duorum Inst. de Nuptiis, & L. 3. L. non solum §. 1. ff. de Ritu Nuptiarum. L. si Nepot. 3. de Ritu Nupt. L. Conditioni 2. C. de Inst.*

Theodosius, (being perswaded by *St. Ambrose*) was the first that forbad these Marriages. *Tantum pudori tribuens continentia, ut consobrinarum nuptias vetuerit, tanquam Sororum.* Obj.

This Law was abrogated by *Arcadius* and *Honorius* his Sons; *v. Justin. L. Celebrandis C. de Nuptiis.* *Revocat à prisci Juris Auctoritate, restituitque calumniarum fomentis, Matrimonium inter Consobrinos habeatur.* Sol.

In the *Theodosian Code* the Law seems to say otherwise, in the Title, *Si Nuptia ex Rescripto petantur, & T. de Incestis Nuptiis.* Obj.

Alarick, King of the *Goths*, commanded *Arrianus* to make a Breviary of the Code, and he corrupted this Law, fitting it to the custome of his own Country. So did he in the Epitome of *Cains* his Institutions. So did *Theophilus*, till *Curtius* his Latin Interpreter mended him. And *Trebo- nian* the great compiler of the Pandects and Code, made as bold with *Justinian*, as *Arrianus* did with *Theodosius*; and sometimes great Lawyers and Statesmen will do what they list for all Princes. Sol.

The Canon
Law.

4. As for the Canon Law, that doth now forbid it, of old it was not so. In the Canons of the Apostles there are these Instances; He that marries two Sisters, or his Brothers widow or daughter, may not be received into holy Orders, and no more. But about St. *Augustines* time it is said, concerning the marriages of Cousin Germans, *Nondum prohibuerat Lex humana, Divina nunquam.* In the Synod of *Paris*, almost six hundred years after Christ, these are called unlawful Marriages; *Quæ contra præceptum Domini contrahuntur*, none else.

In the old Canons all the prohibited Instances are in this Table;

C. Extr. de
Rest. Spons.

Nata, Soror, Neptis, Matertera, Fratris & Uxor.

Et Patris Conjux, Mater, Privigna, Noverca.

Uxorisque Soror, Privigni Nata, Nurusque

Atque soror Patris, conjungi lege vetantur.

But about this time were sad Assemblies of Bishops, because the Nations were corrupted with the *Goths* and *Vandals*, that subdued them. And the Clergy especially were willing to comply with the Conquerors, whose Laws did not allow this practice. And at such a troublesome time as that was, they judged it expedient to prevent incestuous Marriages of brothers and sister, to make this Bar or *φειδυλαχ* of forbidding Cousins German to marry, though it were never forbidden before.

These Prohibitions of Popes began at first with the first degree of Cousins, called German, then they crept farther to the second degree, then to the third and fourth degrees of Cousins so often removed, then they came to seven degrees at last, and then back to six and four again, as in the *Caballian* Synod. Sometimes they went out of sight; *Usque dum generatio agnoscitur, aut memoria retinetur.*

Their Reasons are like their Laws, bald enough. For four degrees the reasons are, because there are but four Humors in the body, but four Elements in the World, and but four fingers and a thumb upon a mans hand: So the Thumb is the *Stirps* or Common parent. And the life of Man is but a span long, and there are but four Quarters of the World. *Ergo, &c. Quod erat demonstrandum!*

For seven degrees their Reasons are, because there are but three Faculties of the Soul, which being joyned to the four Humors of the body make seven, and therefore we must abstain to the seventh Generation, that is, to Cousins seven times removed. Oh rare!

Also, because by the Civil Law Inheritances descended but to the seventh degree, therefore marriages of Cousins must be forbid to the seventh degree. A false ground this is, if good, that they go upon, because Inheritances descend unto the tenth degree. But if not, they reckon their degrees otherwise than the Civil Law doth, and consequently forbid marriages of Cousins to the fifth degree exclusively, because by them those Cousins are reckoned but in the second degree, which by the Civil Law are in the fourth degree. For by that Law there are so many degrees as there are persons, one excepted, which is the Common stock: But by the Canon Law, so far as either of the persons is distant from the common Parent, so far he is distant from the other in the Equal line.

Besides, it is evident, That sometimes that which is lawful hath been prohibited, lest men should run into that which is unlawful. Not to come too near the hedge, lest they should get over the hedge. And this is matter of prudence and caution only, not of what is lawful or unlawful.

And

And farther yet, It is apparent, that such laws as these are Drains and Decoys to get money; for Gold will purchase Leaden dispensations at any time. And just so it was in this change of the Law, concerning Cousins german. That the Civil Law was tuned to the Key of the Canon Law, and both to the Air of the *Goths* and *Vandals*.

Second Cousins are forbid to marry; Ergo, First Cousins much more, though they be not expressly named. Obj.

None ever forbid second Cousins to marry, but they that forbid first Cousins to marry. Besides it is a groundless fancy, and a vulgar error, and I could never find any reasons for it. *Isaac* married his second Cousin, and that is more than can be said against it. *St. Austin* and *St. Ambrose* favoured not the marriage of first Cousins, yet they judged them lawful. *Ambr. l. 8. Epist. Aug. de Civ. Dei, l. 15. c. 16. L. celebrandis, C. de Nuptiis.* And this is answer enough for such a trifling Objection. Sol.

The CONTENTS.

Computation of Degrees. Unjust Marriages. Stemma Cognationis. Right line Ascending. Right line Descending. Line transverse equal. Line transverse unequal.

TITLE X.

Of the Degrees of Consanguinity, or kindred by Blood.

THE degrees of Consanguinity, and their different Computations between the Civilians and Canonists, are better understood by the inspection of a Pedigree, than by writing or speaking. Yet *Justinian* gives very good directions; *Inst. l. 3. T. de Nuptiis,* and *L. 3. Tit. 6. De gradibus Cognatorum.*

The first Degree of Consanguinity is in the Right Line ascending and 1. Degree descending, where all degrees of that Line are forbidden.

So that upwards a man may not marry his Mother, Grandmother, or great Grandmother, &c.

And downwards, he may not marry his Daughter, Granddaughter, nor great Granddaughter, &c.

The Reason is, Because in all these Cases one of the parties is a Parent, Reason, or a Child by blood; that is, The woman is either a Mother, or a Daughter to the man.

This was *Lots* Incest, and *Reubens* Incest. *v. Gen. 19. 33. Gen. 25. 22. Lev. 38. 10. Lev. 18. 7, &c. Lev. 20. 11, 12, &c. Ez. 22. 13. Am. 2. 6.* Instances,

The second Degree of Consanguinity is in the Side-line equal, in which 2. Degree, all Propinquity or Nearness by blood is forbidden to the second or third degree only.

C c c c

The

Reason. The Reason is, Because Propinquity or Nearness consisteth but in two or three degrees, as he is my near Neighbour, that dwelleth but two or three houses from me. And the Levitical Law reckons propinquity or nearness no farther than the third degree, the rest she accounts remote. So that in the second degree of the side equal or collateral Line (the Civilians compute in that Line no first degree at all) a man may not marry his Sister, nor his Sisters daughter, &c. for she is his near kinswoman, either by the whole blood or by the half blood.

Reason. The Reason is, because in all these cases, the Parties are alwaies Brother and Sister, that is, the Woman is alwaies sister to the Man, and the Man brother to the Woman by blood.

Instances. This was *Ammons* incest with *Tamar* his sister by the half blood, for they were both Children to *David* by several Ventres.

3. Degree. The third degree is in the side unequal Line or Linage, upwards or downwards: In which upwards, a man may not marry his Aunt, nor great Aunt, &c. And downwards, a man may not marry his Neece, or his Neeces daughter, &c. As when upwards, I lie with my Aunt, whether she be my Fathers sister, or my Mothers sister by blood: or downwards, I lie with my Neece, whether she be my Brothers daughter, or my Sisters daughter.

Reason. The Reason is, because in all these cases, the Woman is either still Aunt Neece to the man.

S E C T. I.

The Computation of Degrees in the Right line, and Side line.

Computation of Degrees. 1. The first degree in the Right line is from me to my Father, or Grandfather, and all my Parents upward; or from me to my Daughter or Granddaughter, and all my Children downward.

2. The second degree in the Side line equal is, from me upward to my Father, one degree; and from my Father downward to his daughter, which is my sister, two degrees.

Reason. Now the Reason why in the Side line, the Computation proceedeth not directly from me to my sister, but fetcheth a compass about upwards and downwards, and passeth through our Parents, is, because the Consanguinity between me and my sister, is not immediate, proximus, and prime in their first degree, but mediate, propinquous and secondary, through and by the means of two common Parents.

Reason. For no Blood is derived or passed from me to my sister, nor from her to me; but Blood is derived or passed from our Parents to each of us, and in us their blood is parted.

My Mother therefore, who derives her blood to me immediately, must needs be more Consanguineous, or nearer of kin to me than my sister, who derives no blood at all to me, but only takes part of the same blood with me. And my Daughter, who derives her blood immediately from me, must needs be more Consanguineous, or nearer of kin to me than my sister, who derives no blood at all from me, but only takes part of the same blood with me.

My Mother therefore upwards, and my Daughter downwards, are the Females of nearest Consanguinity or kindred to me: and therefore they make the first degree, for that which in order is the nearest or next to me, must needs be the first from me: And consequently, my Sister being not so near to me in consanguinity, kindred or blood, as is my Mother and Daughter,

Daughter, cannot be computed in the first degree; and therefore must either be in the second degree, or in a degree more remote, or else in no degree at all.

Hence it is, that in many accurate Pedigrees, the Lines are drawn and visibly expressed in the Right line or lineage only; and they are drawn downwards only, according to the descent from the Parents to the Children.

Because the course of the blood, which makes Consanguinity, passeth Reason, only by descent downwards; but Sideward, in the Side-line or lineage, no lines at all are visibly drawn and expressed, because the blood hath no passage at all that way; for there was none at all, neither from the Brother to the Sister, nor from her to him. So that they partake not of one anothers blood, but both partake alike of their Parents blood, which descends in common to them both, and in them is parted into several channels, making several descents: Yet for computation sake, there are lines conveyed sideward in the side-line or lineage, not lines real and visible, but only imaginative and putative, such as Astronomers conceive to be in Heaven, and Geographers on Earth, calling them Meridians or Parallels, which are no realities visible or sensible, but only imaginations or fictions in Astronomy or Geography.

The third degree Sideward in the side-line unequal is thus, for my ^{3. Degree.} Uncle or Aunt. From me to my Father or Mother upwards is one degree; then from my father and mother to their father and mother, or my Grandfather or Grandmother, is two degrees; then downwards to the son or daughter of my Grandfather or Grandmother, which is sideward to my father and mother, which are their brother and sister, which are my Uncle and Aunt, is three degrees. And the brother and sister of my father and mother, is my Uncle and Aunt.

And for my Nephew and Niece, the computation is thus; From me to my father or mother upward, is one degree; then from my father and mother downward to their son and daughter (which is sideward to me) which are my brother and sister, is two degrees; and from my brother and sister downwards again to their son and daughter, is three degrees. And the son or daughter of my brother and sister, is my Nephew or Niece, or rather my Cousins german.

Sideward in the side-line or lineage, no more degrees are forbidden for marriage beyond the third degree, either by the Law of *Moses*, or by the Civil Law, or by the Law of our Church.

Because in these lines the Degrees only of propinquity or nearness are Reason forbidden, and propinquity or nearness consisteth but in three degrees, determining in the third.

And therefore persons in the fourth Degree sideward, and much more in the fifth or sixth degree, &c. may lawfully marry: Because such persons are in no degree of propinquity or nearness, seeing propinquity or nearness comprehendeth only but three degrees, and consequently first Cousins, or Cousins german, or brothers and sisters Children may lawfully marry, and many times do so; and therefore a man may marry his Uncles daughter, or his Aunts daughter; for my Uncles or my Aunts daughter is my Cousin german.

The fourth degree sideward, between brothers and sisters Children or ^{4. Degree.} Cousins german is thus; From me upward to my father or mother is one degree; from my father or mother to their father or mother, or my

Grandfather or Grandmother, is two degrees; then from my Grandfather or Grandmother, which are the common stock downwards, to their son or daughter (which is sideward to my father and mother, which are their brother and sister) which are my Uncle and Aunt, is three degrees; and from my Uncle and Aunt downwards to their son and daughter, which are my Cousins german, is four degrees.

This computation of degrees is according to the Civil Law, whose Rule is this, *Tot sunt gradus Cognationis, quot sunt Generationes*, i. e. So many Generations, so many Degrees.

The computation of the Canon Law is, *Quoto gradu unusquisque eorum distat à communi stipite, eodem gradu distant inter se*, i. e. In what degrees the parties are distant from the Common stock, in the same degree they are distant between themselves. So that brothers and sisters Children, that by the computation of the Civil Law differ four degrees from each other, by the Canon Law differ but two degrees from each other.

So that the Civil Law considereth degrees, especially for Successions of Inheritances from person to person, numbring the degrees according to single persons, only by one degree at once, according to the next or nearest common Stock or Parent, and thence descending to the person whose degree is required; but the Canon Law considereth rather the degrees of Marriage made by the consent of two persons, and for that reason joyneth two persons together in the numbring of degrees.

As to Cousins german therefore (to conclude) though some Divines and some Lawyers here in *England* do scruple at the lawfulness of their marriage, yet they scruple it without alledging any sound reason, but relying only upon Tradition, and the long practice of the Canonists, who have forbidden those marriages for meer lucre, to gain money for the Licensing of them by Dispensations, which are denied to none, but are granted of course for money to all that desire them. But from the beginning it was not so, neither ought it to be so, because the Rule holds good, *Quod ab initio non valuit, illud tractu temporis convalescere non potest*. That which was invalid from the beginning, cannot be made valid by length of time.

S E C T. II.

Of Unjust marriages.

Unjust Marriages.

L. erat. 10.

§. 1. ff. de Ritu Nupt.

L. Nuptæ 53.

ff. de Ritu Nupt.

§. Ergo Instit.

de Nupt.

§. Item Animam Inst. de

Nuptiis.

As for Unjust marriages, they are those which are forbidden by natural Reason and the law of Blood; it being a firm Principle, That in the right Line of ascending and descending degrees, as Parents and Children, wives are forbidden in *infinitum*.

2. Unjust marriages are those also which are forbidden by the same natural Reason and law of Blood, in the transverse or collateral Line unequal, of ascending and descending degrees, as Uncles and Aunts, wives are forbidden in *infinitum*, because they are *quasi-Parentes*, and do sustain the places of Parents.

Glandius, for the lust he had to *Agrippina*, the daughter of his brother *Germanicus*, came into the Senate to make such Marriages lawful; but it was refused by all save one knight *Taledius Severus*. *Nerva* forbad this, and *Anastadius* and *Zeno*.

It matters not at all whether such Conjunction descend from the just marriages of persons so related, or not. For it is not granted to the Sire

to

to marry his daughter by his bondmaid, or any of the multitude. And Servile cognations are so strictly observed in this Nuprial Law, that it is accounted contrary to natural right and modesty, that the daughter any waies begotten should be married to her own Father that begot her. For this is Incest by the Laws of Nature and Nations.

The like Prohibition extends to the daughter of a brother, or a sisters daughter. The wives of Brethren deceased, may not be married to their brethren that are alive.

3. Unjust marriages in like manner are those which are forbidden in the like degrees of Affinity, contrary to the legal Reason and law of Marriage and Alliance. Yea, so modest were the Romans, that they extended their Prohibitions to the Spouses of Parents or Children, but especially to Concubines, as *Alexander* religiously ordained. Prudent men have ranked Adoptions also among the rest, out of reverence to any thing that had any resemblance to blood or kindred. *Antonius Caracalla* is the only noted Roman for this Incest.

4. Unjust marriages are those which are forbidden by the natural Reason and law of Blood in the side-line equal, as brothers and sisters, by the same father or mother, or by either of them.

Caligula was counted a Monster, rather than a Prince, for defiling all his sisters. *Papirius* got his sister *Camilia* with child, for which her Father *Papilius Tolucet* sent her a sword, with which she let out her own life, as *Papirius* did his afterward. So *Juno* was, — *Uxor & conjux Jovis*.

5. Unjust Marriages are those which want a due consent, as of Fools and Mad people, and those under age, which have no Will in Law.

And those that have not the consent of their Parents or Curators. But Mutes may consent by signs; in sickness or lameness not, nor *furor superveniens*, or madness that comes after a Contract. Yet Sons emancipated, do rightly contract without their Parents consent, but not Daughters, except those who 25 *Annum egressæ inconsultis Parentibus, rectè nubant*.

Generally all these Marriages are unlawful;

- | | | |
|--|---|---------------------------|
| 1. Fathers and Mothers, and all above, | } | in the right Line. |
| 2. Sons and Daughters, and all below, | | |
| 3. Brothers and Sisters forward, but no farther, | } | in the side-line equal. |
| 4. Uncles and Aunts, and all above, | | |
| 5. Nephews and Nieces, and all below, | } | in the side-line unequal. |

SECT. III.

Stemma Cognationis.

Linea recta Ascendens.

1. The Father and Mother are the first degree upward, and are compared with the Son and Daughter, which are the first degree downward.

2. The Grandfather and Grandmother are the second degree upward, and are compared with the Nephew and Niece, which are the second degree downward.

3. The great Grandfather and great Grandmother, or Grandfathers father and Grandmothers mother, are the third degree upward, and are compared

L. Fratru & Lult. C. de Incestu Nupt. L. Nemini C. de Nup. L. licet C. de Incest. Nupt.

A man may not marry his wives sister. *L. fratru C. de Incest. Nupt. L. Liberi 4. C. de Nuptiis.*

Inst. de Nuptiis.

Right line Ascending. *Pater & Mater. L. 1. §. 3. ult. §. primo gradu ff. de Grad. Anus & Avia Proavus & Proavia.*

compared with the Grandnephew or Grandneece, or with the Nephew or Neece son or daughter, which are the third degree downward.

*Averus &
Averia.*

4. The great Grandfathers or great Grandmothers father and mother, are the fourth degree upward, and are compared with the Nephews and Neece, Nephew and Neece, which are the fourth degree downward: or with the Grandnephew or Grandneece son and daughter.

*Averus &
Averia.*

5. The great Grandfathers Grandfather, or great Grandmothers Grandmother, are the fifth degree upward, and are compared with the *Nephewos Nephewos*, or *Neece Neece* son or daughter, which are the fifth degree downward: or with the grand Nephews nephew, or grand Neece neece.

*Tritavus &
Tritavia.*

6. The great Grandfathers grandfathers Father, or the great Grandmothers grandmothers Mother, are the sixth degree upward, and are compared with the Nephews nephews nephew, or Neece neeces neece: with the grand Nephews nephews son or daughter, or the grand Neece neeces son or daughter.

These are called Parents, or *Majores*.

S E C T. IV.

Linea recta Descendens.

*Right line
Descending.
Filius &
Filia.
Nepos &
Neptis.*

1. The Son and Daughter are the first degree downward, and are compared with the Father and Mother, which are the first degree upward.

2. The Nephew and Neece are the second degree downward, and are compared with the Grandfather and Grandmother, which are the second degree upward.

*Pronepos &
Pronepis.*

3. The grand Nephew and grand Neece are the third degree downward, and are compared with the great Grandfather and great Grandmother, which are the third degree upward.

*Ahnepos &
Ahnepis.*

4. The grand Nephew and grand Neece son and daughter are the fourth degree below, and are compared with the great Grandfathers father, and great Grandmothers mother, which are the fourth degree above.

*Ahnepos &
Ahnepis.*

5. The grand Nephews nephew, and grand Neece neece are the fifth degree below, and are compared with the great Grandfathers grandfather, and great Grandmothers grandmother, which are the fifth degree above.

*Trinepos &
Trinepis.*

6. The grand Nephews nephews son and daughter, and the grand Neece neeces son and daughter, are the sixth degree below, and are compared with the great Grandfathers grandfathers father, and the great Grandmothers grandmothers mother, which are the sixth degree above.

These are called *Liberi, Minores, Poster*.

S E C T. V.

Linea transversa Aequalis.

*Line trans-
verse equal.
Frater &
Soror.
Fratri filius,
& Sororis fi-
lius & filia.*

1. The Brother and Sister are the second degree forward, for there is no first degree at all.

2. The Brothers and Sisters son and daughter are the third degree forward, answering to the Uncle or Aunt upward, which are corruptly called Nephews and Neece.

3. The

3. The Brother and Sisters nephew and neece are the fourth degree forward, answering to the great Uncle and great Aunt upward. *Fratri & Sorori, Nepos & Neptis.*
4. The Brothers and Sisters nephews and neeces son or daughter are the fifth degree forward, answering to the great Uncles and great Aunts father upward. *Fratri & Sorori, Pronepos & Pronepotis.*
1. The Sons and Daughters of two brothers are the fourth degree forward, and are compared one with another. *Patruelus;*
- The Sons and Daughters of two sisters are of the fourth degree, and are compared one with another. *Consobrini*
- That is, all the Sons and Daughters of Uncles and Aunts by the fathers or mothers side, are Cousin Germans of the fourth degree.
2. The Sons and Daughters of two Uncles and Aunts are the fifth degree, and are compared one with another. *Sobrini.*
3. The Sons and Daughters of two great Uncles and Aunts are of the sixth degree, and are compared one with another. *Propiores Sobrini.*
- In sobrinorum gradibus Cognationis nomina desinunt.*
4. The Sons and Daughters of two greater Uncles and two greater Aunts are of the seventh degree, and are compared one with another. *Carent nominibus.*
5. The Sons and Daughters of two greatest Uncles and two greatest Aunts are of the eighth degree, and are compared one with another.

S E C T. VI.

Linea transversa Inaqualis.

- The Uncle or Fathers brother is the third degree, and is compared with the Brothers son. *Linea transverse unaequal.*
2. The great Uncle or Grandfathers brother is the fourth degree, and is compared with the Brothers nephew. *Patruus, Propatruus, vel Patruus Magnus.*
3. The greater Uncle or great Grandfathers brother is the fifth degree, and is compared with the Brothers nephews son. *Patruus Major.*
4. The greatest Uncle or the great Grandfathers fathers brother is the sixth degree, and is compared with the Brothers nephews nephew. *Patruus Maximus, & Abpatruus.*
1. The Aunt or Fathers sister is the third degree, and is compared with the Brothers son. *Amita.*
2. The great Aunt or Grandfathers sister is the fourth degree, and is compared with the Brothers nephew. *Pro-amita, vel Amita magna.*
3. The greater Aunt or great Grandfathers sister is the fifth degree, and is compared with the Brothers nephews son. *Amita major.*
4. The greatest Aunt or great Grandfathers fathers sister is the sixth degree, and is compared with the Brothers nephews nephew. *Amita maxima.*
1. The Uncle or Mothers brother is the third degree, and is compared with the Sisters son. *Avunculus.*
2. The great Uncle or Grandmothers brother is the fourth degree, and is compared with the Sisters nephew. *Avunculus magnus.*
3. The greater Uncle or great Grandmothers brother is the fifth degree, and is compared with the Sisters nephews Son. *Avunculus major.*
4. The greatest Uncle or great Grandmothers mothers brother is the sixth degree, and is compared with the Sisters nephews nephew. *Avunculus maximus.*
1. The Aunt or Mothers sister is the third degree, and is compared with the Sisters son. *Matertera.*
2. The great Aunt or Grandmothers sister is the fourth degree, and is compared with the Sisters nephew. *Matertera magna.*

3. The

*Matertera
major.*

3. The great Aunt or great Grandmothers sister is the fifth degree, and is compared with the Sisters nephews son.

*Matertera
maxima.*

4. The greatest Aunt or great Grandmothers mothers sister is the sixth degree, and is compared with the Sisters nephews nephew.

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TITLE XI.

Of the Degrees of Affinity, or Alliance by Marriage.

Affinity.

AFFINITY is grounded upon Law and Marriage, as Consanguinity is grounded upon Blood and Birth: And therefore there is a near resemblance between them. And though in Affinity there be properly no Degrees, yet Degrees are assigned to it, and are computed according to the degrees of Consanguinity.

1. Degree.

The first degree of Affinity is in the right Line, ascending and descending, where, as in Consanguinity, all Degrees are forbidden in *infinitum*. So that upwards I may not marry my Fathers wife, and so higher for ever; and downwards I may not marry my Sons wife, and so lower for ever.

Reason.

The Reason is, because in all these cases, the party married is a Parent or a Child by marriage to the party marrying; that is, the woman is either a Mother in law, or a Daughter in law to the man. As in Consanguinity, the Woman was either a mother in nature, or a daughter in nature to the Man.

*Instances.
Gen. 38. 18.
1 Cor. 5. 1.
2. Degree.*

This was *Judas*'s Incest with *Tamar* his Sons wife, and this was the *Corinthians* Incest with his Fathers wife.

The second degree of Affinity is, in the Side-line or Collateral-line equal.

So that in the second Degree sideward, I may not marry my Brothers wife, or my Sister in law, nor my wives Sister, or my Sister in law.

Reason.

The Reason is, Because in all these cases the woman is still Sister in law to the man, or the parties married are Brothers and Sisters in law, as in Consanguinity, the parties are brothers and sisters by Nature.

Instances.

This was *Jacobs* Incest in marrying with *Rachel* his Sister in law, for she was one sister to *Leah* his first wife. This was *Herods* Incest, who married with *Herodias* his brother *Philip*'s wife. And this was *Henry* the Eighth his case, who married *Katherine* his brother *Arthur*'s wife. v. *Gen.* 29. 30. *Lev.* 18. 9, 11, 16. *Lev.* 20: 17, 21. 2 *Sam.* 13. 10, 17. *Math.* 14. 3, 4.

3. Degree.

The third degree of Affinity is in the Side-line unequal.

So that in the third degree upward, I may not marry my Uncles wife, or my Aunt in law; nor downwards I may not marry my Nephews wife, nor my Niece in law.

The

The Reason is, Because in all these Cases, the woman is still either Aunt Reason. or Niece in law to the man by marriage, and so *vice versa*: or the parties married are Uncle or Aunt, or Nephew or Niece in law, as in Consanguinity they are Uncles, Nephews and Nieces in nature.

Now Affinity ariseth to me two waies; First, by my own kindred, *i.e.* Kinsmen or kinswomen, when they are married; or by my wives kindred or kinswomen, when I my self am married.

I. By my own kindred, as

1. By the wives of my Male-kindred; therefore the wives of my kinsmen by consanguinity, are my affairs or allies in the same degree of affinity, wherein my several kinsmen and I stood by consanguinity or kindred.

So upwards, my Fathers second wife, or my Step-mother or Mother in law, is my *Affinis* or Ally in the first degree of affinity or alliance; because my Father and I are in the first degree of Consanguinity or kindred.

And downwards, my Sons wife, or my Daughter in law, is my *Affinis* or Ally in the first degree of affinity or alliance; Because my Son and I are in the first degree of consanguinity or kindred.

And Sideward, my Brothers wife or Sister in law is my *Affinis* or Ally in the second degree; because my brother and I are in the second degree of consanguinity or kindred.

And so farther sideward in the third degree, my Uncles wife, or my Aunt in law, is my *Affinis* or Ally in the third degree of affinity; because my Uncle and my Nephew, their husbands are my kinsmen in the third degree of affinity.

2. In like manner *vice versa*, the Husbands of my kinswomen, *i.e.* of my Female kindred by consanguinity, are my *Affines* or Allies in the same degree of affinity, wherein my several kinswomen and I stood by consanguinity or kindred.

So upwards, my Mothers second husband or my Father in law, is my *Affinis* or Ally in the first degree of affinity or alliance; because my Mother is my kinswoman in the first degree of consanguinity or kindred.

And downwards, my daughters husband, or my Son in law, is my *Affinis* or Ally in the first degree of affinity; because my Daughter is my kinswoman in the first degree of consanguinity.

And Sideward, my Sisters husband, or my Brother in law, is my *Affinis* or Ally in the second degree of affinity or alliance; because my Sister is my kinswoman in the second degree of consanguinity.

So likewise farther Sideward in the third degree, my Aunts husband, or my Uncle by marriage, is my *Affinis* or Ally in the third degree of affinity; and my Nieces husband, or my Nephew in law, is my *Affinis* or Ally in the third degree of affinity; because correspondently my Aunt and my Niece are kinswomen in the third degree of consanguinity or kindred.

II. By my Wives kindred; For,

Besides the affinity arising unto me by my own kindred, *i.e.* my kinsmen and kinswomen, there accrues to me, if I be married, a great stock of affinity by my wife.

Yet a man and his wife are properly of no kin at all, neither by consanguinity nor affinity in any degree of propinquity or nearness, neither before marriage nor after.

Not before marriage, because their consanguinity or affinity in any degree of propinquity, would be so just an impediment against their mar-

riage, that thereupon they might not marry at all; or if they did marry, their marriage would be accounted unlawful and incestuous.

Matth. 19.6.

Nor after Marriage, because Consanguinity and Affinity lie necessarily between two persons, who make the distinct terms of those Relations: But a man and his wife, though naturally and sensibly they are two distinct persons; yet Jurally and Legally in the estimation of Law, they are no more two, but one person; or as the Scripture phraseth it, *They two are no more two, but one flesh.*

Again, after marriage a man is nearer to his Wife than to his Father and Mother, *for he must leave his Father and Mother and cleave to his Wife.* But a mans Consanguinity with his father and mother is in the first degree, and therefore there can be no degree of Consanguinity with his wife, because there can be no Degree before the first.

The marriage therefore of Man and Wife effecteth neither Consanguinity nor Affinity, but an Unity, which is a conjunction more entire, more perfect, more eminent, or more transcendent than any Consanguinity or Affinity can possibly be.

And though this Union by marriage be neither Consanguinity nor Affinity, yet without marriage there is no lawful Consanguinity nor Affinity, but Bastardy.

For Marriage is the ground and cause of both those Relations, it is the seed and root from whence they spring, and it is the term or point from whence their degrees are measured.

And consequently, a man and his wife are neither *Affines* nor *Consanguinei*, but *Conjuges*; that is, neither of Alliance nor Blood, but conjoined in one person in Law, and yoke-fellows in one sacred band of wedlock. And though in some passages of the Civil Law they be called *Affines*, yet that appellation must be construed for a Metaphor and an Impropriety.

Now the Affinity that ariseth unto me by my Wife, is easily computed thus:

My Wives *Consanguinei* or Cousins are *Affines* or Allies to me, and are in the same degree of affinity to me, as they stand in degree of Consanguinity to her. And therefore my wives own Father and Mother, are my Father-in-law and Mother-in-law, which to me is affinity in the first degree.

So my wives own Brothers and Sisters are my brothers and sisters in law, which is affinity in the second degree.

So my wives own Uncles and Aunts are my uncles in law and aunts in law, which is affinity in the third degree.

And *vice versâ*, my *Consanguinei* or Cousins are *Affines* or Allies to my wife in the same degrees of affinity, as they are to me of consanguinity. And therefore, my own Father and Mother are my wives Father in law and Mother in law, which is affinity in the first degree.

So my own Brothers and Sisters are Brothers in law and Sisters in law to my wife, which is affinity in the second degree.

And so my own Uncles and Aunts, are Uncles in law and Aunts in law to my wife, which is affinity in the third degree.

In Affinity therefore, as to the point of Marriage, so many degrees are forbidden, as there are restrained in consanguinity by blood.

As therefore in Consanguinity I may not marry any of my kindred, or Cousins in the first, second or third degree. So in affinity I may not marry

marry any of my *Affines* or Allies, in the first, second or third degree, whether that affinity arise to me from my own kindred, or from my wives kindred.

S E C T. I.

But it must be considered, that though Consanguinity, by the means of marriage, breed Affinity, yet affinity so bred begets no farther affinity. As in this case; A man may not marry his own Mother in law, because she is his *affinis* or his Fathers wife; but I see no reason but that a man may marry his wives Mother in law, because though she be *affinis* to his wife, as being her Fathers wife, and therefore her Mother in law, yet she is no *affinis* to him whose Mother in law she is not.

And therefore, though my wives kindred or Cousins are Allies to me, yet they are not allies to my kindred or Cousins: So that though my wives Father and Mother are allies to me, yet they are not allies to my own Father and Mother, nor to my own Brothers and Sisters, nor to my own Sons and Daughters, if I had any by my former wife.

So likewise my wives own Brothers and Sisters, though they be allied to me, yet they are not allied to my own father and mother, nor to my own brothers and sisters, nor to my own sons and daughters, if I had any by my former wife.

So again, my wives own Children, if she had any by a former husband, though they be allies to me, yet they are not allies to my own father and mother, nor to my own brothers and sisters, nor to my own sons and daughters, if I had any by a former wife.

Hereupon as to the point of Marriage it will follow, that respectively to me and my wife three sorts of Marriages may be lawful:

1. First upward, That my own father and my wives mother, their respective Comings being dead, may marry.

Because, though my own father be allied to my wife, yet he is no way allied to my wives own mother: and my wives own mother, though she be allied to me, yet she is no way allied to my own father. Reason.

2. Secondly it will follow Sideward, That my own brother and my wives own sister may marry.

Because though my wives own sister be allied to me, yet she is no way allied to my own brother. Reason.

So likewise, my own sister and my wives own brother may marry for the same reason; because though my wives own brother be allied to me, yet he is no way allied to my own sister.

3. Thirdly it will follow downward, That my own son by a former wife, and my wives own daughter by a former husband, may marry.

Because my wives own daughter by another husband, though she be allied to me, yet she is not allied to my own son by another wife. Reason.

And for the same reason, my daughter by a former wife, may marry my wives own son by a former husband; because my wives own son by another husband, though he be allied to me, yet he is not allied to my own daughter by a former wife.

In several Instances, the practice of these three kinds of Marriages hath been, and is known in the world.

1. First upward, between the Parents of a man and his wife.

2. Secondly sideward, between the brothers and sisters of a man and his wife.

Dddd 2

3. Thirdly

3. Thirdly downward, between the Children of a man and his wife, which they had by their former Comings.

S E C T. II.

*Stemma Affinitatis.**Parentes & Liberi.**Socer.**Socrus.**Pro-Socer.
Progener.**Pro-Socrus.
Pro-nurus.**Vitricus.*

1. A Father in law is the father of the wife or of the husband upward, and is referred to the Son in law downward.

A Mother in law is the mother of the husband, or of the wife upward, and is referred to the Daughter in law downward.

2. A Grandfather in law is the Grandfather of the wife or of the husband upward, and is referred to the Nieces husband downward.

A Grandmother in law is the Grandmother of the wife or the husband upward, and is referred to the Nephews wife downward.

The Sons wife and Daughters husband, are compared with the Father in law or with the Mother in law.

3. A Step-father is the Mothers other husband, and is compared with the Son in law to the second husband or wife.

A Step-mother is the Fathers other wife, and is compared with the Daughter in law to the second husband or wife.

A Son of a wife by another husband, and the Daughter of a husband by another wife, are compared with a Step-father or a Step-mother.

S E C T. III.

Brethren and Kindred.

Feigned names must be used instead of Latin.

*Fratria.**Sororius.**Levir.**Pro-frater.**Glos.**Pro-soror.*

1. The Brothers wife.

2. The Sisters husband.

3. The Husbands brother.

4. The Wives brother.

5. The Husbands sister.

6. The Wives sister.

In the degrees of Uncles and Aunts, by the Fathers or Mothers side, no Latin names of Affinity are extant, therefore they are thus expressed:

The wife of the Fathers brother, or of the Mothers brother.

The husband of the Fathers sister, or of the Mothers sister.

Idem de Patruis, Pro-avunculis, Pro-amitis, Pro-matertibus, ceterisque Superioribus intelligendum est.

*Patruus vel**Avunculus**uxor.**Amicus vel**Matertibus**Maritus.*

S E C T. IV.

The Church of *England*, in case of Marriage, forbids no more Degrees of Consanguinity or Affinity than are forbidden in the Civil Law. Yet she numbers and computes the Degrees somewhat otherwise, following therein the account of the Canon Law: For she accounts Brothers and Sisters to be in the first degree of the side-line; whereas the Civil Law accounts them in the second degree of the side-line, and makes no first degree in that line at all. But the matter comes all to one pass; as some Players at Gleeck reckon their games differently, and yet accord well enough in the sum of the account.

For

For if we consider the Side-line alone by it self, as there are several persons in it, then some of those persons must needs make the First degree of the side-line, in respect of the persons following therein. But if we look upon the standard of the Pedigree, or the person whose Consanguinity is required, and from whom the degrees thereof are measured, and numbred upward, downward and sideward, then the persons of the first degree in the side-line, must needs make the second degree of Consanguinity, in respect of the standard or person supposed, whose Consanguinity is required, and from whom the Degrees are to be measured, according to the course whereby the blood is derived, which doth constitute Consanguinity, as before hath been intimated.

The Levitical Laws for Marriage, do now bind us of the Church of *England*; yet this truth is to be understood with some caution.

For albeit these Laws do bind us, yet they bind us not by divine Authority, because their obligation by divine Authority ceased, expired, and died at the death of Christ. And thereupon all Christian Churches were left to their several liberties, to follow such rules, orders, measures and degrees, as by right Reason and Christian prudence should be established. For the determination whereof, the Church of *England* conceived it the most prudent course, to make the Levitical Law her President and pattern; and at last assumed them, and adopted them into her own Canons and Statutes, reviving unto them an obligation, not of Divine authority, as once they had from God, but of Humane authority, by the Secular and Ecclesiastical power of our Princes and Clergy after the Reformation.

Thus these very Levitical Laws for Marriage, whose obligation by Divine authority was expired long since, were afterwards revived unto a New obligation upon us by Humane authority.

In like manner divers of the Civil Laws do now oblige us here in *England*, yet not by their original Constitution, nor by the Imperial authority either of *Justinian*, or any other Emperour, but by the authority of our own State, which hath assumed and confirmed them into Laws obligatory here in *England*, as they were in the *Roman Empire*.

S E C T. V.

Thus the Children of the Fee are to be lawful and pure, as genuine Conclusion.
Sons of their heavenly Father, and loving Brethren to each other, to make up a holy Seed, the true Church and kingdom of Christ.

Not to exclude Bastards from being the true Sons of God, by Faith and Regeneration, though they are not the true Sons of men by birth and lawful generation; because God is no respecter of persons, and they are innocent, and shall not suffer for their Parents crimes.

Thus Whoremongers and Adulterers, and all incestuous persons that defile the Marriage bed, and all Fornicators, Sodomites and unclean Persons, cannot enter into the kingdom of God. They never were admitted to the Fee and Homage of that kingdom, or if they were admitted by Faith in Baptism, they fell from it in not performing the Homage sworn to be performed by them. As these men defile their own bodies and the bodies of others, so they cannot be the Temples of the Holy Ghost; As they pollute the World and the generations of Mankind, so they pollute the Church, and the generations of the Children of God. As they con-
found

found and destroy the Successions and Inheritances of Temporal estates : So they overthrew the estate of Heaven, and cannot hold of Christ in God for the Heavenly Inheritance of eternal life. They that will not be faithful in a little, cannot be intrusted with much. They that will not be faithful to their own wives, and to their own house, how shall they be faithful to their God, and to the Church of God? They that are *unfaithful in the unrighteous Mammon, who shall commit unto them the true Riches?* In a word, without Faith it is impossible to please God, and into the kingdom of heaven no unclean thing shall ever enter.

SECT. VI.

Tables of Consanguinity and Affinity.

The *Προφυλακ*, or Bar to keep of from Parents, are Uncles and Aunts by Gods Law,

The *Προφυλακ*, or Bar to keep of from Brothers and Sisters, are Nephews and Nieces, or Cousin Germans, by Mans Law not General, but Particular, at some times to some Nations forbidden to restrain them from breaking in upon nearer Relations, where they were more prone than other civil People were.

The Jews say, Fac Legi, Tuz Sepem.

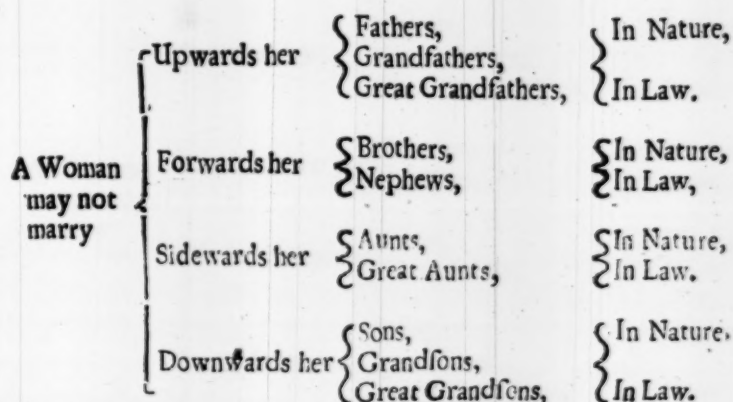
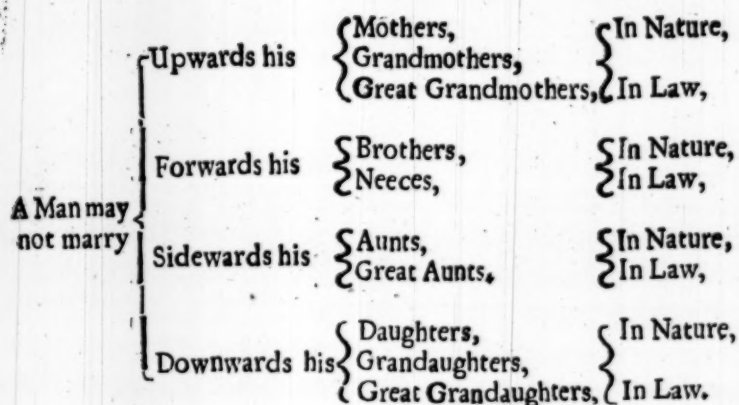
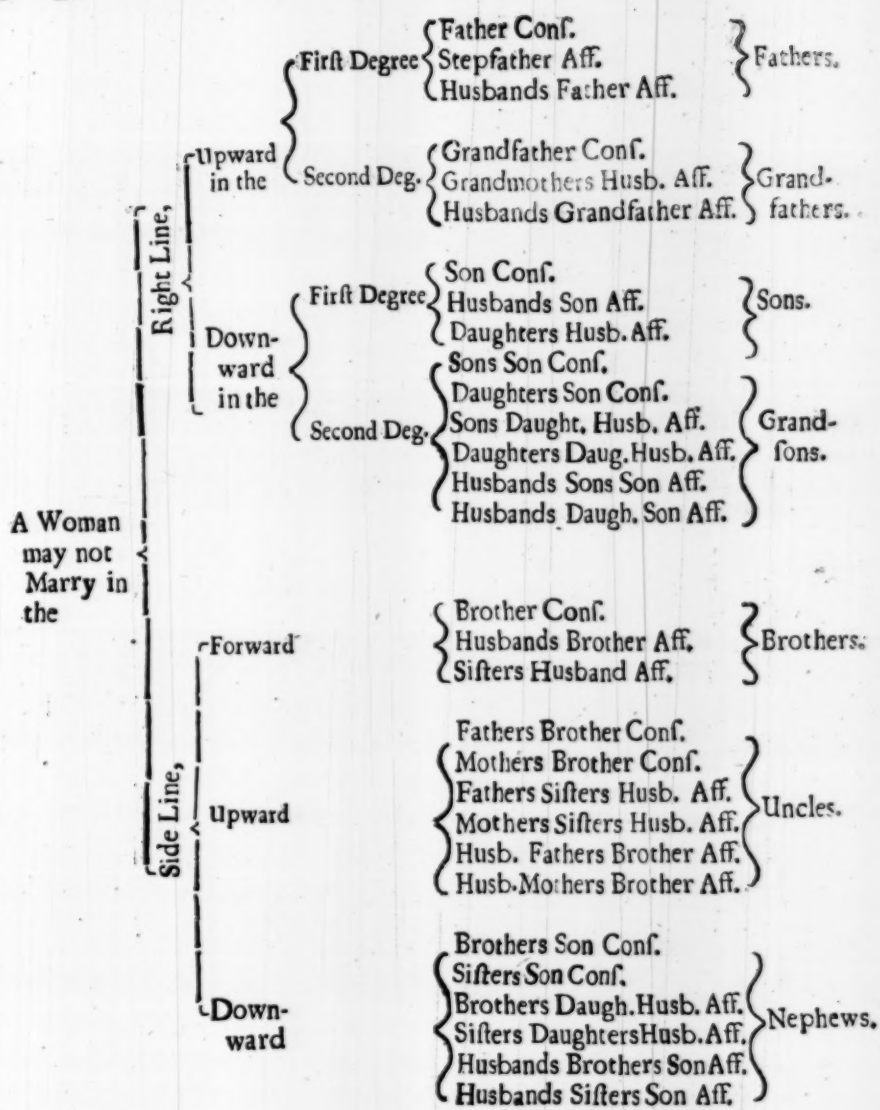
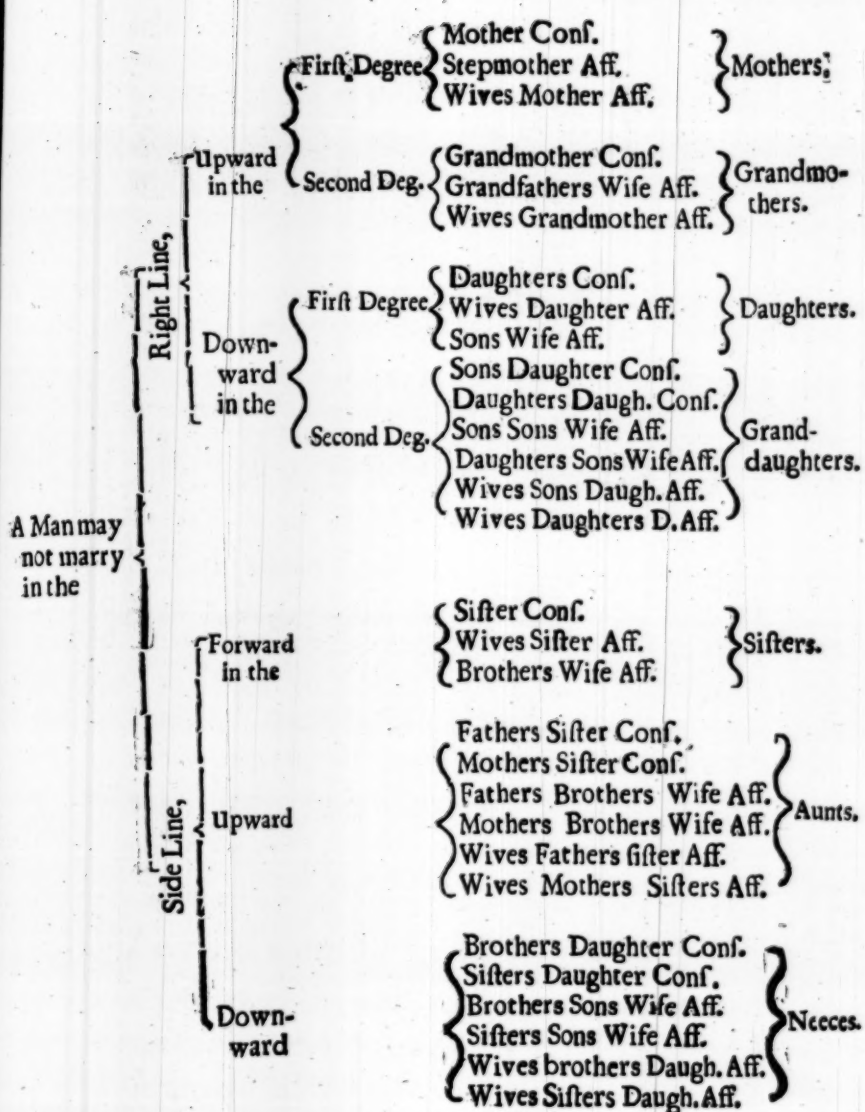
<i>Parents,</i>		<i>Quasi Parents.</i>	
Ascending,	Great Grandfathers, <i>Προφυλακ</i> ,	{	Great Uncles,
	Great Grandmothers,		Great Aunts,
	Grandfathers, 3 Degree,		Uncles, Aunts.
	Grandmothers,		
	Fathers, Mothers,		
Right Line	1 De- { Side- } 2 De- { Brothers,	{	Side-Line unequal
	gree, { Line } gree, { Sisters,		
Descending	Sons, Daughters, (<i>Φυλακ</i>)	{	Nephews, Nieces,
	Grandson, Granddaughters, <i>Προ-</i>		Grand Nephews,
	Great Grandson, 4 Degree,		Grand Nieces,
	Great Granddaughters,		Quasi Children.
	Children.		

The first, second, and third Degrees. 1. Parents and Children, Brothers and Sisters, Uncles and Aunts are propinquous or near, and are forbidden to marry by Divine Law.

The fourth Degree, and so forward. Nephews and Nieces, or Cousin Germans of the first Degree, and so to the second, third, &c. are all remote, and are permitted to marry by Divine and Humane Law.

A Man

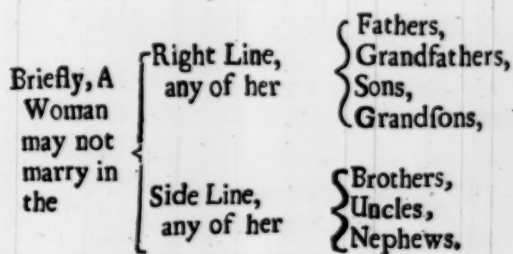
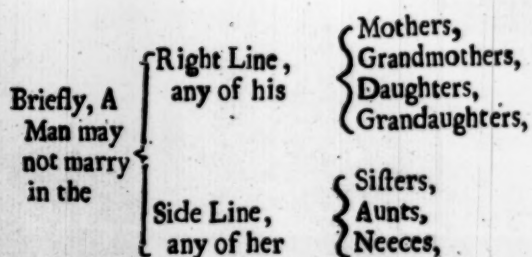
The Table of Consanguinity and Affinity.



Prohibitions to the Third Degree inclusively.

A Man may not marry his 1. Mothers. 2. Sisters. 3. Aunts in Blood or Nature, in Marriage or Law.
 A Woman may not Marry her, 1. Fathers. 2. Brothers. 3. Uncles in Blood or Nature, in Marriage or Law.

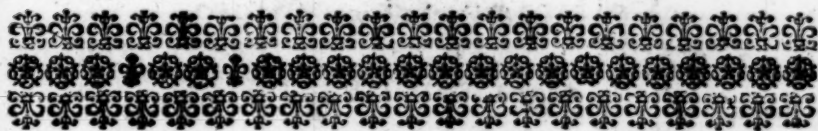
Permissions of Cousins beyond the Third Degree.



Persons forbid- { Right Line 15 } in all 30.
 den in the { Side Line 15 }

Persons forbid- { Right Line 15 } in all 30.
 den in the { Side Line 15 }

1991



A Postscript.

THose that have had the patience hitherto, let them favour me a little farther for their satisfaction to read the Testimonies of some Ancient and Modern Divines, who have either said the same things with me, or else very like them, or have given me hints at least to enlarge upon them. Authorities I know by custome sound high, and prevail much to vulgar perswasion. But solid reason is of much more force in it self, and prevails much more with intelligent and unbiassed Souls. Examine well the scope of all, and without prejudice, and let the Learned correct, qualifie, expunge or add as their wisdoms shall prompt them with all Candour. Hear therefore next to the Holy Scriptures what these Learned men do say.

Testimonia

Testimonia Laciniata.

The CONTENTS.

Peccatum Originale. Lex. Fides. Duo Testa-
 menta. Fides Scripturæ. Nature. Grace. Ab-
 solute Decree. Spirituale Sacrificium. Supersti-
 tio. Promissa Adamo. Prædestinatio. Meri-
 tum. Perseverantia. Satisfactio. Prædestinatio.
 Peccatum Originale. Imputatio. Labes Ori-
 ginalis. Controversies. Ceremonies. Definitions
 and Determinations. Scoffing and Railing. A-
 theism. Gravity: Διαθήκη. Two Covenants. Te-
 stament. New Covenant. Correspondence of Co-
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 Pattern for others. Votum pro Pace. Christian
 Religion. Immanation of God. Emanations of God.
 Appetites of Man's Happiness. Recovery. Do-
 ctrines troubled. Vulgar errors. Discerning Party.
 Primitive Terms. Reformation. A Postscript.

Old Covenant.

Gen. 2. 17.

Gal. 3. 10.

Deut. 27. 26.

IN that day thou eatest thereof thou shalt surely die.

Cursed is every one that continueth not in all things that are in the Law
 to do them.

— If thou wilt not hearken unto the voice of the Lord thy God, to
 observe

observe to do all his Commandments and his statutes, then shall all these curses *Dent. 23.* come upon thee, and overtake thee.

And if you will not be reformed by these things, but will walk contrary unto *Lev. 26. 23.* me, then will I also walk contrary unto you, and will punish you yet seven *Ec.* times for your sins.

New Covenant.

Who also hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth *2 Cor. 3. 6.* Life.

I will not have you to be ignorant, how that all our Fathers were under the cloud, and all passed through the Sea, and were all baptized into *1 Cor. 10. 1,* Moses in the cloud and in the Sea, and did all eat the same Spiritual meat, *Ec.* and did all drink the same Spiritual Drink; for they drank of that Spiritual Rock that follow'd them, and that Rock was Christ.

The Law was given by Moses, but Grace and Truth came by Jesus Christ. *Job. 1. 17.*

For I tell you, many Prophets and Kings have desired to see those things *Luc. 10. 24.* ye see, and have not seen them, and to hear those things which ye have heard, and have not heard them.

Verily I say unto you, Among them that are born of Women, there hath not risen a greater than John the Baptist, notwithstanding, he that is least in *Matth. 11. 11.* the Kingdom of Heaven is greater than he.

For the Law made nothing perfect, but the bringing in a better hope did, *Hebr. 7. 19;* by the which we draw nigh unto God.

Now he hath obtain'd a more excellent Ministry, by how much also he is *Hebr. 8. 6.* the Mediator of a better Covenant which was established, upon better Promises.

And for this cause he is the Mediator of the New Testament, that by means of Death for the redemption of the transgressions which were under *Hebr. 9. 15;* the first Covenant, they which are called might receive the promise of eternal Inheritance. For where a Testament is, there must also of necessity be the death of the Testator, &c.

Who hath saved us and called us with an holy calling, not according to our works, but according to his purpose, and Grace which was given us in Christ *2 Tim. 1. 9, 10;* Jesus, before the World began: But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought Life and Immortality to light through the Gospel.

Be it known unto you therefore Men and Brethren, that through this Man *Act. 13. 38, 39;* is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.

Therefore we conclude that a Man is justified by Faith, without the works of the Law. *Ro. 3. 28.*

This is the Covenant that I will make with the House of Israel after those *Hebr. 8. 10,* daies, saith the Lord, I will pour out my Laws in their mind, and write them *11, 12.* in their heart, and I will be to them a God, and they shall be to me a People.

all shall know me from the least unto the greatest; for I will be merciful to their uprightness, and their iniquities will I remember no more.

Repent and be baptized every one of you in the Name of Jesus Christ *Act. 2. 37, 38.* for the remission of sins, and ye shall receive the Gift of the Holy Ghost

for the promise unto you, and to your Children, and to all that are afar off, and to as many as the Lord our God shall call.

Ro. 8. 3. 4.

What the Law could not do in that it was weak through the Flesh, God sending his own Son in the likeness of sinful Flesh and for sin, condemned sin in the Flesh that the righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.

Num. 16. 20.
etc.

Unusne homo peccaverit, & adeo graviter in univ. sum cætum irascaris?
S. Ignat. Ep. ad Trall.

Παλαιὰ νοσίζου.

S. Aug. de Civ. Dei l. 16. c. 18.

Peccatum Ori-
ginale.

Nascuntur non propriè, sed originaliter peccatores.

Ulpianus. ff. l. 48. T. 19. de Pœnis.

Deut. 24. 16.

Pregnantis Mulieris consumenda damnata pœna differtur, quoad pariat. Non occiduntur Patres pro filiis, nec filii pro patribus, sed unusquisque pro peccato suo morietur.

Gen. 18. 25.

Absit à te ut hanc rem facias, & occidas Justum cum impio, fiatque justus sicut impius: Absit, inquam, à te, nunquid Index universæ terra non faciet Judicium?

Ignat. Ep. ad Magnes.

Peccatum Ori-
ginale.

Ἐὰν εὐσεβῇ τις, ἀνδρώπῳ Θεῷ ἔσιν· ἔάν δὲ ἀπειθῇ τις, ἀνδρώπῳ τῷ Διαβόλῳ, ἢ ἀπὸ τῆς φύσεως, ἀλλ' ἀπὸ τῆς αὐτοῦ γνώμης γινώσκου.

Chrys. in 5. Rom.

Ἐκείνῳ περὶ ὧν, καὶ οἱ μὴ φαρύντες ἀπὸ τοῦ ξύλου γινώσκουσιν παρ' ἐκείνου πάντες θνήσκουσιν.

Clem. Alex. lib. 3. Strom.

Καὶ οἱ ἐν ἀμαρτίᾳ συνηλθόντες ἀλλ' ἢ ἀπὸ τῆς ἐν ἀμαρτίᾳ. (Peccatrix concepit, sed non peccatorem) — Λογίζου οὖν ἡμῶν πῶς ἐπὶ τῷ γυναικί τὸ γινώσκον παιδίον; ἢ πῶς ἐπὶ τῷ ἄνδρῳ ἡσυχία καὶ ἀσφάλεια ἀπὸ τῆς μητρὸς ἐνέργει.

Just. Mar. Q. 88.

Πεφυκὸς ἀμαρτάνων, ὁ καὶ τῶν ἀδικημάτων ἀσφαλείᾳ ἔχων, ἑαυτὸν εἰς τὸ πρᾶγμα ἀβουλεῖται, οὔτε ἀγαθὸν οὔτε φαῦλον.

Suidas.

Ὅταν δὲ λέγῃ ὁ Ἀπίστολος, καὶ ἡμεῖς τέκνα φύσει ὀργῆς οἷς καὶ οἱ λοιποὶ, καὶ καὶ τοῦτο ἡ συννηθὲν τῇ φύσει λογίζῃ ὅτι τῷ ποιῶντι ἐν τῷ ἔργῳ, ἀλλὰ τῶν ἡμεῶν καὶ κακίᾳ διὰ τὸν καὶ κακίαν, καὶ πονηρίαν συνήθειαν.

S. Hieronym. Ep. 3. ad Nepot.

Noxa caput sequitur, neque virtutes neque vitia parentum liberis imputantur.

L. Sancimus, C. De pœnis.

Peccata igitur suos teneant auctores: nec ulterius progrediatur metus, quam reperiat delictum.

S. Cyrillus Catech. 9.

Ἐλθόντες ἀναμαρτήτοι, τὸν ἐκ ἀσφαλείας ἀμαρτάνου.

S. Chrys.

S. Chryf. Hom. 42. in Gen. 38.

Ubi gemellos quos Judas Patriarcha ex Thamar suscepit, in figuram Christianorum & Judaeorum exponit. Ordinante enim Deo, manum prior extendit, qui posterior nasciturus erat. Ut significaret subingressuram Legem quae Fidei cessura erat, Lex ad peccatum cohibendum, Fides ad extinguendum. Lex & Fides.

S. Chryf. ad Gal. 3. 16.

Deus ostendit Fidem antiquiorem esse Legem: Hoc autem ab Abrahamo manifestum facit priusquam enim extitisset Lex, ille justificatus est.

S. Theodor. ad Gal. 4. 11.

Cum Fidem Legem & antiquiorem & praestantiorem demonstrasset, rursus Legem promissione Abrahamo factâ etate posteriorem demonstrat. Cum gratiam Legem antiquiorem pronunciat.

S. Epiph. initio Magni operis.

Neque ulla erat in terris Secta, aut sententiarum dissidium: Tantum hominum appellatione censebantur, labio uno, unâque linguâ praeclari. Pietas autem & impietas erat, sola naturae Legem & voluntatis cuiusque secundum naturam electione definita; necdum Error emerferat sive Disciplinâ, sive Scriptorum monumentis introductus. Neque Judaismus, neque alia ulla Secta erat, sed illa eadem, ut ita dicam, Fides vigeat, quae nunc in eâ Fides. quae Catholica appellatur Ecclesia; quae cum ab initio extitisset, postea patefacta est. Nam qui studio veritatis rem spectare voluerit, inveniet primam extitisse Catholicam Ecclesiam, ex ipso ejus scopo.

Adam enim primus à Deo formatus est, non circumcisis, sed praeputio praeclari. Neque tamen idololatra erat, sed Deum Patrem cum Filio & Spiritu Sancto agnovit. Erat enim Propheta: Itaque Circumcisionem non habens Judaeus non erat, sculptile autem nullum adorans, aut aliud id genus, idololatra non erat. Propheta enim erat Adam, & noverat Patrem Filio dixisse, Faciamus Hominem. Quis igitur erat? Neque circumcisis neque idola colens, sancti Christianismi formam indicabat. Idem de Abele, Setho, Enos, Enoch, Mathusala, Noe, Ebero, usque ad Abraham judicium. Obtinebat autem pietas & impietas, Fides & infidelitas, illa quidem Christianismi imaginem exhibens, haec autem infidelitatis faciem, ac transgressionis, usque ad illud tempus quod designatum est.

S. Aug. in Psal. 73.

Si enim discernimus duo Testamenta, Vetus & Novum, non sunt eadem Sacramenta, nec eadem promissa, eadem tamen plerumque praecepta: Nam Non occides, Non mactaberis, Non furaberis, honora Patrem & Matrem, Non falsum testimonium dixeris, Non concupisces res proximi tui, Non concupisces uxorem proximi tui, & nobis praeceptum est — Videamus quare Duo Testamen- praecepta eadem, quia alia sunt Sacramenta dantia Salutem, alia promittentia Salvatorem. Sacramenta N. T. dant Salutem, Sacramenta V. T. promiserunt Salvatorem. — Promissa quare non eadem? Quia promissa est Terra Chanaan, Terra copiosa, fructuosa, affluens Lacte & Melle; Promissum Regnum temporale, promissa felicitas saeculi, promissa sacunditas filiorum, promissa subiectio inimicorum. Haec omnia ad terrenam felicitatem pertinent, sed quare ipsa primo promitti oportebat? Quia non primo quid spirituale est?

Sed quod Animale, postea inquit Spirituale. Sed ne quisquam putaret ab alio fuisse factum hominem terrenum ab alio cælestem, ideo Deus ostendens se esse utriusque Creatorem, etiam utriusque Testamenti se voluit esse auctorem; ut & terrena promitteret in V. T. & cælestia in Novo Testamento.

Idem de Bapt. contra Donat. l. 15.

Ecclesia verò, quæ est populus Dei, etiam si in istius vitæ peregrinatione, antiqua res est, in aliis hominibus habens animalem portionem, in aliis autem Spiritualem. Ad animalem pertinet V. T. ad Spiritualem Novum. Sed primis temporibus utrumque occultum fuit, ab Adam usque ad Moysen. A Moysen autem manifestatum est vetus, & in eo ipso occultabatur Novum, quia occultè significabatur. Postea verò quàm in carne Dominus venit, revelatum est Novum. Veteris autem Sacramenta cessarunt, sed concupiscentiæ tales non cessarunt. In illis enim sunt quos Apostolus per Sacramentum N. T. natos, adhuc tamen dicit animales non posse percipere quæ sunt Spiritus Dei. Sicut enim in Sacramento V. T. vivebant quidam Spirituales ad Novum scilicet Testamentum, quod tunc occultabatur occultè pertinentes; sic & nunc in Sacramento N. T. quod jam revelatum est, plerique vivunt carnales.

Idem de Gestis Palæst. c. 5.

— Cum ergo V. T. ad servitutem pertineat, unde etiam dictum est, Ejice Ancillam & Filium ejus, non enim hæres eris filius Ancillæ, cum filio meo Isaac; Regnum autem Cælorum ad libertatem, quomodo etiam Regnum Cælorum ad Vetus pertinet Testamentum? Sed quoniam, ut dixi, etiam sic solemus loqui, ut Scripturas omnes Legis & Prophetarum quæ antè incarnationem Domini ministratæ auctoritate canonicâ continentur, nomine Veteris Testamenti nuncupemus, quis Ecclesiasticis literis vel mediocriter eruditus ignorat, ita Scripturis illis promitti potuisse Regnum Cælorum, sicut etiam illud T. N. ad quod pertinet Regnum Cælorum? Tunc autem Daniel Propheta nondum erat qui dixerat, Accipient Sancti regnum altissimis: — His enim verbis premium non veteris sed novi Testamenti prophetabat. Sicut ipsum Christum venturum iidem Propheta præannunciarunt, cujus sanguine dedicatum est T. N. Cujus Testamenti Apostoli Ministri facti sunt, dicente Beatissimo Apostolo Paulo, Qui idoneos nos fecit Ministros N. T. non litera, sed Spiritus, litera enim occidit, Spiritus autem vivificat.

Idem L. de Lit. & Spir.

In illo autem Testamento quod Vetus dicitur & datum est in Monte Sina, non invenitur promitti apertissimè nisi terrena felicitas. Unde illa Terra quod est populus introductus, Terra Promissionis vocatur; in quâ Pax & Regnum & ab inimicis victoriarum reportatio, & abundantia filiorum & fructuum terrenorum, & si qua hujusmodi, hæc sunt promissa V. T. Quibus etsi figurantur ad N. T. pertinentia Spirituality, tamen qui propter illa terrena suscipit legem Dei, ipse est hæres V. T. Ea quippe secundum V. T. promittuntur, quæ secundum veterem hominem concupiscuntur. Quæ autem illic ad N. T. pertinentia figurantur, novos homines querunt.

S. Hieron. Ep. 129.

Mihi in Evangelio promittuntur Regnum Cælorum, quæ V. T. omnino non nominat.

S. Aug.

S. Aug. Enar. 2. in Pe. 21.

— *Fratres sumus, quare litigamus? Non intestatus mortuus est Pater, fecit Testamentum, & sic mortuus est; mortuus est & resurrexit. Tamen contenditur de hereditate mortuorum, quamdiu Testamentum proferatur in publicum, & cum Testamentum prolatum fuerit in publicum, tacent omnes ut tabulae aperiantur & recitentur. Iudex intentus audit, advocati silent, praecones silentium faciunt, universus Populus suspensus est, ut legantur verba Mortui, non sentientis in monumento. Ille sine strepitu jacet in monumento, & valent verba ipsius: Sedet Christus in Caelo, & contradicetur Testamento ejus? Aperi, legamus, Fratres sumus, quare contendimus? Placetur Animus noster, non sine Testamento nos dimisit Pater. Qui fecit Testamentum vivit in aeternum, audis voces nostras, agnoscit suam, legamus, Quid litigamus? Ubi inventa fuerit ipsa hereditas ipsam teneamus. Aperi Testamentum, Legge, — Dominus dixit ad me, Filius meus es tu, ego hodie genui te. — Postula à me, & dabo tibi Gentes hereditatem tuam, & possessionem tuam fines terrae. Solet fieri, Fratres, ut quando queritur de possessione, querantur affines, inter affines, illum & illum queritur heres, aut cui donatur, aut qui emit. Inter quos affines queritur, ? Inter illum & illum possidentes. Qui dimisit omnes fines, nullos dimisit affines, quocunque te verteris Christus est. Fines terrae habes hereditatem, huc veni, totam mecum posside. — Ego jam Testamentum legi, & tu calumniaris?*

Tert. adv. Jud.

Intelligimus Dei Legem, etiam ante Moysen, nec in Ore tantum, aut in Sina, aut in Eremitum, sed antiquiorem, primum in Paradiso, post Patriarchis atque ita ex Judaeis certis temporibus reformatam: ut non jam ad Moysis Legem ita attendamus, quasi ad principalem Legem, sed ad subsequentem, quam certo tempore Deus & Gentiles exhibuit, & repromissa perente Prophetas, in melius reformavit.

Chrysof.

Legens Legem, legens Prophetas, legens Psalterium nunquam Regnum Caelorum audivi, nisi in Evangelio.

August.

Denique quod non temere dixerim, nescio utrum quisquam in illis libris, inveniet nomen Regni Caelorum, quod tam crebro nominat Dominus.

Cyrill. Catech. 5:

Non enim ut hominibus visum est, composita est Fides, sed ex tota Scriptura Fidei rã collecta, maximi momenti, quaeque unam complet fidei doctrinam.

Vinc. Lyr.

Quod ab omnibus, quod ubique, quod semper, id rectum est.

Terr.

Nam cum credimus, hoc primum credimus, nihil esse, quod ultra credere debeamus.

Irenæ. l. 1. c. 3.

Eandem esse regulam Fidei dum plus vel minus doceatur, sic docet;

Nam

Nam etsi in Mundo loquela diffimiles sunt, sed tamen virtus Traditionis una & eadem est. Et neque hæc quæ in Germaniâ fundatæ sunt Ecclesia, aliter credunt, aut aliter tradunt. Neque hæc quæ in Iberis sunt, neque quæ in Celtis, neque hæc quæ in Oriente, neque hæc quæ in Aegypto, neque hæc quæ in Lybiâ, neque hæc quæ in medio Mundi sunt constitutæ. Sed sicut Sol Creatura Dei, in universo Mundo, unus & idem est, sic & lumen, prædicationem veritatis ubique lucet, & illuminat omnes homines qui volunt ad cognitionem veritatis venire. Et neque qui valde prævalet in Sermonem ex iis qui præsunt Ecclesiis, alia quàm hæc sunt, dicit. Nemo enim super Magistrum est. Neque infirmus in dicendo deminorabit traditionem. Cum enim una & eadem Fides sit. Neque is qui multum de eâ dicere, amplius, neque is qui minus, deminorat.

Chrys. in Job. Hom. Hom. 40.

Scripturæ.

Jubet Dominus scrutari Scripturas, quasi qui scrutantur Fodinas aut Thesauros.

Ambr. in c. 5. Rom.

Mors autem dissolutio corporis est, cum Anima à Corpore separatur. Est & alia mors quæ secunda dicitur, in gehennâ, quam non peccato Adæ patimur, sed ejus occasione, propriis peccatis acquiritur.

Sopater.

Naturæ

Ἐως ἂν πῶς ὁ ἀναμαρτίτος καὶ ἄλλος ὁ ἁγίος πῶς αὐτῶν πῶς καὶ οὐκ ἐν ἁμαρτίᾳ. Si quis homines puniat, tanquam qui ab omni peccato vacare possint, mensuram excedit ejus quæ secundum naturam est correctionis.

Procop. Goth. 3.

Τὸ μὴ εἶναι κατὰ τὴν ἀμαρτίαν ἐν τῷ ἀνθρώπῳ, καὶ τὸς τῶν ἀμαρτιῶν φύσιν. Nihil plane delinquere neque hominis est, neque id rerum fert natura.

Mr. Faringd. 1. Vol. p. 435.

Grace.

But it may be said, that when we are fallen from God, we are not able to rise again of our selves. We willingly grant it, that we have need therefore of new strength and of new power to be given which may raise us up, we deny it not. And thirdly, that not only the power but the very act of our recovery is from God, Ingratitude it self cannot deny it. But then, that Man can no more withstand the power of the Grace, which God is ready to supply us with; than an infant can his birth, or the Dead their resurrection, that we are turned whither we will or no, is a conclusion, which those premisses will not yield. This flint will yield no such fire, though you strike never so oft. We are indeed sometimes said to sleep, and sometimes to be dead in sin, but it is ill building conclusions, upon no better basis than a figure, and because we are said to be dead in sin, infer a necessity of rising when we are called. Nor is our obedience to God's inward call of the same nature with the obedience of the Creature to the voice and command of the Creator. For the Creature hath neither Reason nor Will as Man hath. Nor doth God's power work after the same manner in the one as in the other. How many *Fiat*s of God have been frustrate in this kind? How often hath he smote our stony and rocky hearts, and no water flow'd out? How often hath he said, *Fiat lux*, Let there be light, and we remained still in darkness? We are free Agents, and God hath made us so, when he made us Men: And our actions when his power is mighty in us, are

are not necessary, but voluntary; nor doth his power work according to the working of our fancy, nor lye within the level of our carnal imaginations, to do what they appoint, but is accompanied and directed by that wisdom which he is, and he doth nothing, can do nothing but what is agreeable to it, &c.

Mr. Farring. p. 403: &c. per tot. Cant. 21.

—If we must die, why doth he yet complain? why doth he expostulate? For if the Decree be come forth, if we be lost already, why doth he yet call after us? How can a desire or Command breath in those coasts, which the power of an Absolute will hath lay'd already wast? If he hath decreed we should die, he cannot desire we should live, but rather the contrary that his Decree be not void, and of none effect. Otherwise to pass sentence an irrevocable sentence of death, and then bid us live, is to look for liberty and freedom in necessity, for a sufficient effect in an insufficient cause; to command and desire that which himself had made impossible; to ask a dead Man why he doth not live, and to speak to a carcass and bid it walk. Indeed by some this, Why will ye die? is made but *Sancta simulatio*, a kind of Holy dissimulation: So that God with them setteth up Man as a Mark, and then sticketh his deadly arrows in his sides, and after asketh him why he will die.

Absolute Decree.

And, why may he not, saith one, with the same liberty damn a Soul as a Hunter killeth a Deer? A bloody instance! as if an immortal Soul, which Christ set at a greater rate than the World it self, nay, than his own most precious Blood, were in his sight of no more value than a Beast, and God were a mighty *Nimrod*, and did destroy Mens Souls for delight and pleasure. And though they dare not call God the Author of sin,) yet others, and those no Children in understanding, think it a conclusion that will naturally and necessarily follow upon such bloody principles. And they are more encouraged by those ill-boading words, which have dropt from their Quills: For, say some, *Vocat ut induret*, He calleth them to no other end but that he may harden them; he hardneth them that he may destroy them; he exhorteth them to turn that they may not turn; he asketh them why they will die, that they may run on in their evil waies, even upon Death it self. When they break his Command, they fulfil his will, and it is his pleasure they should sin, it is his pleasure they should die. And when he calleth upon them not to sin, when he asketh them why they will die, he doth but dissemble: For they are dead already *horribili decreto*, by that horrible antecedaneous Decree of reprobation.

—Thou didst destroy us before we were: And if we die, even so, good Lord, for it is thy good pleasure, *Fato voluimus*, it is our Destiny, or rather *Est Deus in nobis*, not a *Stoical* fate, but thy right hand and thy strong irresistible arm hath destroy'd us. And so the expostulation is answer'd, and the *Quare moriemini?* is nothing else but *Mortui estis*, Why will ye die, is the Text; the Gloss is, Ye are dead already.

Menander.

Menander.

—εἰ δύσιν τις ᾠροσφέρων.
 Ταυρῶν τε πληθὺς, ἢ ἡρίφων, ἢ κραινακιδόσματα
 Χρυσᾶς ποιήσας χλαμίδας, ἢ πορφυρᾶς,
 Ἡ δὲ ἐλέφαντος, ἢ σμαράγδου ζῶα,
 Εὖνιν νομίζαν τὸν Θεὸν κραιναίναι;
 Πλὴν τ' ὅκεῖν καὶ φρένας κόφας ἔχει.
 Δεῖ γὰρ τὸν ἄνδρα χρῆσιμον πεφυκέναι,
 Μὴ ᾠροδένος φθειρῆναι, καὶ μοιχώμῃον,
 Κλέπτοναι, καὶ σφάπτοναι χρημάτων χεῖρ.
 Ὁ γὰρ θεὸς βλέπει σε πλησίον ᾠρών.

Spirituale Sa-
 crificium.

Iamblichus.

In materialibus ultra corporeas qualitates latent etiam rationes & species & mensurae incorporeae atque divinae, per quas quae adhibentur sunt congrua diis. Profecto quicquid admovetur quandocunque consentaneum & simile Diis; mox Dii adsunt, conjunguntur, exhibentque munera precesque exaudiunt. — Qui vero purus est omnino talia supergreditur neque ad haec proportione habet. — Sed quando Deos longe secretos, & in sua unitate collectos cupimus venerari, honoribus a materia penitus absolutis, eos venerari debemus. Intellectualia enim his dona debentur, incorporea vita, virtus perfecta, sapientia confirmata, eorumque officia.

Arch. Parkerus de Antiq. Eccl. Brit:

Et sane illa prima de Romanis ritibus inducendis per Augustinum tunc excitata contentio, quae non nisi clade & sanguine innocentium Britannorum poterat extingui, ad nostra recentiora tempora cum simili perniciem cadeque Christianorum pervenit. Cum enim illis gloriosis Caeremoniis à purâ Primitivae Ecclesiae simplicitate recesserunt, non de vita sanctitate de Evangelii praedicatione, de Spiritûs Sancti vi & consolatione, multum elaborabant; sed novas indes altercationes de novis Ritibus, per Papas singulos additis, qui neminem tam excelsò gradu dignum, qui aliquid, caeremoniosi non dicam, monstrofi, mandati & inusitati, non adjecisset, instituebant. Saepe itaque & Scholas fabulis rixisque suis implebant.

Superstitio.

Nam prima Ecclesiae species simplicior & integro, & interno Dei cultu ab ipso verbo prescripto, nec vestibulis splendidis, nec magnificis structuris decorata, nec auro, argento, gemmisque fulgens fuit: Etsi liceat his exterioribus uti, modo animam ab illo interiori, & integro Dei cultu non abducant; Curiosis & morosis Ritibus, ab illâ primævâ & rectâ simplicitate Evangelicâ degeneravit. Illa autem in Romanâ Ecclesiâ rituum multitudo in immensum illius Magni Augustini Hipponensis Episcopi temporibus creverat; ut questus sit Christianorum in Caeremoniis & Ritibus duriores tunc fuisse conditionem, quàm Judaeorum, qui, etiamsi tempus libertatis non agnovissent, legalibus tamen sarcinis non humanis praesumptionibus subiciebantur, non paucioribus ut-

utebantur. Qui si sensisset quantus deinde per singulos Papas coacervatus cumulus accessit, modum Christianum credo ipse statuisset, qui hoc malum tunc in Ecclesia viderat. Videmus enim ab illa Ceremoniarum contentione, nedum Ecclesiam esse vacuum, quin homines aliquin docti atque pii, de vestibus, & huiusmodi nugis adhuc, rixoso magis & militari, quam aut Philosophico, aut Christiana more inter se digladiantur.

H. Grot. Votum pro Pace ad Art. 2.

Paulus Apostolus cum Adamum *χοικὸν* opponit Adamo *πρωτόγονον*, Adamum considerat, qualis primum fuit creatus, non ut lapsum. Causa inde, quæ *ἡ* *ἡ* *ἡ*, unde sumptus Adam dicitur, *ἡ* vertitur Græcis, Limacium vertit Tertullianus de Resurrectione Carnis. Unde sequitur Naturam nos aliam habere à Christo quam habituri fueraus si Adamus in primævo statu mansisset & sibi genuisset similes. Innocentiam tamen quandam fuisse in Adamo priusquam peccavit, parum sapiat qui neget. Nec quid de eo facturum fuisset Deus si obedire perstitisset, dispuo. Libenter hac in re suum cuique Iudicium relinquo. Caterum seposito hoc arcano Dei Consilio, vitam cælestem ei non fuisse promissam, sed Terrestram tantum, Scriptura disertè loquitur, neque ille sibi certò promittere potuit, quæ Deus non promiserat. Et ipsa Lex Moïsis, tantò serius data, promissa non habet nisi Terrestris, ut cuius legenti apparet, & omnes veteres viderunt? --- Liberum verò Hominis Arbitrium, Gratia illi interim agenti subungi atque conjungi, non est Error Pelagii, sed sensus Catholicus, quem & omnes agnovere trium optimorum Saculorum scriptores, & Episcopi Romani, qui Afris & Gallis super hæc re responderunt. Non tamen pendet à Libero Arbitrio Gratia, quia Gratia quousque & quantum vult operatur, nec desinit operari, nisi quia vult desinere ob justas causas. Confessio Philosophorum, *οὐκ ἔστιν ἡ ἀνάγκη τοῦ ἀπορροῦν, ὡς ἀπορροῦν, ὡς ἀπορροῦν*, utilis nobis est, non modo ut veritas quam defendimus habeat experientiæ testimonium, etiam magis *ἡ* *ἡ* *ἡ*, verum insuper ut hoc substrato fundamento, facilius adigantur illi ad quæ endam illam Gratiæ, quam revelat Evangelium. Quod verò lapsum, & inde transfusam labem agnitam fuisse negat D. Rivetus, eâ de re aliter existimat Philippus Moræo Plessiacus, ut ex ipsius libris pro veritate Christianæ Religionis videre est.

Promissa Adæ
mo,

H. Grot. Vot. pro Pace ad Art. 4. p. 33.

Bona opera non viam tantum esse ad Regnum, verum etiam causam, quam non primariam, regnandi, ex multis Scripturæ locis apparet. Dicit enim Christus, accipite regnum, esurientem enim parvulus, &c. Et Paulus, Reddit Deus unicuique secundum opera ejus, iis quidem qui secundum patientiam boni operis, gloriam & honorem & incorruptionem quærunt, vitam æternam, Ro. 2. 7. Sic currite ut comprehendatis, 1 Cor. 9. 24. Justum est apud Deum requiem dare iis qui tribulantur, 2 Thess. 1. 7. imò & injustus dicitur fore Deus, nî id faceret, Heb. 6. 10. Locum ad Romanos 8. 30. D. Rivetus ad suam illam Prædestinationem arripit, cum tamen toto illo Capite agatur de Destinatione ad Crucem, quam Destinationem illi simul possunt, vi oppositâ diffugiunt aut etiam antevertunt. Si quis eâ de re dubitat, legat historiam Genevæ restitutæ. Distinctionem *ἀνάγκη* & *προνοία* & *ἡ* *ἡ* *ἡ*, habemus apud Damascenum de orthodoxâ fide, 2. 29. Latius autem in Dialogo cum Manichæo, non procul à fine. Prædestinatio verò in sacris literis, non id significat, quod multi putant, sed ordinationem eorum Beneficiorum quibus ad salutem perducimur, semperque sumitur in bonam partem.

Prædestinatio

F fff

Inter

Meritum.

Perseverantia.

Inter obedientiam nostram & gloriam eternam atque cælestem, non esse eam equalitatem, quæ rei ad rem dicitur, cum veteribus agnosco. Sed est præter hanc alia quadam equalitas, quæ à talium peritis dicitur, pacti, quæ & ipsa facit, ut vera sit merces, ac propterea verum etiam meritum. Sunt enim ista *τρεῖς ἰσότητες*, Meritum est Mercedis alicujus meritum, merces est meriti alicujus merces: Et quæ inter ista duo est *ἰσότης*, ea dignitatis nomine, etiam in sacris literis appellatur, Apoc. 3. 4. & alibi. Fateor tamen, ubi etiam rei ad rem est equalitas, ibi meriti naturam esse pleniorē & exactiorem. Usque ad Certitudinem pro futuro statu veniam, Augustinus & alii Patres docent, nec de premio quidem esse certos, si perseveramus. Et hæc est fides quæ falli non potest. De ipsâ autem perseverantiâ nos esse incertos; ita tamen, ut quo quisque majores in pietate profectus fecerit, eò major illi spes exsurget, quæ meritum non omne excludat. Eam verò conciliationem quam adferre vult D. Rivetus, non patiuntur Augustini verba, & sensus ejus multis in locis manifestissimus, suæ enim prædestinationis neminem certum esse dicit, nisi cui foris eâ de re divina revelatio contigerit: Fidem autem etiam cum charitate conjunctam & regenerationem non esse certa prædestinationis indicia, quia multi qui illam fidem & charitatem habuerint, & regeniti sint, non tantum deficiant, sed æternū pereant. Quidam qui Gratiā accepere fidem & sanctitatis, dimittuntur hic vivere donec cadant, Ep. 107. ad Vitalem. Regenerati alii perseverantes usque in finem hinc eunt, alii quousque decidunt, hic tenentur. De Bono Perseverantiæ: Deus quibusdam quos regeneravit, in Christo, quibus fidem, spem, dilectionem dedit, non dat Perseverantiā: Eodem libro Regeneratus aliquis & justificatus, in malam vitam sua voluntate relabitur. De Correctione & Gratiâ. Iusti quidam donec à Justitiâ cadant, vitâ productiore tenentur; De Prædestinatione Sanctorum. Ideo nemo potest esse securus, nisi cum consummata fuerit illa vita, quæ tentatio est super terram. Dicto libro de bono Perseverantiæ. Sed nimirum vel Melancthon scribit, Joachimo Camerario, sunt quedam Paradoxa, nata in Zenonis porticu, quorum non recte Auctor sit Augustinus.

Hugo Gro. ib. ad Art. 6. p. 40.

De voce Meriti jam actum est, quæ de eâ voce dixi, ea non meâ auctoritate, sed & Grammaticorum, & Jurisconsultorum; præcipue verò Patrum omnium Latinorum, qui dicuntur dari unicuique sine merito unde tendat ad meritum.

Idem ib. ad Art. 11, & 12. p. 56.

Satisfactio.

Satisfacere est vox non Scripturæ, sed Juris Civilis; satisfecimus autem ei cujus desiderium implemus, ut loquuntur Jurisconsulti. Desiderat autem Deus non pœnitentiam tantum, sed & Pœnitentiæ Testimonia, maxime talia, quæ animis inurunt delicti memoriam & fugam, vide Sirach. 3. 29. Neque magis in hoc verbo Christo fit injuria, quam cum Apostoli dicuntur homines convertere & servare, quæ verba Christo modo eximio ac principali competunt: Apostolis suo modo. Neque ita pro nobis satisfacere voluit Christus, ut nobis nihil agendum restet. In hac re non minus quam in Justitiâ, quam vocant imputativam, mera hominum commenta, pro divinis venduntur. Et non mirum est talia multis placere, Causa est evidens.

Idem

Idem ib. ad Añ. 18. p. 89.

Augustino an illa placuerit Prædestinatio, quam sub ejus nomine multi venditant, qui Reformatos se, hoc vel maximè nomine nuncupant, video inter eruditos magnis voluminibus disputari. Certè si ea fuit illius sententia, eam neque Afris Collegis suis neque Episcopis Romanis persuasit. Apparet id ex horum Epistolis, & illorum Actis, in quibus omnibus, nulla ejus Prædestinationis mentio. Cœlestinus autem Romæ Episcopus cum Augustinum dixisset inter Magistros optimos habitum, de gratiâ quedam utiliter elocutus, addit profundiores & difficilliores partes intercurrentium questionum neque audere se contemnere, neque necesse habere adstituere. Cæterum cum scribat Prosper ad eundem Cœlestinum, & sui & aliorum in Galliâ Collegarum nomine, quod retractatis priorum opinionibus, penè omnium par inveniatur & una sententia, quâ propositum & prædestinationem Dei secundum præscientiam receperint, alterum hinc duorum sequitur, aut non sensisse Augustinum, quod illi dicunt, aut novam fuisse Augustini Sententiam. Ego trium priorum seculorum fide, & in hac re, & in aliis contentus sum; quæ, qualis in hac re fuerit, puto me diligenti locutione satis esse assecutum. Et ni id esset, poteram stare Testibus Calvino & Bezâ. Balduinum, Ismaelem vocat ille Calvinus. At ego Bradwardinum quânto justius, qui totum Mundum bareseos accusat?

Prædestinatio.

Idem ib. ad Añ. 19. p. 91.

Cum Deus homicidiis & adulteriis, graves pœnas in sua lege constituerit, graviores etiam, & pro magnitudine scelerum, sit exacturus in altero Saculo: hinc infero illa scelera non necessario sequi ex peccato originis. Nam si necessarium esset ejus peccati consequentia, jam nullam novam pœnam mererentur: sed ipsum tantum puniri debet originale Peccatum. Nam si quis suâ culpâ amens factus sit, & si per vim illam amentia hominem verberaverit, in eo neque crimen commisit neque pœnam meretur. Hoc eò pertinet, nè, quod multi faciunt, omnes nostras culpas in unum Adamum conferamus: sed agnoscamus multa libere peccari vocari per Evangelium nemo est meritis, nec meliores fuere qui vixere Christi & Apostolorum ævo, quàm illi priorum temporum: sed potuere aliqui, puta ἀνθρωποφύλας, ἀνθρωποφύλοι, & alii, ita contemnere naturale illas notitias à Deo datas, ut propterea commiserit fuerint, carere communi Beneficio. Et sæpè magis id merentur, qui nobis viderentur minùs id commiserit, quia qualia dona spreverint, solus Deus novit, solus rectè æstimat. Habet ille Judicii sui mensuram nobis incognitam. Nec aliud hic volo, quàm quod ille laudatus mihi Scriptor de vocatione Gentium 2, 3. Rei gesta docemur exemplo, quod inter generalia vel promissa, vel opera, vel præcepta, quædam Deus à communibus excepta causis, occultiore novit ordinare ratione. Alibi hæc occulta Divina Justitia judicia vocat, & causis latentibus solos ait monstrari effectus. Sicut autem in Populis valde corruptis fuere olim Melchisedecus, Jobus, Naaman, ita & nunc aliqui esse possunt Cornelio non dissimiles, sive ex reliquiis antiquæ traditionis, non plane extinctis, sive ex alio Superno semine. Hi pertinent ut idem ille Scriptor dicit, ad illam Gratiæ partem, quæ semper universis est impensa nationibus. Fuerunt, inquit, ac sunt ejusmodi dona ita generalia, ut per ipsorum Testimonia ad querendum verum Deum, possent homines adjuvari. Addit alibi, nosse Deum Dona generalia, specialibus cumulare muneribus.

Peccatum originale.

Idem ib. p. 147.

An Fides sit in Irregeneritis & de 7. Capite ad Romanos.

Iterum lectores rogo, ut ad intelligendum 7. Caput ad Romanos legant, non dicam Prosperum Desiderium aut Arminium, sed Cardinalem Toletum, aut, si de suis Protestates aliquem volunt, Bucerum. Ego tam interpretationem, quæ est multo maxima partis veterum, quæque ad pietatem est utilior, & sequar, & ut spero rationibus non spernemis confirmabo suo tempore. Puto enim me id debere & Deo & Proximis, eo magis quod ex illius loci pravâ, & ultra Augustinum progrediente interpretatione, vitia multorum ali videro, & pulvillos multis sterni, quibus molliter indormiant, κατὰ τὰς ἐνδοξίας τὰς ἰδίας λαλοῦντες ἐντολῆς διδασκῶντες, κινδυνεύοντες τὸ ἀπολλεῖν. Ad sua desideria coacervant sibi Magistros prurientes auribus. Addam & hoc Captivos trahunt, non mulieres solas, sed & viros, qui dicuntur variis desideriis, semper discentes & nunquam ad scientiam veritatis, nempe, salutiferæ, venientes. Hoc conscius mihi sum, non dicere me, cujusquam odio, sed in tanto & tam presenti periculo, neminem arbitror esse debere censatorem. Augustinum in certamine cum Pelagio & Pelagianis sæpè modum excessisse dixit & Beza, & alii. Videbunt hoc, qui scripta ipsius posteriora, valde involuta atque intricata, cum prioribus contulerint. Neque illi soli hoc accidit, ut eum longius proveheret, ἀντιλογία & ἀντιδοκίμη. Idem evenit iis qui Sabellio, qui Ario, qui Nestorio, qui Eutichei contradiexere. Non quod eos male sensisse dicam, sed æstû abrepti certaminis, sæpè locuti sunt incautiis, & ideo ipsi sæpè nos moneant, ut iis potius stemus, quæ in sacra Scriptura explicatione dicuntur, quàm quæ ἐν τοῖς ἱεροῖς. Locutio illa κατὰ τὸν νότον ἀναγινώσκουσα, sumpta est ex libro Regum priore Hebræis, Tertio Græcis 21. 25. ubi in Græco ἡγεμονὶ τοῦ νοτίου τὸ νότον, de Achabo homine pessimo, vultne ergo D. Rivetus, Gratia efficaciam nobis predicans, tantillum ei tribuere, ut qui eam accepit similis sit Achabo, & maneat, ut quidam loquuntur, pronus ad omne malum, inutilis ad omne Bonum? Hoccine est apud illos hominis Regeneriti descriptio? An usquam alibi Apostolus de se, jam Apostolo, ad eum modum loquitur? Fuimus, inquit, tales, at non sumus. Non mirum est, si, qui tales sunt, & manere volunt, omnia aliorum dicta in transversum rapiant. Dixeram ego fidem obedientem, id est cum obedientiâ, qualis Deo debetur, conjunctam, homini, quæ talis, & dum talis est, jus dare & vitam æternam. Hic D. Rivetus quærit à me, quid sit fides homini obediens. Aliquantulum aut Prudentiæ, aut Dilectionis, potuerat eum ab illo modo expedire. Quod volo, hoc dicit non obscure Divinus ad Hebræos scriptor. Nam illuminari, gustare donum cœleste, participare Spiritum Sanctum, Heb. 6. 45. Accepisse veritatis ἡγεμονίαν 10. 26. suntne hæc Epistola hominis irregeneriti? Usquamve alibi in eo sensu reperiuntur? Conser locum ejusdem Scriptoris 3. 6. Et de voce ἐνυπότακτος, Eph. 1. 17. 4. 13. Phil. 1. 9. Col. 1. 9, 10. 2. 2, 3, 10. Augustinus, ut supra ostendimus, & antè nos doctissimus Vossius, planè credidit regeneritos, qui fidem, spem, charitatem habuere, excidere, alios ad tempus, alios ita ut æternumpereant. Prædestinatio enim apud illum in Deo aliquid ponit, non in homine, qui à Deo quoque tempore tractatur, qualis post vocationem invenitur. Francisco Junio multum debeo: sed dicam quod res est. Multum ille vir vidit de vero; quò minùs verum omne aut agnosceret, aut eloqueretur retinebat eum Calvini Auctoritas, quam ei in quâ erat parti omninò tuendam censebat? Quæ sola Ratio, etiam D. Tilenum diù detinuit. Quare abstinendum à talibus idolis, ut secundo Præcepto, mysticè intellecto, obtemperemus.

Idem

Idem ib. p.155.

Peccata illa, qualia Davidis, i. e. homicidium & Adulteria, Electis non imputari, verba sunt Marlorati. Dicit is quidem, in Justificatis omnibus, penitentiam semper sequi: Quod ego verum non arbitror. Et deinde, quæ est illa Penitentia vivere ut lubet; deinde instante morte dicere Ministro, *Imputatio:* Nollem factum, & credo justitiam Christi mihi imputari, idque verum esse, quia id credo. Cum hoc viatico statim ille in cælum evolat: Deque eo dubitare Stygiæ est Incredulitatis.

H. Grot. Annot. ad Consult. Cassandri, ad Art. 2. p. 276.

Homo cum primum est conditus, promissa nulla habuit vita cælestis, sed terrestris tantum. Itaque & vires ei datae sunt, tali præmio respondentes. Alia enim est Imago Dei ad quam Adamus est conditus, alia, ad quam per Christum renascimur. Eva & Adami peccatum, non modo documentum fuit imbecillitatis humanæ, pollicitatione Præmii cælestis destituta, sed & Labem quandam attulit, quæ spe impunitatis multum crevit. Ad vitam cælestem nobis dandam requirit Deus sanctitatem Animi eximiam, & quæ *Labes originalis.* illam Adami, non modo, ex quò lapsus est, sed & cum primum est conditus, statum longe excedat, & nos Angelis aequet, manente tamen discrimine eo quò corpora humana ab Angelicis distantia, secum ferunt. Est ergo in hominibus cum nascuntur, & humanam tantum institutione adolescunt, aliquid non idoneum ad vitam cælestem adipiscendam. Ideò ad eam adipiscendam renasci est opus, id est per Dei præcepta & Promissa cælestia, attolli supra vires humanæ Naturæ, quæ sibi magis, quam aliis consulere solet. Vide si placet quæ diximus de jure Belli & Pacis, 2. 20, 19, & ad Lucam 2. 22.

Idem de Jure Belli & Pacis l. 2. §. 19.

Puniri ab hominibus nequeunt Actus inevitabiles, sunt & quædam non humana simpliciter Naturæ, sed hic & nunc inevitabilia, ob corporis concretionem in animum transeuntem; aut adultam consuetudinem, quæ tamen puniri solent, non tam in sese, quam ob culpam præcedentem, quia aut neglecta sunt Remedia, aut ultrò attracti in animum morbi.

Lord Verulam's Resuscitatio, p. 129, and p. 180.

The Controversies themselves I will not enter into, as judging that the Disease requires rather Rest than any other Cure. Neither are they concerning the great parts of the worship of God, of which it is true, *Non servatur unitas in credendo, nisi eadem sit in colendo.* Not as between the East and West Church about Images, or between us and the Church of Rome about the adoration of the Sacrament, &c. But we contend about Ceremonies, and things indifferent about the extern Policy and Government of the Church: And as to these, we ought to remember that the ancient and true bands of Unity are, one Faith, and one Baptism, and not one Ceremony or Policy. *Differentia Rituum commendant unitatem Doctrinae.* The diversities of Ceremonies do set forth the unity of Doctrine. And, *Habet Religio quæ sunt æternitatis, habet, quæ sunt temporis:* Religion hath parts which belong to Eternity, and parts which pertain to Time. If we did but know the vertue of Silence and slowness of *Speech*

Controversies.

Ceremonies.

Definitions
and Deter-
minations.



Speech commended by St. *James*, and would leave the overweening and turbulent humors of these times, and revive the blessed proceedings of the Apostles and Primitive Fathers, which was in the like cases, not to enter into Assertions and Positions, but to deliver Counsels and Advices, we should need no other remedy at all, as

Brother, there is reverence due to your Counsel, but Faith is not due to your Affirmation.

St. *Paul* was content to say, *I*, and not *the Lord*; but now men lightly say, *Not I, but the Lord!* and bind it with an heavy denunciation of his Judgment to terrifie the simple: Whereas faith that wise man, *The Causeless Curse shall not come.*

Scoffing and
Railing.

The Remedies are first, that there were an end made of this immodest and deformed manner of Writing, lately entertained, whereby the matter of Religion is handled in the style of the Stage. But to leave all Reverence and Religious compassion towards evil, or indignation towards faults, and to turn Religion into a Comedy or Satyr; to search and rip up wounds with a laughing countenance; to intermix Scripture and Scurillity sometimes in one sentence, is a thing far from the devout reverence of a Christian, and scant befitting the honest regard of a Sober man.

Atheism.

Two principal Causes have I ever known of Atheism; Curious controversy, and Profane scoffing. Now that these two are joyned in one, no doubt that Sect will make no small progression. *Job* speaking of the majesty and gravity of a Judge, saith, *If I did smile they believed it not*; that is, If I glanced upon a conceit of mirth, yet mens minds were so possessed with the reverence of the action in hand, as they could not receive it. Much more ought not this to be amongst Bishops and Divines, disputing about Holy things? Truly, as I marvel that some of those preachers which call for Reformation (whom I am far from wronging, so far as to joyn them with these Scoffers) do not publish some declaration, in dislike that their Cause should be thus solicited. So I hope assuredly, that my Lords of the Clergy have no intelligence with this inter-libelling, but do altogether disallow that their Cause should be thus defended.

Gravity.

For though I observe in one of them many glosses, whereby the man would insinuate himself into their favours; yet I find it to be ordinary, that many pressing and fawning persons do misconjuncture of the humor of men in Authority, and many times seek to gratifie them with that which they most dislike.

Nevertheless I note, that there is not an indifferent hand carried to these Pamphlets as they deserve; for the one sort fly in the dark, and the other is uttered openly. Next, I find certain indiscreet and dangerous amplifications, as if the Civil Government, &c.

Arcadius & Honorius, Cod. l. 9. Tit. 47. De Poenis.

Peccatum ori-
ginale.

*Peccata suos teneant Authores, nec ulterius progrediatur metus quàm repe-
riatur delictum.*

Antoninus Philosophus ff. L. 48. T. 19. De Poenis l. 26.

Crimen vel Pœna Paterna, nullam maculam filio infligere potest. Nam unusquisque ex suo admissio, sorti subicitur, nec alieni Criminis successor constituatur.

Prudent.

Prudent. Apoth. Hymn. in infidel.

*Fidem minutis dissecant ambagibus
Ut quisque linguâ est nequior.
Solvunt ligantque Questionum vincula,
Per Syllogismos plectiles.
Væ captiosis Sycophantarum strophis,
Væ, versipelli astutia.
Nodos tenaces recta rumpit Regula
Infecta decertantibus.
Idcirco mundi stulta diligit Deus
Ut concidant Sophistica.*

Instic. de Tutel. §. 4. & ff. lib. 7. De statu Hominis.

*Juris Fictio est, eum qui adhuc in utero est, jam esse, in Rerum Naturâ.
Sed nunquam Legimus istam Juris fictionem Locum habere in Suppliciis, ita
ut aliquis morti addicatur, quia per Juris fictionem Reus censebatur. Contra
inquiunt Iai.*

Mr. Thornd. l. 2. of the Gov. of Grace, p. 14.

Some man perhaps may marvel whence it comes, that the agreement between God and his ancient People, being alwaies represented in the Old Testament in the name and term of a Covenant; the New is, by the Apostle, proved to have the nature of the last Will and Testament of our Lord Christ, Heb. 9. 16, 17. But if this Testament be also a Covenant, as the same Apostle saith, Heb. 8. 9. *He hath obtained a more excellent Ministry, by how much he is the Mediator of a better Covenant, which is enacted upon better Promises,* there will be no cause to marvel. The Greek word Διαθήκη, in ordinary Greek, signifies no more than a mans last Will and Testament; but in the use of the Jews that spoke Greek, such as are the Apostles, the Translators of the Old Testament into Greek, and others, it signifies also a Covenant. If farther, it pleased God that our Lord Jesus Christ should die to assure us of everlasting life on his part, which thereby he purchased, obliging God on his part to give it to those that shall be found qualified for it; well may the Apostle affirm, that it is the last Will and Testament of him who died to make it irrevocable (because mens Wills are not till death:) But it containeth nevertheless a Covenant, because men become not the Sons of God by birth, but by choice, accepting the adoption which is tendred, being also their New birth. Whereupon it follows, Heb. 9. 18. *Whence, neither the first was dedicated without blood.* Making the first Covenant a Testament also, because the Sacrifices which it was dedicated with, signified the death of Christ, whose Testament the New Covenant is. Now every Covenant, every Contract whatsoever is a Law, which the parties interchangeably tie themselves to, being free before: Neither can it be a covenant that imposes nothing upon one of the parties. I know the Promise of God, not to destroy the World any more by water, is called many times a Covenant, and the Rain-bow the sign of it, Gen. 9. 17. whence it may be argued, that nothing hinders a Covenant to be no more than a bare Promise. And truly it is properly Διαθήκη, that is, a Disposition, though by free promise it is כרירה, or a Choice, according to them that will have that to be the original of the word,

word. He that would be contentious might have ground to dispute, That this Promise of God was not without a Condition annexed unto it : For the Tradition of the *Jews* is now generally received by men of Learning. That God gave *Noah* and his Sons seven Precepts to observe, which were visible during the time that this People lived in the Land of Promise, as being the Condition upon the undertaking whereof Strangers were protected by God's Law among them, &c.

Mr. Thornd. l. 2. c. 3. p. 13.

Two Cove-
nants.

— And therefore I cannot but admire to see men learned in the Scriptures to maintain by this place, 1 Cor. 10. 1. that the Sacraments of the Old Testament are the same with the Sacraments of the New ; not distinguishing whether immediately or by way of correspondence. For if you make the Kingdom of heaven and the Land of Promise all one thing, Then is Baptism and the passage of the Red Sea all one. But then it will be all one to believe in Christ, and to submit to his conduct to Paradise, as to believe in *Moses* (as the *Israelites* did hereupon, *Exod.* 14. 31.) and to put themselves under his conduct to the land of Promise, which is my argument. But if setting aside the correspondence, you make their engagement to God under *Moses* for the obtaining of the land of Promise, one thing, and our engagement to God under Christ, another. Certainly the immediate assurance of this, and the immediate assurance of that (which by means of the correspondence, becomes also the assurance of this) are several things. And if there be, between the Old and New Covenant, that correspondence which makes that the figure of this, they may as well be said to be one and the same (and by consequence the Sacraments of them) as a man's picture is called by his name ; when, seeing the pictures of our Princes, for example we say, This is *H.* the Eighth, and this is *Queen Elizabeth*. But to say that the Sacraments of the old Law do immediately figure or assure the same thing, which the Sacraments of the Gospel do, is the same thing as to say, The Rest of the Land of Promise, and the everlasting Rest of the kingdom of Heaven, are both one and the same.

Anonym. on Hebr. ch. 9. p. 179.

Testament.

He is the Mediatour of the New Testament.] We now use the word Testament, and not Covenant, because the Greek word διαθήκη, properly signifies a Testament and not a Covenant (though sacred Writers use it to signify also a Covenant.) And the ambiguity of the word did well serve the Author to draw his Argument from that which must needs be done in a Testament. And to speak a little yet more accurately, Testament and Covenant differ but alternely, as *genus & species* : For every Testament is a Covenant, though not *à contra*. For though the Heir do not covenant with the Testator at the making of the Testament, because that may be done altogether without his knowledge, which is necessarily required in him that covenanteth ; yet he covenants at the validity of the Testament : For when the Covenant takes effect, by his acceptance of the condition specified in the Testament, and by his entrance upon the Inheritance. Then (though before he were free) he covenants *ex lege*, to perform the will of the Testator : So that every Testament at least, when it is consummate and valid, is a kind of Covenant, and it is the best kind of Covenant ;

1. Because

1. Because it is most solemnly testified by sealing and witnessing. 2. Because it is most precious confirmed, even by death, and the death of him that makes it; who establisheth his own deed by his own death. 3. Because it contains an extraordinary benefit, in conveying the Testators Inheritance and wholestate to the Heir. And lastly, because it proceeds with the greatest freedom, in leaving the Heir to his liberty, whether he will accept of the Inheritance or not: Now this Testament is the last will of God, which must stand for ever, because it is already confirmed, and therefore cannot be revoked.

Idem on Heb. c. 8. p. 148.

Seeing therefore that in the New Covenant, whereof Christ is the Mediator, there are contained better promises; therefore it must needs be better than the Old, and be so much better as the Promises are better. Hence it is apparent, that Eternal life was not openly promised in the Old Covenant, nor a full forgiveness of all sins; for seeing nothing can be found better to men than these two things, if both these were promised in the Old Covenant, how can the New Covenant be said to be established upon better promises? But we urge this principally concerning the full remission of sins, for this only is expressly mentioned in the New Covenant. And we deny not, but that Eternal life was occultly and secretly comprised in the promises of the Old Covenant, as *Paul* doth manifest it; who interprets and takes the words of the Law, promising life to them who exactly keep all the precepts of it, to be understood of Eternal life and Justification, such as we obtain by Christ. See *Rom. 10. 5.* and *Gal. 3. 12.* — Notwithstanding, when the whole Nation had been severely punished of God, and by that punishment were brought to a sense of their sins, and to return to the service of God, then the Law by an everlasting Covenant, granted them forgiveness of all their grievous sins, in respect of all temporary punishments for this life, without any sacrifices intervening. See *Lev. 26. 40. ad finem.* But the New Covenant contains a most open and clear promise of Eternal life. — Besides the New Covenant requires of no man an exact and absolute obedience in all points; but is content with true Repentance, and with such an amendment of life, as carrieth a Will never to offend God more. And therefore trusting to the assistance of Gods Spirit, we accustom our selves afterwards to no sin, but walk in the ways of all virtues; although it may fall out, that afterward through humane frailty we may sometimes slip; in which point is contained the forgiveness of our sins. They who think the contrary to what we have asserted, do affirm, That the Promises of the New Covenant are therefore called *Better*, because they are *clearer*. But we thereupon demand, Whether they think the old Promises so clear, that men may certainly know and believe them, by virtue of the Covenant or not? If they say, the first, that they are so clear, then we deny it, not only of the remission of sins, which the very nature of *Moses* Law requiring, the merit of Works doth reject, but also of Eternal life. Neither could the Author call the Promises of the new Covenant simply better therefore, because they are herein proposed either somewhat more clearly, or much more clearly: much less could he gather from thence, That the dignity of the new

New Covenant.

Covenant was greater than that of the old; and yet again much less could he thence infer, that the Priesthood of Christ is better than the Legal; neither was it any way convenient, that therefore the Old Covenant should be abrogated and a new one made. For a declaration of an old Covenant is not a new Covenant diverse from the old, neither doth such a Declaration abrogate the old, but rather illustrate and establish it. And a New Covenant doth require, not a declaration of the old, but new Conditions, and new Promises made in Gods name. Neither had Christ been the Mediator of the New Covenant; but only an Interpreter and Explainer of it. But if they say the latter, that they were not so clear, we willingly grant that of Eternal life: but not of a full remission of all sins, given to such as amended their ways; for this was no way contained in the Old Covenant, either openly or covertly, but was altogether repugnant to that Covenant. And such a covert Promise must not be truly accounted for the promise of a Covenant, but only such a Promise as every man may understand and be assured of it from the Covenant, if he perform the Conditions, &c.

Mr. Thornd. l. 2. p. 25.

Correspondence of Covenants.

The Correspondence between the two Covenants is this, That as God by the first tendered them the happiness of the land of Promise, upon condition of governing themselves according to the Law which he gave them by *Moses*: So by the second he renders Everlasting life to all those that shall undertake to profess the Faith of Christ, and live according to that which he taught. Which being no more questionable, than it can be questioned by those that profess themselves Christians, whether or no the New Testament was intended and designed by the Old? whether *Moses* writ of Christ or not? whether Judaism was to make way or give place to Christianity or not? And seeing it can no more be questioned, whether or no the *Jews* were to take upon them the Law of God as their King, for the condition upon which they were to expect the land of Promise? it is plain, there wants nothing that can be required duely to infer, that the condition, the undertaking whereof entitles Christians to life everlasting, is the profession of Christianity, and the performance thereof, that which is rewarded by the performance of all the promises which the Gospel tenders, as the performance of the Law was that which secured the *Israelites* in the land of Promise, against their enemies round about. Now we know, that when the Covenant of God with *Abraham* for the land of Promise came to be limited, as to the condition required by God to the Law of *Moses*, that Circumcision which God had required of all *Abraham's* seed, became a condition limiting the same to the *Israelites*, the want whereof at eight days old was a forfeiture of that promise. For the waters of the Red Sea, which saved them and drowned the *Egyptians*, the Cloud that overshadowed them, the Manna which they ate, and the waters of the Rock which they drank, though (according to St. *Paul*) Sacraments answerable to the Sacraments of the Church, were so but for the time that they travelled through the Wilderness. If therefore by virtue of these the *Israelites* were entituled to the land of Promise (which of Circumcision is evident) then must the Sacrament of Baptism be necessarily requisite to the right of a Christian in the heavenly Inheritance.

Mr.

Mr. Thornd. l.2.c.29.p 249.

So that by publishing the Gospel, the original Law of God is not abrogated, continuing still the Rule of mens actions, but rather strengthened and enlarged to all those Precepts which are positive under the Gospel, and come not from the light of Nature, as necessary conditions to salvation in all estates. — It may be called a new Law, as proposing new terms of salvation, which if any man challenge to be a derogation to Gods original Law, I will not contend about words. As for the Law of *Moses*, if we consider it as containing the terms upon which the people held the land of Promise, the publishing of the Gospel neither abrogates it, nor derogates from it, being only given to hold till the time of Reformation, *Heb. 9. 10.* — But if we consider it as containing an intimation of that Spiritual obedience which God required of those that would be saved under that light, by the outward and civil obedience of these positive Precepts, whereby they were restrained from the worship of Idols, and commerce with idolatrous Nations in proportion of the reward of the World to come, signified by the happiness of the land of Promise; then must we acknowledge another dispensation in the same original Law by the Law of *Moses*, and for the time of it, which was also in force under the Fathers from the beginning, though not burthened with that multitude of positive Precepts, which the Law of *Moses* brought in, for the condition upon which they were to hold the land of Promise. And in opposition to those it is called by the Fathers of the Church, *The Law of Nature*, not in opposition to Grace, the very giving it by Gods voluntary appearing to the Fathers, and instructing them by familiar conversation, as it were, being a work of meer Grace, as also the effect of it in the works of their conversation, which we find so truly Christian, that the Fathers of the Church do truly argue from thence, That Judaism is younger than Christianity.

And therefore I do here acknowledge this his dispensation by which the Fathers obtained salvation before the Gospel, to have been granted also in consideration of that obedience, which our Lord Jesus had taken upon him to perform in the Fulness of time. Nothing hindring us to understand in Gods proceeding with them, something like that which in the Civil Law is called *Novatio*, or *Delegatio*, renewing of Bonds or Assignation of payment, God accepting the interposition of our Lord Christ, to the reconcilement of them, being as if he accepted a new bond for an old debt, or of payment by Proxie to be made at a certain term.

This is a point as manifest in the Scriptures of the New Testament, as was requisite, that a point not concerning the salvation of those that live under the New Testament; but the understanding of the reason thereof in the salvation of those that died under the Old, for the maintenance of it against unbelievers, should be manifest, *1 Cor. 10. 1, 2, 3, 4.* *I would not have you ignorant, Brethren, that your Fathers were all under the Cloud, and all passed through the Sea, and all were baptized unto Moses in the Cloud and in the Sea, and all ate of the same spiritual meat, and all drank of the same spiritual drink; for they all drank of the same spiritual Rock that followed him: Now the Rock was Christ.* They that entred into a Covenant of works to obtain the land of Promise, entred not expressly into a

Covenant of Faith in Christ for obtaining the World to come, no more than being baptized into *Moses* in the Cloud and in the Sea, that is, into his government, into the observation of the Laws he should give, in hope of the Promises he should give, they can be said to have been baptized expressly into Christ and that Profession which his promises require. Wherefore when he saith that the Rock was Christ, his meaning is not, immediately, and to those that rested in this temporal Covenant of works: But as the Manna was Christ, and *Moses* was Christ, by the means of that faith which God then received at their hands; to wit, the assurance of everlasting happiness, for them who under this calling should tender God the spiritual obedience of the inward man, upon those grounds, which his temporal goodness, the tradition of their Fathers, and the instruction of their Prophets afforded at that time.

Now I appeal to the sense of all men, how those can be said to have that interest in Christ, which I have shewed that Christians have (and therefore in the same ground) if there were no consideration of Christ, in the Blessings of Christ, which they enjoyed. Wherefore when St. Paul proceeds hereupon to exhort them, *Not to tempt Christ as some of them tempted*, we must not understand that he forbids us to tempt Christ as they tempted God; but that they also tempted Christ, who went along with them in that Angel in whom the name of God and his word was. So when the Apostle saith, *That Moses counted the reproach of Christ greater riches than the treasures of Egypt, for he looked at the recompence of reward*, Heb. 11. 26. when putting them in mind to follow their teachers, considering the end which they had attained, and *Moses* aimed at, he addeth, *Jesus Christ is the same yesterday, and for everlasting*, Heb. 13. 8. When St. Peter saies, *That the Prophets who foretold the Gospel, searched against what time the Spirit of Christ, that was in them, declared and testified before hand the sufferings of Christ, and the glorious things that followed*, 1 Pet. 1. 10. When St. Paul saith, *That all Gods Promises are Yea and Amen in Christ*, 2 Cor. 1. 20. Methinks it is strange that a Christian should imagine, that there was not consideration of Christ in these promises, under which they ran the race of Christians. Nor could St. Paul say, *As by Adam all die, so by Christ shall all be made alive*, 1 Cor. 15. 22. Nor could the comparison hold between the first and second Adam, Ro. 5. 12. — 19. if that life, which I have shewed, Christ restores Christians to, were given to the Fathers before Christ, without consideration of Christ. Nor could the Apostle otherwise say, *That Christ is the Mediatour of the New Covenant, that death coming for the ransom of those transgressions that were under the old, they that are called may receive the promise of an everlasting Inheritance*, Heb. 9. 15. But because those sins which were redeemed only to a temporal effect, by the sacrifices of the old Law (as also those which were not redeemed at all by any) were by the sacrifice of Christ redeemed to the purchase of the World to come. Which is that which St. Paul tells the Jews, *Act. 13. 29. That through Christ every one that believeth is justified from all things, which they could not be justified of by the Law of Moses*. For as the Law did not expiate capital offences, so it expiated none, but to the effect of a civil promise. And though we construe the words of St. John, *Apoc. 13. 8. Whose names are not written in the book of the Lamb, slain from the foundation of the World*; out of the same sense repeated, *Ap. 13. 8. Not that the Lamb was slain from the foundation of the world, but that their names were written in his book*
from

from the foundation of the world, yet inasmuch as it is called the book of the Lamb, *that was foreknown from the foundation of the World*, 1 Pet. 19. When *Moses* demands not to be written in Gods book, when mention is made of it in the New Testament, it must be the book of Christ in the mystical sense. And when St. Paul saith, that *Christ gave himself a ransom for all; A testimony for due time*, what can he mean, but that though he gave himself for all, yet this was not to be testified till the proper time of the preaching of the Gospel? And what is this, but that though this is testified only by the preaching of the Gospel, yet he was a ransom for all. Which reason suffers not the same term *All*, Heb. 2. 9. Ro. 3. 23. to be restrained from that generality which it naturally signifies. Lastly, when the Apostle argues, that *if Christ should offer himself more than once, that he might more than once enter into the Holy of Holies, he must have suffered oft from the foundation of the World*, that is, before the end of the World, in which he came indeed, Heb. 9. 25, 26. he must needs suppose that he suffered for all that were saved before the Gospel. For what pretence can there be that he should suffer for sins under the Gospel, before the Gospel, more than that the High Priest before the Law, should expiate those sins which were committed against the Law, by entering in to the Holie of Holies. And here you may see that I intend not to affirm, that all that were saved under the Law, though in consideration of Christ, did know in what consideration Christ should be their salvation, as Christians under the Gospel do. But to refer my self to the determination of St. *Augustine*, and other Fathers and Doctors of the Church, that they understood it in their Elders and Superiors, the Prophets of God and their Disciples, the Judges of *Israel* (who were also Prophets) and the Fathers of several ages, of whom you read Heb. 11. Who being acquainted with the secret of Gods purpose, were to acquaint the people with it, so sparingly and by such degrees, as the secret wisdom of God had appointed.

These things thus premised, I do acknowledge and challenge the act of God, in dispensing in the execution of his original Law, and bringing the Gospel into effect instead of it; not to be the act of a private person, remitting this particular interest in the punishment of those sins whereby his Law was transgressed: But the Act of a Master of a household, or the Prince and Sovereign of a Commonwealth, which you please, disposing of Mankind, as his Subjects or Household Servants, &c.

Dr. Taylor Rule of Consc. 2 Book p. 319.

—— I do not here intend a Dispute whether Christ hath given us Laws of which neither before *Moses* or since there are no foot-steps in the Old Testament, for I think there are none such; but in the letter or Analogy they were taught, and recommended as before. But this I say, that some excellencies and perfections of Morality were by Christ superadded in the very instances of the Decalogue. These also were bound upon us with greater severity, are endeared to us by special promises, and we by proper aids are enabled to their performance. And the Old Commandments are explicated by new Commentaries, and are made to be Laws in new instances to which by *Moses* they were not obliged. And some of those excellent saying which are resperfed in the Old Testament, and which are the dawning of the Evangelical light, are now part of the body of light, which derives from the Sun of Righteousness. In so much that a command-

commandment which was given of old, was given again in a new manner, and to new purposes, and to more eminent degrees, and therefore is also called a New Commandments, &c. v. 3. Book c. 3. p. 555.

Idem 2. B. c. 3. p. 469.

Sacrifices.

— In the Religion of the old World, the Religion of Sacrifices and consumptive oblations, it is certain themselves did not choose by natural reason, but they were taught and enjoyn'd by God. For that it is no part of a natural Religion to kill, and offer to God Wine and Fat, is evident by the Nature of the things themselves, the cause of their institution, and the Matter of Fact, that is the evidence that they came in by positive Constitution. For Blood was anciently the sanction of Laws and Covenants; *Sanctio à Sanguine*, say the Grammarians, because the Sanction or establishment of Laws, was that which bound the life of Man to the law, and therefore when the Law was broken the Life or Blood was forfeited: But then as in Covenants, in which sometime the wilder people did drink Blood, the gentler and more civil did drink Wine, the blood of the Grape: So in the forfeiture of Lands, they also gave the blood of Beasts in exchange for their own.

Now that this was less than what was done, is certain, and therefore it must suppose remission and grace, a favourable and gracious acceptation, which because it is voluntary and arbitrary in God, less than his due, and more than our merit, no natural reason can teach us to appease God with Sacrifices. It is indeed agreeable unto reason that blood should be poured forth, when the life is to be paid because the blood is the life: But that one life should redeem another, that the blood of a Beast should be taken in exchange for the life of a man; That no reason naturally can teach us. *Lev. 27. 29. The life of the flesh is in the Blood, and I have given it to you upon the Altar, to make an atonement for poor souls; for it is the Blood that maketh an atonement for the Soul:* according to which are those words of St. Paul, *Without shedding of blood there is no remission;* meaning that in the Law all expiation of sins was by Sacrifices, to which Christ by the sacrifice of himself put a period. But all this was by Gods appointment, but no part of a Law of Nature.

1. Because God confined it amongst the Jews to the family of Aaron, and that only in the land of their own Inheritance, the Land of promise, which could no more be done in a natural Religion, than the Sun can be confin'd to a Village Chappel.

2. Because God did express oftentimes, that *he took no delight in the sacrifices of Beasts*, Psal. 40, Ps. 50, Ps. 51. Is. 1. Jer. 7. Hos. 6. Mich. 6.

3. Because he tells us in opposition to Sacrifices and external Rites, what that is which is the natural and essential Religion in which he does delight. *The sacrifice of Prayer and Thanksgiving; a broken and a contrite heart; that we should walk in the way which he hath appointed; that we should do justice, and love mercy, and walk humbly with our God. He desires Mercy and not Sacrifice, and the knowledge of God more than burnt offerings.*

4. Because Gabriel the Arch-angel foretold, that *the Messiah should make the daily sacrifice to cease.*

5. Because for above 1600 years, God hath suffered that Nation to whom he gave the Law of Sacrifices, to be without Temple, or Priest, or Altar,

Altar, and therefore without Sacrifice. But then, if we enquire why God gave the Law of Sacrifices, and was so long pleased with it, the Reasons are evident and confess't:

1. Sacrifices were types of that great oblation which was made upon the Altar of the Cross.

2. It was an Expiation which was next in kind to the real forfeiture of our own lives, it was blood for blood, a life for a life, a less for a greater; it was that which might make us confess Gods severity against sin, though not feel it. It was enough to make us hate the sin, but not to sink under it. It was sufficient for a fine, but so as to preserve the state. It was a Manuduction to a great Sacrifice, but suppletory of the great loss and forfeiture. It was enough to glorifie God, and by it to save our selves. It was insufficient in it self, but accepted in the great Sacrifice. It was enough in shadow, when the substance was so certainly to succeed.

3. It was given the Jews, ὅπως μετὰ βλάβους, καὶ ἀπὸ πολλῶν ἀγγέλων ἡ πολυθυσία πλάυνε δακτύλου, as the Author of the Apostolical Constitutions affirms, *That being laden with expence of sacrifices to one God, they might not be greedy upon the same terms to run after many.* And therefore the same Author affirms, Before their golden Calf, and other Idolatries, Sacrifices were not commanded to the Jews, but perswaded only, recommended, and left unto their liberty. By which we are at last brought to this Truth, That it was taught by God to Adam, and by him taught to his posterity, that they should in their several manners worship God, by giving to him something of all that he had given us: And therefore something of our time, and something of our goods. And as that was to be spent in praises and celebration of his name, so these were to be given in consumprive offerings; but the manner and measure was left to choice, and taught by superadded reasons and positive Laws, &c.

Idem ib. l. 2. c. 2. p. 321.

I know it is said very commonly, and the Casuists do commonly use that method, That the explication of the Decalogue is the sum of all their moral Theology, but how insufficiently, the foregoing Instances do sufficiently demonstrate. I remember that *Tertullian* (I suppose to try his wits) finds all the Decalogue in the Commandment which God gave to Adam, to abstain from the forbidden fruit. *In hac enim lege Ade datâ, omnia præcepta recondita recognoscimus, quæ postea repullulaverunt data per Moysen.* And just so may all the Laws of Nature and of Christ be found in the Decalogue, as the Decalogue can be found in the Precept given to Adam. But then also they might be found in the first Commandment of the Decalogue, and then what need had their been of Ten? It is therefore more than probable, that this was intended as a digest of all those Moral Laws in which God would expect and exact their obedience, leaving the perfection and consummation of all unto the time of the Gospel. God intending by several portions of the eternal or natural Law, to bring the world to that perfection from whence Mankind by sin did fall; and by Christ to enlarge this Natural Law, to a similitude and conformity to God himself, as far as our Infirmities can bear.

Id. ib.

Id. ib. l. 2. c. 3. p. 521.

That which is true to day will be true to morrow, and that which is in its own nature good or necessary, is good or necessary every day, and therefore there is no essential duty of the Religion, but is to be the work of every day, To confess Gods glory, to be his subject, to love God, to be ready to do him service, to live according to nature, and to the Gospel, to be chaste, to be temperate, to be just; these are the employments of all the periods of a Christians life. For the moral law of Religion is nothing but the moral law of Nature.

Baptism:

Those who in the Primitive Church put off their Baptism to the time of their death, knew that Baptism was a profession of holiness, and an undertaking to keep the Faith, and live according to the Commandments of Jesus Christ; and that as soon as ever they were baptized, that is, as soon as ever they had made profession to be Christs Disciples, they were bound to keep all the laws of Christ; and therefore that they deferred their Baptism, was so egregious a prevarication of their duty, that as in all reason it might ruine their hopes, so it proclaimed their folly to all the world. For as soon as ever they were convinced in their understanding, they were obliged in their Consciences. And although Baptism does publish the Profession, and is like the forms and solemnities of law; yet a man is bound to live the life of a Christian as soon as ever he believes the doctrines and commandments of Christianity, for indeed he is obliged as soon as he can use reason, or hear reason. The first things a man can learn are some parts of Christianity; Not to hurt any one, to do all that he can understand to be good, that is, as soon as ever he begins to live like a rational Creature, so soon he begins to live like as Christ commanded: And since Baptism (as to this relation and intention of it) is nothing else but the publication of our undertaking, to do that which in our very nature, and by the first and universal laws of God to Mankind we are obliged; To refuse to be baptized, or to defer it, is nothing but a refusing or deferring to own our natural obligation, a denying or not accepting the duty of living according to the law of Nature: Which deferring, as it must needs be the Argument of an evil man, and an indication of unwillingness to live worthily, so it can serve really no prudent ends to which it can fallaciously pretend. For Christianity being in its moral part nothing but the perfection of the natural Law, binds no more upon us than God does by the very reason of our Nature. By the Natural law we are bound to live in holiness and righteousness all the daies of our life; and so we are by the Christian law, as appears in the Song of *Zachary*, and in very many other places: And therefore, although when some of our time is elapsed, and lost in carelessness and folly, the goodness of God will admit us to second counsels, and the Death of Christ and his Intercession will make them acceptable; yet Christianity obliges us to obedience as soon as the law of Nature does, and we must profess to live according to Christianity, as soon as we can live by the measures of the Natural law, and that is even in the very infancy of our Reason. And therefore Baptism is not to be deferred longer; it may be sooner, because some little images of choice and reason, which must be conducted by the measures of Nature, appear even in infancy; but it must not be deferred longer, there is no excuse for that, because there can be no reason for

Natural Law,

for so doing, unless where there is a necessity, and it can be no otherwise, &c.

Idem. Great Exemplar, p. 275.

The Blessed Master began his office with a Sermon of Repentance, as his predecessor *John* the Baptist did in his ministration, to tell the world, that the New Covenant which was to be established by the Mediation and office of the Holy Jesus, was a Covenant of Grace and Favour, not established upon Works but upon Promises, and remission of right on Gods part, and remission of sins on our part. The Law was a Covenant of Works, and whoever prevaricated any of its sanctions, in a considerable degree, he stood sentenced by it without any hopes of restitution supplied by the Law. And therefore it was the Covenant of Works, not because good works were then required more than now, or because they had more efficacy than now; but because all our hopes did rely upon the perfection of Works and innocence, without the suppletories of Grace, pardon and repentance. But the Gospel is therefore a Covenant of Grace, not that works are excluded from our duty, or from co-operating to heaven; but because there is in it so much mercy that the imperfections of the works are made up by the grace of Jesus, and the defects of innocence are supplied by the substitution of Repentance. Abatements are made for the infirmities and miseries of humanity, and if we do our endeavour now after the manner of men, the faith of Jesus Christ, that is, conformity to his laws and submission to his doctrines, entitles us to the grace he hath purchased for us; that is, our sins for his sake shall be pardoned. So that the Law and the Gospel are not opposed barely upon the title of Faith and Works, but as the Covenant of Faith and the Covenant of Works. In the faith of a Christian works are the great Ingredient, and the chief of the constitution; but the Gospel is not a Covenant of works, that is, it is not an agreement upon the stock of Innocence, without allowances of Repentance, requiring obedience in rigour and strictest estimate. But the Gospel requires the holiness of a Christian, and yet after the manner of a man, for alwaies provided that we do not allow to our selves a liberty, but endeavour with all our strength, and love with all our soul that which if it were upon our allowance would be required at our hands, now, that it is against our will and highly contested against, is put upon the stock of Christ, and allowed unto us by God in the accounts of pardon, by the merits of Jesus, by the Covenant of the Gospel; *v. Eundem ib. of Repentance, p. 280, &c.*

H. Grot. e Matth. 5.

Et hæc quidem docendi ratio, apud populum crassior, limatior apud reser-
uatus, obtinuisse videtur ad ea tempora, quæ Babylonium exilium sunt secuta.
Tum verò gravi periculo imminente, ne populus solitus ea tantum audire, quæ in
sensum caderent, ablato splendore Judaici Imperii, gemens sub externo Domina-
tu, damni, cruciatûs, mortis denique metu sollicitus, deficeret à Judaismo. Pri-
mus omnium Daniel de Resurrectione egit apertius, confirmans Populum spe
restitutionis in statum meliorem, & ἀπερίστωτος ἀναστάντος, ut loquitur scriptor ad
Hebræos Danielelem secutus Ezekiel. Et quos respiciens scriptor Paraneſeos
ad Græcos inter opera Justiniani, quæ de Judicio post hanc vitam habet Plato, ait
de Prophetis hausta. Hinc incipiunt Sapientes quos חכמים vocant qui huma-
nitus non divinitus eruditi, Prophetis, sed impari auctoritate, successerunt. Hi
quoque necessarium judicarent ex Dan populum adversus tentamenta prævunire.

H h h h

Quod

Quod fieri satis non poterat nisi palam Dei Causa morientibus proposita spes vitæ melioris. Itaque ea tum doctrina velut è latebris educta, & certis vocibus obfignata est. Hinc illud Taciti de Judæis, Animas Prelio aut suppliciis peremptorum æternas putant. Hinc moriendi contemptus. — Quibus addendi loci illustres duo; ex historiâ Maccabaica, l. 2. c. 7. quorum prior sic habet, 'Ο ἄνθρωπος βασιλεὺς ἀποδιδόντας ἡμᾶς, καὶ οἱ αὐτῶν νόμοι, ἐς αἰῶνα ἀναβίων ζῶντες ἡμᾶς ἀναστήσει. Alter verò ita, Οἱ μὲν δὲ οὖν ἡμῖν τοῖς ἀδελφοῖς, θεοῦ χάριν ἀνέχοντες πόνον ἀνὰ τὸν ζῶντα καὶ δαδάνλω θεῷ μετὰ ὄψιν, &c.

H. Grot. in Rom. c. 3. p. 213.

Apostolus hinc infert legem Moſis in quâ Judæi plus æquo fiduciæ collocabant, ut vidimus ſuprà 11. 17. per ſe ſpectatam, i. e. ſeorſim ab iis quæ antè legem fuerant, non eas habuiſſe vires, ut homines ad veram ac Deo placentem Juſtitiam perduceret. Quippe cum Abrahamus ſine lege, Davidem ſub lege conſtitutum multum ſuperaverit; Causa cur Lex tales vires non habuerit eſt, quia promiſſa tantum continet, unius vitæ hominis cujuſque ſpatio limitata. Cum facta Abrahamo promiſſa ultrâ mortem ejus in immenſum ſe porrexerint, ſub quibus & majus quiddam latere Abrahamus ſuſpicatus eſt, ſed pro ratione temporum tenuiter. Unde & Juſtitia ejus, quamvis in corde ſita, ac Deo placens, tenuior tamen multò fuit Juſtitia eâ, quàm primorum Temporum Chriſtiani plerique per omne vita tempus, nempe à Baptiſmo, exhibere. Pro modo Revelationis crevit Fides, pro modo fidei puritas animi ac vitæ, ubi plus contulit Deus, plus etiam exigit. Aiunt Philoſophi multis actibus acquiri firmam quandam felicitatem. — Sic & per actus multos legi congruentes acquiritur Juſtitia quædam, inter homines valens: non autem illa interior, quàm præcipuè deſiderat Deus, & quam ſolam dignatur Deus præmiis, non terrenis, ſed cæleſtibus aut potiùs ſupercæleſtibus.

Juſtitia.

Idem in 2 Ep. ad Tim. c. 4. v. 7.

Imputatio.

V. 7. Τὸν ἀνὴρα ὃ καὶ ἀδελφὸν ἡμεῶν καὶ] Utinam multi morte inſtante, hoc de ſe prædicare verè poſſent, & non ſe vellent decipere per Juſtitias imputatas, vel ceremoniales!

Idem in Ep. ad Rom. p. 168.

Et tamen veteres, præſertim Chryſoſtomus, multum de Paulino Spiritu trahens, plerumque hujus Epistoſa ſenſus ſatis benè ſunt aſſecuti. Novi Scriptores magnam lucem polliciti plus caliginis intulere. Fidem quidam hic interpretati ſunt Perſuaſionem quâ quis credit Jeſum pro ſe nominatiſſim & ad ſalutem omnimode ipſi pariendam, eſſe mortuum, ſive, quod apud illos eodem recidit, ſe eſſe prædeſtinatum. Cum contr. Paulus multis locis Chriſtum pro omnibus eſſe mortuum doceat, neque talis quam illi prædicant fides, quicquam in ſe veri habet aut utilis. Alii per fidem intelligunt, omnem illam quæ Evangelio exhibetur obedientiam. Atqui nec hoc cum Pauli locutione congruit: Is enim dilectionem præfert fidei, 1 Cor. 13. 13. & fidem docet opus ſuum per dilectionem exequi, Gal. 5. 6. aperte à fide dilectionem, quæ præcipua pars eſt illius obedientiæ, diſtinguens. Re ipſa fides in Epistoſis Paulinis, & in illâ ad Hebræos, eſt exiſtimatio magnificè ſentiens, de Dei Potentiâ, juſtitia, bonitate, & ſi quid promiſerit, in eo præſtando conſtantia. Hanc à Deo magni plane fieri, & merito quidem, oſtendit Philo de herede rerum divinarum. Et hoc eſt quod in hac Epistoſâ dicitur fidem ad Juſtitiam imputari, aut Juſtitiam reputari per fidem.

Fides.

Non

Non enim id significat Christi obedientiam fide apprehensam hanc haberi pro nostra, ut quidam censent: Sed fidem censeret à Deo rem egregie bonam; omne enim honestum Hebraeis justum dicitur. Sic qui reddit pignus pauperi, ei esse dicitur justitia, aut is habere justitiam, Deut. 24. 13. Sic ultio illa quam de Idololatriis sumpsit Phinees, dicitur ei in justitiam reputata, Ps. 106. 30. ubi est *וְשָׁכַח*, quod propriè dicitur de eo quod in rationes, ut Lev. 14. 27. 50. 52. 27. 18. Num. 23. 9. aut etiam in censum aliquem refertur, ut Deut. 11. 11, 20. Jos. 13. 3. 2 Sam. 4. 2. Inde, solitè etiam apud alias gentes translatione, de eo quod magni parvive sit, aut quod gratum ingratumve habetur, Gen. 31. 15. 1 Reg. 10. 12. 2 Paral. 9. 20. Osee 8. 12. Esaia 29. 16. Est autem duplex constructio eadem sensu, imputatur in justitiam, sicut *ἐλογίσθη εἰς μὴδύν*, 1 Sam. 1. 13. aut justitia imputatur propter hoc quomodo dicitur *ἐπὶ τὰ λόγια δόξα*, Pro. 17. 29. Utrumque significat, rem aliquam tanti haberi, tanti censeret. Aliud est cum dicitur homo justificari per fidem. Nam *δικαῖον* & *δικαῖον* respondent modo *דָּקָה*, in Kal quod significat justum esse, ut Gen. 38. 26. Sirach. 31. 5. aut justum apparere, sicut esse dicitur quod apparet: sic *דָּקָה*, Psal. 51. 6. *δικαῖον* & *דָּקָה* Ps. 143. 2. *δικαῖον* modò verbo *דָּקָה* in Piel, aut *דָּקָה* in Hiphel, quæ nativo sensu significant justum facere, i. e. à vitis *Justificatio*. purgare, mundare, liberare, ut diximus Act. 13. 38, 39. & sic sumitur Ps. 73. 13. Is. 53. 11. Dan. 12. 31. in Hebræo Ecclesiastici 18. 23, 1 Cor. 4. 4. Ap. 22. 11. Et hoc sensu, hac voce plerumque utuntur Rabbini, ut in Zohar, in Rabino Israele, & aliis, videre est. Et quia hoc sensu idem est, quod mundare; Ideò etiam de Templo dicitur in Niphal, pro Hophal, Dan. 8. 14. *דָּקָה קָדַשׁ* quod vertitur *καθαίρει τὸ ἅγιον*. Sumitur & comparatè. Sic Jerusalem justificavit Samariam, Ez. 16. 51. simile est isti locutioni apud Lucanum.

Et Mutina & Leucas pueros fecere Philippos.

Vide & Jeremiam 3. 11. Est & alia à proprietate nonnihil discedens hujus vocis significatio. Neque tamen vel sic idem valet, quod remittere peccata, ut quidam putant. Est quidem & in foro ejus usus, non tamen ut simpliciter sit absolvere. Nam de actione, non minus quam de Reo dicitur, Ex. 23. 7. Deut. 26. 1. 1 Sam. 15. 4. Prov. 17. 15. in quibus locis valet tractare ut justum. Neque verò in rebus fori tantùm usurpatur, sed etiam in rebus aliis, significatque omne id facere, quod justis fieri convenit, puta probare, Gen. 38. 26. Matth. 11. 19. 12. 39. Luc. 7. 35. 16. 15. 18. 14. Laudare Eccles. 1. 22. 31. 5. 1 Tim. 3. 7. Benefacere 1 Reg. 8. 32. Ecclesiastici 9. 15. Tob. 12. 3. Luc. 10. 29. Cum ego primitivo sensu justificare sit justum facere, sive innocentem, sicut duplex est justitia, altera quam homines suâ vi præstant, & quæ apud homines laudem meretur, exterior illa scilicet, infra 4. 2. 9. 32. altera interior quam Deus in nobis efficit, & quæ apud Deum valet, 6. idem est fide nos justificari, quod fide mundari corda, Heb. 10. 22. per obedientiam veritatis mundari animas, 1 Pet. 1. 22. Et ideò Christus, etiam corporum morbos non sanavit, nisi in credentibus, ut ostenderet, multò magis sic animos sanari. Et fuit quidem hoc omnium temporum, ut interior Animi puritas ex fide nasceretur, ex fide cresceret. Ceterum tantò hoc excellentius Evangelii temporibus competit, quantò promissa sunt majora & certiora. Cordi sic mundato, tanquam puro vase, infundit Deus Spiritum suum. Spiritum inquam, Christi, plenum dilectionis Dei ac Proximi, omnisque bonitatis. Chrysostomus non malè ad Gal 3. à *δικαίωσιν τὸ πνεῦμα* & *τὸ ἔχειν ἐν καρδίᾳ*. Is Spiritus deinde ingenti ubertate opera producit non minùs divina, atque cælestia, quàm erat linguarum usus, prophetia, Daemonum expulso. Spiritum autem illum Dei qui habent, & sollicitè servant, eos Deus ut ex se natos sibi quæ similes, pro filiis suis habet, iis jus dat certum ad bona aterna & cælestia.

Hac cum ita se haberent, ut nec mundaretur cor nisi per fidem in Christum, nec Spiritus ille nisi in cor sic mundatum infunderetur, neque nisi illo Spiritu præditus Deus planè pro suis agnosceret, sequebatur hinc, Judæorum immensam multitudinem, ut quæ in Jesum non crederet, à bonis illis æternis ac cælestibus excludi. Id verò Paulus triste quidem esse ait, at non absurdum. Nam quicquid à Deo fieri apparet, apparebat autem Christianos solos Spiritu Dei donari, tum ex vita qua multum ceteros anteibant, tum ex signis etiam miraculorum, illis in omnem conspectum incurrentibus, id omnino rationem habet, etiamsi ea nobis non appareat. Hac prælocutus, ostendit tamen Paulus, conspici aliquomodo non cur Deus ita facere debuerit, sed cur eum magis docuerit. Addit hoc ipsum quod nunc gereretur, fuisse figuris quibusdam veteribus præmonstratum. De prædestinatione illà, de quâ multa in Scholis dicuntur, nullus hic sermo, neque verò ad rem id pertinebat quod egregie monstrat Toletus. Etiam remissio peccatorum quid sit in hac Epistolâ, multi non rectè intelligunt. Deus Christi precibus, ob summam ejus obedientiam, hoc tribuit, ut humanum genus corruptissimum, non destitueret, sic poterat, & obdureret in peccatis: sed vias & quidem magnificentissimas cunctis aperuit, per quas Spiritum illum Sanctum, ac consequenter æterna ac cælestia bona adipisci possent; vide quæ diximus ad Lucam 23. 34. Et hoc notavit Chrysostomus ad quartum caput hujus Epistolæ, multò plus esse justificari, quàm remissionem accipere peccatorum. Hac in ipso limine explicanda duximus, quæ toti Epistolæ faciem præferrent.

Idem An. ad Consult. Cals. p. 278:

Remissio.

Remissio peccatorum non semper eodem dicitur modo, est enim remissio in hoc ut Deus alicui gravibus criminibus involuto, ea quæ ad conversionem sunt necessaria non adimat; de quâ agitur, Luc. 33. 34. Est alia major, quâ Deus omnes pœnas remittit, & jus dat ad vitam æternam, & quarta quâ lapsò redditur Dei processio in Evangelio circa hominem, hæc est, Primum hominibus quantumvis vitiosis, non ita irasci voluit, ut non eos præter solitum morem ad se revocaret, per eximia miracula, præcepta & promissa Christi, perque miracula Discipulorum ejus. Qui huic vocationi se accommodant ii per fidem habitam verbo purgantur. Ubi ea Fides ad eum devenit gradum, ut sincerum pariat obedientiæ propositum, quod esse non potest sine dilectione Dei & proximi, quanquam ea dilectio multum adhuc recipere profectus potest, ei qui talis est, id est, Fidem habet habet formatam ut loquuntur Catholici, Fidem non solo intellectu, sed & in voluntate consistentem, ut Melancthon, jam plane condonantur peccata, & si talis moriatur, jus habet ad vitam æternam atque cælestem, quia Deo pro summa suâ bonitate ita visum est. Si verò vita post id conceditur, ad jus illud retinendum requiritur jugis pia operatio, & in primis, abstinencia ab omnibus illis remini- bus quæ conscientiam vastant, & a Regno cælesti hominem excludunt. Est enim condonatio plena, & jus ad vitam æternam datum hæc lege atque omine. Hæc est Doctrina Apostolorum veterumque omnium. Quia verò justificationis vox est ambigua, & propterea ab his & illis, aliter & aliter intellecta, pugnas servit, utile erat in disputando eâ voce abstinere, & pro eâ usurpare voces Remissionis peccatorum, & emendatione à vitiis, quam sequitur Sanctificatio. Remissio illa prima nullum respectum habet operum, secunda etiam sine operibus potest contingere, mundities in animo esse potest per Dei Grati- am ante opera, durare sine piis operibus non potest. Et per hæc opera, non Naturæ aut Legis, sed Fidci; opera, inquam Gratiæ, servatur Dei in ho- mines Favor, & jus ipsorum ad vitam æternam eandemque cælestem. Vox meriti

meriti à veteribus nunquam usurpatur ubi de vocatione, aut primâ illâ remissione agitur. Sed sicut mercedis vox usurpatur in Sacris Literis, eodem sensu vox Meriti, ubi agitur de conservando illo jure ad vitam æternam, & majore etiam jure ad majora præmia adipiscenda. Idque duplici de causâ, tum quia opera illa nobilitate sui originis, utpote profecta ex verbo & Spiritu Christi, & ad ejus exemplar conformata, aptitudinem quandam habent ad præmium non vulgare: Deinde quia Deus, ut Augustinus loquitur, non aliquid accipiendo, sed liberaliter promittendo, debitorem se fecit. Promissi ante ea vis est, ut conditionem implenti jus conferat, &c.

Idem. Votum pro Pace. ad Art. 4. p. 27.

In hac de Justificatione controversiâ triumphant multi, quasi incognitam plurimis sæculis lucem nobis de cælo detulissent. At ego quod ex multâ lectione Græcorum & Latinorum, qui in Epistolam Paulinam ad Romanos scripsere, & ex locorum Pauli inter se collatione, didici, sincere dicam. Christus ita est Justitia nostra, quomodo est sanctificatio nostra, i. e. causa tum Justitiæ, tum Sanctificationis, per Fidem enim in Christum justificamur; i. e. purificamur & liberamur à vitiis; ita liberatos Deus ut Justos tractat, amat, honorat, & in signum summæ Amicitie dat Spiritum suum Sanctum, per quem producimus, aut producere debemus opera verè heroica, i. e. Cælestia. Ita qui fuerant צדיקים fiunt צדיקים in summo gradu. Dicitur autem Fides imputari in Justitiam, aut quod idem est, Justitia per fidem, quia Deus illam habet pro factis valde egregio, ut olim zelum Phineæ Ps. 106. 31. De Justitia Christi imputata nobis, quasi nos eam omnem præstitissemus, & de Fide, quæ illam Justitiam sive imputatam amplecti debent, nullam est verbum in Sacris literis. Fides illa, quæ tantopere prædicatur hæc est, quæ Christum credimus passum, mortuum & excitatum à mortuis, ac propterea verum esse quæ Dei nomine sive præcipiendo, sive promittendo nobis attulit. Interim verum est, iis qui à vitiis purgati sunt, Deum condonare vetera crimina, idque propter Christum, qui id nobis obtinuit: Neque enim Deus tenebatur ea condonare. Nisi autem Deus nobis condonasset peccata, non daret nobis donum illud Summum, quod in hac vitâ hominibus contingere potest, Spiritum nimirum Sanctum. Id enim paterni amoris & quidem summi certum est Testimonium. Huc tendere quæ dicit Paulus, hunc ejus esse sensum, tum ex vi vocum, tum ex serie sermonis apertum nos in Annotatis nostris facturos confidimus. Interim oro eos qui dubitant legant Græcos Chrysostomum, OEcumenicum, Theophylactum, aut Latinos etiam Ambrosium & Hieronymum, reperient eos id sensisse quod dico. Quia verò mirum est si Deus pro justitiâ suâ approbat eam Justitiam, quam ipse in nobis fecit, & quæ propterea Justitia Dei dicitur, quæque legalem illam, & omnem ex viribus humanis profectam, multis modis superat? Non enim potest non amare quod suum est. Nec cum Deus ita per se & ad se conversos spectat, eos spectat ut peccatores (quomodo scilicet ea vox in Scripturis sumitur) sed ut à peccatis purgatos & liberatos. Et inde oritur læta illa pax conscientie, quia talibus Deus (ut jam diximus) propter Christum promissit priorum criminum indulgentiam. Neque verò directè apud Paulum opponuntur accusare & justificare, sicut neque directè opposita sunt quæ sequuntur, damnare eos & pro eis precari: Sed fit hæc oppositio per consequentiam quandam. Isti qui nos apud humana Tribunalia accusant homines sunt miseri, cum Deus sit is, qui nos Justos videat, & ut justos amet. Damnatur ad penas, sed à quibus? nempe à Mortalibus. At Christus immortalis is est, qui perpetuo causam nostram Deo Patri

Patri commendat. Tribunal Christi est Tribunal Dei. Ibi ex quibus rebus finis judicandi dixit Christus Matth. 25. 34, 35. Paulo & omnibus qui adventum Christi amarunt, reddetur corona Justitiæ, nempe quia præclarum certamen certarunt, cursum perfecerunt, fidem servarunt, 2 Tim. 4. 7. Novatiana causa huic non pertinet, neque enim dicimus post Baptismum lapsis omnibus præclusam à Deo veniam, aut reditum ad Ecclesiam. Hinc autem & gloria omnis Justitiæ, quæ in Christianis reperitur ad Deum & Christum redit. Fides enim Dei Donum, & per Christum, non ex operibus, sed ex vocante. Et hoc est Justitiæ semen, fructus autem omnis censetur in semine. Quam facilis autem hic sit reconciliatio si absint trica Scholastica, & alienus à pace animus ostendit Bucerus in Psalmum 2.

Mr. Thornd. l. 2. p. 248.

I must here presume that this sense of the imputation of *Christ's* merits, (and therefore this intent of his death) is meerly imaginary. And the supposition whereupon it proceeds, to wit, that one Mans doings or sufferings, may be personally and immediately imputed to another Mans account, is utterly unreasonable. And therefore must and do say, That as it is sufficient, so it is true that the sufferings of *Christ* are imputed unto us in the nature of a meritorious cause, moving God to grant Mankind those terms of Reconcilement which the Gospel importeth.

Mr. Faringd. 2. Vol. S. 20 p. 811.

As the Philosophers agree there was a Chief-good and Happiness which Man might attain to, but could not agree what it was; so it hath fallen out with Christians: They all consent that there is mercy with God, that we may be saved. They make remission of sins an Article of their Creed: But then they rest not here, but to the covering of their sins, require a garment of Righteousness of their own thred and spinning, to the blotting out of their sins some blood and some virtue of their own, and to the purging them out, some infused habit of inherent Righteousness. And so by their interpretations, and additions and Glosses they leave this Article in a cloud, than which the day it self is not clearer. As *Astronomers*, when a new Star appeareth in their *Hemisphere*, dispute and altercate till that Star go out, and remove it self out of their sight: So have we disputed and talked Justification and remission of sins almost out of sight. For there is nothing more plain and even, without rub or difficulty, nothing more open to the eye, and yet nothing at which the quickest apprehensions have been more dazled.

Justification.

--- It hath been the fault of Christians when the Truth lay in their way, to pass it by, or leap over it, and to follow some fancies and imaginations of their own. --- Nor was this Doctrine only blemished by those monsters of Men, who sat down and consulted, and do deliberately give sentence against the Truth, but received some blot and stain from their hands, who were the stoutest Champions for it. Who though they saw the Truth, and did acknowledg it, yet let that fall from their Pews, which posterity after took up to obscure this Doctrine, and would not rest content with that, which is as much as we can desire, and more than we can deserve, remission of sins. Hence it was that we were taught in the Schools, That Justification is a change from a state of unrighteousness to a state of Righteousness. That as in every motion there is a leaving of one Term to acquire another, so in Justification there is expulsion of sin, and infusion of Grace: Which is most true in the *concrete*, but not in the *abstract* in the justified Person; but not in Justification which is an act of God alone. From hence these *inexpedient*, those unfavoury and undigested conclusions of the Church of *Rome*, that to justify a Sinner

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is not to pronounce, but to make him just; That the Formal cause of Justification is Inherent sanctity; that our Righteousness before God consisteth not only in Remission of sins; that we may redeem our sins as well as Christ, we from temporal, as he from eternal pain. And then this Petition must run thus, *Forgive us our Trespases*, that is, make us so just, that we may need no forgiveness: Forgive us the breach of the law, because we have kept the Law; forgive us our sins for our good works: Forgive me my intemperance for my often fasting, my incontinency for my zeal, my oppression for my alms, my murder for the Abby and Hospital which I built, my fraud, my malice, my oppression, for the many Sermons I have heard. A conceit which I fear findeth more room and friendly entertainment in those hearts which are soon hot, at the very mention of Popery and Merit. In a word, they say and unsay, sometimes bring in remission of sins, and sometimes their own satisfaction, and so set St. Paul and their Church at such a distance, that neither St. Peter himself, nor all the Angels and Saints she prayeth to, will be able to reconcile them, and make his Gratis and their Merits meet in one. It is true, every good act doth justify a man so far as it is good, and God so far esteemeth them holy and good, and taketh notice of his graces in his Children; he registreth the patience of *Job*, the zeal of *Phineas*, and the devotion of *David*; not a cup of cold water, not a mite flung into the treasury, but shall have its reward: But yet, all the works of the Saints in the world cannot satisfy for the breach of the Law; for let it once be granted, what cannot be denied, that we are all *condemned*, guilty and culpable before God, that *all have sinned, and are come short of the glory of God*, then all that noise the Church of *Rome* hath filled the world with concerning Merits, and Satisfaction, and Inherent righteousness, will vanish as a mist before the Sun, and Justification and Remission of sins will appear in its brightness, in that form and shape in which Christ first left it to his Church. Bring in *Abraham* and *Isaac*, and all the Patriarchs, and Prophets, and Apostles, and deck them with all those virtues which made them glorious, but yet they sinned. Bring in the noble Army of Martyrs, who shed their blood for Christ, but yet they sinned. *They were stoned, they were sawn asunder, they were slain with the sword*, but yet they sinned, and he that sinneth is presently the servant of sin, obnoxious to it for ever, and cannot be redeemed by his own blood, because he sinned, but by the blood of him in whom there was no sin to be found, *Justificatio Impii*, this one form of speech of Justifying a sinner doth plainly exclude the Law and the Works of it, and may serve as an Axe or Hammer to beat down all their carved work, and those Anticks which are fastned to the building; which may perhaps take a wandering or gadding fancy, but will never enter the heart of a man of understanding. We do not find that beauty in their artificial and forced inventions, that we do in the simple and native truth. Neither are those effects, which are as irradiations and resultances from forgiveness of sin, so visible in their Justification by faith and works, as in the free remission which is by faith alone. The urging of our Merits is of no force to make our peace with God: They may indeed make us gracious in his eyes after remission, but have as much power to remove our sins, as our breath hath to remove a mountain, or put out the fire of hell: For every sin is, as *Seneca* speaketh, of that of *Alexander* in killing *Callisthenes*, *Crimen aeternum*, an Eternal crime, which no virtue of our own can redeem. —Let me add my passions to my actions, my
Impri-

Imprisonment to my Alms let me suffer for *Christ*, let me die for *Christ*: But yet I have sinned. — We may observe those Justitaries --- how their complexion altereth, how their colour goeth and cometh, how they are not the same Men in their Controversies and Commentaries, that they are in their Devotions and Meditations. Nothing but Merit in their ruff and jollity, and nothing but Mercy on their Death-Beds; nothing but the Blood of Martyrs then, and nothing but *Christ's* now; nothing but their own satisfaction all their lives, and nothing but *Christ's* at their last gaspe. Before, *Magis honorificum*, it was more honourable, to bring in something of our own towards the forgiveness of our sins; but none for the uncertainty of our own Righteousness. — Because there is no harbour here; *Christ's* Righteousness is called in, with a *Tutissimum est*, as the best shelter: And here they will abide till the storm be overpast.

Id. ib S. 24. p. 870, &c.

Imputed
Righteous-
ness.

Some stand much upon imputed Righteousness, and it is true which they say, if they understood themselves. And upon *Christ's* Righteousness imputed to us; which might be true also, if they did not interpret what they say. For this in a pleasing phrase they call, To appear in our Elder Brother's Robes and apparel; that, as *Jacob* did, we may steal away the Blessing. Thus the Adulterer may say, I am chaste with *Christ's* Chastity. — and if he please every wicked Person may say; That with *Christ* he is crucified, dead and buried. And that though he did nothing, yet he did it; though he did ill, yet he did well; because *Christ* did it. — This Righteousness, if they have no other, doth but ill become them; because it had no Artificer but the Fancy to make it. For that *Christ's* Righteousness is thus imputed to any, we do not read; no, not so much as that it is imputed; though in some sense the phrase may be admitted. For what is done cannot be undone; no, not by Omnipotency it self: for it implyeth a contradiction; *Deo, qui omnia potest hoc impossibile*: God, who can do all things cannot restore a lost Virginity. He may forgive it, blot it out, bury it, not impute it, account of it as if it had never been, but a sin it was. We read indeed that *Faith was imputed to Abraham for Righteousness*; And the Apostle interpreteth himself out of the 32. Psal. *Blessed is the Man unto whom God imputeth Righteousness without work*; That is as followeth, whose sins are forgiven, to whom the Lord imputeth no sin. And, *Abraham believed in God, and it was imputed to him for Righteousness: And we are made the Righteousness of God in him*: That is, we are counted righteous for his sake. And it is more than evident; that it is one thing to say, That *Christ's* Righteousness is imputed to us, another that Faith is imputed for Righteousness; or, which is the very same, our sins are not imputed to us. Which two imputations of Faith for Righteousness, and not-imputation of sin, make up that which we call the Justification of a Sinner. For therefore are our sins blotted out by the hand of God, because we believe in *Christ*, and *Christ* in God. That place where we are told, that *Christ* of God is made unto us Wisdom and Righteousness, and Sanctification, is not such a Pillar of *Christ's* imputed Righteousness, in that sense which they take it, as they fancy'd, when they first set it up. For the sense of the Apostle is plain, and can be no more than this, That *Christ* by the will of God was the only cause of our Righteousness and Justification, and that for his sake, God will justify and

Term.

Ro. 4. 3.

Gal. 3. 6.

2 Cor. 5. 21.

and absolve us from all our sins, & will reckon or account us holy, and just, and wise: Not that he who loved the error of his life is wise, or he that hath been unjust, is righteous in that wherein he was unjust; or he that was impure, in that he was impure is holy, because *Christ* was so, but because God will for *Christ's* sake accept, and receive, and embrace us, as if we were so. Unless we shall say, that as we are wise with *Christ*, and holy and righteous, so with *Christ* also we do redeem our selves. For he who is said to be our Righteousness, is said also to be our Redemption in the next words, &c.

Id. ib. S. 44 p. 1074, &c.

It is true indeed the Gospel hath been preached these 1600 years, and above, & many questions have been raised about Justification. For though Men have been willing to go under the name of justified persons, yet have they have been busie to enquire how Justification hath been wrought in them. They are justified they know not how. Many and divers opinions have been broach'd amongst the *Canonists* and *Confessionists*, and others. *Osiander* nameth twenty, and there are many more at this day: And yet all may consist well enough, for ought I see; and still that sense, which is delivered'd in Scripture as necessary, remains entire: For 1. it is necessary to believe, That no Man can be justified by the works of Law, precisely taken; and in this all agree. 2. It is necessary to believe that we are not justified by the Law of *Moses*, either by it self, or joyn'd with Faith in *Christ*; and in this all agree. 3. That Justification is not without remission of sins, and imputation of Righteousness; and in this all agree. 4. That a dead Faith doth not justify; and here is no difference. 5. That that is a dead Faith which is not accompanied with good works, and a holy and serious purpose of good Life: And in this all agree. Lastly, that Faith in *Christ Jesus* implyeth an advised and deliberate assent, that *Christ* is our Prophet and Priest and King.—And in this all agree. *Da, si quid ultra est.* —And what is more is but a vapour. —But those interpretations—which have been made upon this *Nihil amplius quam sonant.* —*Nec animum faciunt quia non habent.* —What matter is it whether I believe or not believe, know or not know that our Justification doth consist in one or more acts, so that I certainly know and believe that it is the greatest Blessing that God can let fall upon his Creature, and believe that by it I am made acceptable in his sight, and though I have broke the Law, yet I shall be dealt with as if I had been just and righteous indeed; whether it be done by pardoning all my sins, or imputing universal obedience to me, or the active or passive obedience of *Christ*, &c.

Id. 1. Vol. S. 22. p. 427.

Adam sinned and we die. We were all in the loyns of that one Man *Adam*, when that one Man slew us all. And this we are too ready to confess, that we are born in sin. Nay, we fall so low as to damn our selves before we were born. This some may do in humility, but most are content it should be so, well pleased in their Pedigree, well pleased that they are brought into the World, and in that filth and uncleanness that God doth hate, and make the unhappiness of their Birth an Advocate to plead for those pollutions, for those willful and beloved sins which they fall into, in the remaining part of their life, as being the proper and natural issues of the weakness and impotency with which we were sent into the World. But this is not true in every part. That weakness whatsoever it is can draw no such necessity upon us, nor can be wrought into an Apology for sin, or an excuse for dying. For to conclude and wrap up all our actual sin in the folds of Original weakness, is nothing else but to cancel our old obligations, and to put all on our first Parents score, and so make *Adam* guilty of the sins of the whole World. Our natural and original weakness I will not now

Petraro

call into question, since it hath had such Grandees in our Church, Men of great learning and piety for its Nursing Fathers, and that for many centuries of years; but yet I cannot see why it should be made a cloak to cover our other transgressions, or why we should miscarry so often with an eye cast back upon our first Fall, which is made ours, but in another man. Nor any reason though it be a plant water'd by the best hands, why men should be so delighted in it, why they should lie down and repose themselves under its shadow; why they should be so willing to be weak, and so unwilling to hear the contrary; why men should take so much pains to make the way to happiness narrower, and the way to death broader than it is. In a word, why we should thus magnifie a temptation and disparage our selves; why we should make each importunate object as powerful and irresistible as God himself, and our selves as Idols, even nothing in this world. *Magna pars humanarum querelarum, non injusta modo materia, sed stulta est;* for when our souls are pressed down and overcharged with sin, when we feel the gripes and gnawings of our Conscience, we commonly lay hold on those remedies which are worse than the disease, & suborn an unseasonable and ill applied conceit of our own natural weakness (which is more dangerous than the temptation) as an excuse and comfort of our overthrow. We fall and plead we were weak, and fall more than seven times a day and hold up the same plea still, till we fall into that same place where we shall be muzzled and speechless not able to say a word, where our complaints will end in curses, in weeping and wailing, and gnashing of teeth. *Omnes nostris vitiis favemus, & quod propria facimus voluntate ad natura referimus necessitatem;* we are all tender and favourable to our own sins, and because they pleased us when we committed them. We are unwilling to revile them now, but wipe off as much of their filth as we can, because we resolve to commit them again: And those transgressions which our lusts conceived and brought forth by the midwifery of our will, we remove as far as we can, and lay them at the door of necessity, & are ready to complain of God and Nature it self.

Now, this complaint against Nature when we have sinned is most unjust, for God and Nature have imprinted in our Souls, those common principles of goodness. That good is to be embraced, and evil is to be abandoned, that we must do to others as we would be done to. Those practical notions, those anticipations, as the *Stoicks* call them, of the mind, & preparations against sin & death, which, if we did not willfully stifle and choak them, might lift up our Souls far above those depressions of Self-love and Covetousness; and those evils which destroy us, *quæ ratio semel in universum vincit*, which Reason, with the help of Grace, overcometh at once. For Reason doth not only arm and prepare us against those inroads & incursions, against those (as we think) so violent assaults, but also, when we are beat down to the ground, it checketh us, and upbraideth us for our fall. Indeed to look down upon our selves, and then lift up our eyes to him from whom cometh our Salvation, is both the duty and security of the Sons of *Adam*. And when we watch over our selves, and keep our hearts with diligence, when we strive with our inclination & weakness, as well as we do with the temptation, then if we fall God remembreth whereof we are made, considereth our condition, that we are but Men; and though we fall, his mercy endureth for ever. But to think of our weakness and then to fall; and because we came infirm and diseased into the World, to kill our selves, to seek out death in the error of our life, to dally and play with danger, to be willing to joyn with the temptation at the first shew and approach, as if we were made for no other end than to complain of weakness, is to charge God and Nature foolishly, & not only to impute our sins to *Adam*, but to God himself. And thus we bankrupt our selves,

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and complain we were born poor; we cripple our selves, and then we complain we are lame; we deliver up our selves, and fall willingly under the temptation, and then pretend it was a Son of *Anak*, too strong for such grasshoppers as we. We delight in sin, we trade in sin, we were brought up in it, and we continue in it, and make it our Companion, our Friend with which we most familiarly converse, and then comfort our selves, and cast all the fault on our temper and constitution, and the corruption of our nature, and we attribute our full growth in sin, to that seed of sin, which we should have chok'd, which had never shot up into the blade, and born such evil fruit, but that we manured and watered it, and were more than willing that it should grow and multiply. And this though it be a great sin, as being the mother of all those mishapen births, and monsters which walk about the World, we dress and deck up, and give it a fair and glorious Name, and call it Humility. Which is, saith *Hilary*, the hardest and greatest work of our Faith, to which it is so unlike, that it is the greatest enemy it hath, and every day weakeneth and disenabled it; that it doth not work by Charity, but leaves us captives to the World and Sin: which, but for this conceit we would easily vanquish & tread down under our feet. We may call it Humility, but it is Pride, a stubborn and insolent standing out with God that made us, upon this foul and unjust pretense, that he made us so. *Humilitas sophistica*, saith *Petrus Blesensis*, the Humility of Hypocrites, which at once boweth and pusheth out the horn, in which we disgrace and condemn our selves that we may do what we please, and speak evil of our selves, that we may be worse. O wretched Men that we are! we groan it out, & there is Musick in the sound; which we hear and delight in, and carry along in our mind, and so become wretched indeed; even those miserable Sinners which will ever be so. And shall we call this Humility? If it be, it is as the Apostle speaketh, a *Voluntary humility*, but in a worse sense: he is the humblest Man that doth his duty; for that humility which is commended to us in Scripture lifteth us up to Heaven. This which is so epidemical, sinketh us into the lowest pit: That Humility boweth us down with sorrow, this bindeth our hand with sloth; that looketh upon our imperfections past, this maketh way for more to come, that ventureth and condemneth it self, and ventureth farther; this runneth out of the field, and dare not look upon the enemy. *Nec mirum si vincantur, qui jam victi sunt.*

For first, though I deny not a derived weakness, and from *Adam*, though I leave it not after Baptism as subsistent by it self, or bound to the Center of the Earth, with the *Manichee*, nor wast it to nothing in the Fount, with others; yet it is easie to deceive our selves, and to think it more contagious than it is, more operative & more destructive than it would be, if we would shake off this conceit, and rowse our selves, and stand up against it. *Ignavia nostra fortis est*: It may be it is our sloth and cowardise that maketh it strong. Certainly there must be more force than this hath, to make us so wicked as many times we are, and there be more promoters of the Kingdom of darkness in us than that which we brought into the World. Lord, what a noise hath Original sin made amongst the Sons of *Adam*, and what ill use hath been made of it? When this Lion roareth, all the Beasts of the forest tremble, and yet are Beasts still. We hear of it and are astonished, and become worse and worse; and yet there are but few that exactly know what it is. When we are in faults, we do not know that we are so, no more than the Tree that it grows: Much less can we discover what poyson we brought with us into the World, which, (as it is the nature of some kind of poyson) though it

have no visible operation for the present, may some years after break out from the head to the foot in swellings and sores full of corruption, and not be fully purged out to our lives end. Again, in the opening and drawing of our Reason, we have scarce so much light, as to see our selves by, and understand little more than the rod, which we soon forget, & boldly venture upon the same fault for which we felt it, and should count it a virtue, and our bounden duty to do it, but for the smart it bringeth with it, which yet can work in us little conscience of guilt: And then in our riper age our Blood runneth in our Veins with more heat, and we are active and strong to act over that with some sense and feeling, which we learnt but imperfectly in our Nonage, which our Nurse prattled into us, which Servants read to us with a licentious tongue and wanton behaviour, and many times we repeat and express those Rudiments and Principles of things, which those that are set over us, do commonly first teach, and we shew our selves as perfect in them as those old gray headed *Atheists* that taught them: These we take up betimes, wantonness, revenge, love of the World; and being used unto them, they are no burdens, & if at any time they wring us, we have learnt so much at Church, as to cast them off upon *Adam*, to ease our selves with the remembrance of our natural weakness, though we know not what it is, nor have learnt it half so perfectly, as we have done those other Lessons, which have no evil in them as we think. But that which is of ancient extraction derived from the first evil that ever was seen under the Sun. But then in our old age, which is a complication and collection of all sins, as well as diseases, how should a dim eye discover it in the midst of so many evil habits, wreathed & platted one within another. Covetousness wrought in with luxury, and with luxury cruelty, each thwarting and yet friendly complying one with the other? Can we now say, That these sins were thus multiplied and raised to such a height by the power and continued force of that fatal legacy which our first Parents left us? Nor was this the last Crime, wherewith our Mother crown'd us in the day of our conception. Can we labour and toil, can we affect and study sin, can we make it our business, our ambition, to walk in our evil waies, and say that we were put in them from the beginning, and forced forward by the violent hand that first put us in? Indeed the Old Man, the old Sinner, is glad to hear of another Old Man, though he never intendeth to crucifie him, nor well understandeth what it is, no more than the vulgar do *Antichrist*, which in their phrase is a Beast, and hath horns. Multitude of years, though Age be talkative, yet many times knows no more of this Primitive and famed evil than they do who are but of yesterday. Even they who have been brought up in *Nob*, in the City and University of *Priests*, have not all agreed of their discovery of this evil, but have presented it in so many shapes, that it will be hard to chuse and say, This is the right, this, this it is. I am sure that their opinions are more than the sins can be, which original sin doth necessarily bring into act. The *Anabaptists* in the daies of our Fore-Fathers, called it *Somnium Augustini*: Some make it a sin, and some a punishment only, some make it both. Some have made it nothing but the want and deprivation of original Righteousness, or an habitual aversion and obliquity of the Will: Others have made it the image of the Devil. There be that conceive the whole essence of Man to be corrupted; there be that make it an Accident, and there have been that have made it a substance. And there have not been wanting those who have made it nothing. All agree in this, That there is something in us which we must strive to subdue and

and keep under, Some call it our Natural inclination, which may be the matter of vertue as well as of vice. Others, Original sin, which to yield to is to die, but to curb and restrain, to fight against and conquer it, is the great work and business of a Christian. I speak not this to take away our original weakness, but to take it away from being an excuse. For,

In the second place, our Natural weakness is so far from excusing our sin, or making of it less voluntary, that we are bound by our very Profession to crucifie this old *Adam* in us, to mortifie our earthly members and lusts; *non exercere quod nati sumus*, not to be what indeed we are, to be in the body, but out of the body, to tame the wantonness of the flesh: For did we not for this give up our names unto Christ? Were we not baptized in this Faith? It is my Melancholy, saith the Envious. It is my Choler, saith the Revenger. It is my Blood, saith the Wanton. It is my Appetite, saith the Glutton; and so every man runneth on his own ways, because the wind that driveth him cometh from no other treasury but himself, no other corner but his corrupt heart. *Fruſtra peccatorum utuntur, ipsa subducunt*: They are content to reap the fruit and pleasure of sin, but withdraw the sin it self and remove it out of the way. But this is not the right use of our Natural weakness, which may be left in us, but (as all agree) to humble, not disarm us; to shew we are men weak and impotent in our selves, not to make us proud and rebellious against our God; but to set us upon our guard, and to make us bestir our selves, and cast up all our forces, and send our Prayers and Ambassadors to heaven for help and succour against this Inmate and domestick enemy. The Envious should purge his melancholy, and *rejoyce with them that rejoyce, and weep with them that weep.* The Cholerick bridle his Anger, and make it set before the Sun. The Wanton quench that fire in his blood, and make himself an Eunuch for the kingdom of heaven. The Glutton, *πολεμῶν τῇ γαστρὶ*, wage war with his Appetite, and set a knife to his throat. If this care were general, if we understood Christianity aright, and did strive and struggle with our selves (the best contention in the World) if we did do an act of justice upon our selves, perform that Judicatory part of the Gospel, labour to bind this old Man in chains, and crucifie the flesh with the lusts and affections, we should not complain, or rather speak so contentedly of *Adam's* fall; not bemoan our selves, and yet be pleased well enough in it; not take that doctrine in the left hand, which is offered to us with the right; or as he spake in the Historian, *Sinistrâ dextram amputare*, and by a sinister and unnecessary conceit of our own weakness, rob and deprive our selves of that strength which might have defended us from sin and death, which now is voluntary, because we cannot derive it from any other fountain than our own wills. For

Ro. 12. 15.

Last of all, the blemishes of our Understanding and Will, which we are said to receive by *Adam's* fall; what they may be either by certain knowledge or conjecture, yet we shall not die unless we will. And if such *we were all, yet now we are washed, now we are sanctified, now we are justified in the name of the Lord Jesus Christ.* And the Leper who is cleansed complaineth no more of his disease, but returneth to give thanks. The Blind man who is cured doth not run into the ditch, and impute it to his former blindness; but rejoyceth that he can now see the light, and walk by the light he seeth. And we cannot without foul ingratitude deny, but what we lost in *Adam* we recovered again in Christ, and that improved and exalted many degrees. For, *not as the offence, so is also the free gift,*

1 Cor. 6. 12.

Ro. 5. 15, &c.
saith

saith the Apostle ; *For as by the offence of one many were made sinners*, that is, were under the wrath of God, and so considered as if they had themselves committed that sin , *So by the obedience of one many shall be made righteous* ; made so, not only by imputation (that we would have and nothing else, have sin removed and be sinners still) but made so, that is, supplied with all helps, and with all strength that is necessary and sufficient to forward and perfect those duties of piety , which are required at the hands of a justified person. For do we not magnifie the Gospel from the abundance of light and grace which it affordeth ? Do we not count the last *Adam* stronger than the first ? Is not he able to cast down all the strong holds, all the trowning imaginations which flesh and blood, though tainted in the womb, can set up against him ? And therefore if we be truly (what we profess our selves) Christians, this weakness cannot hurt us ; and if it hurt us, it is because we are not Christians.

To conclude, If in *Adam* we were all lost, in Christ we are come home and brought nearer to heaven. *Et post Jesum Christum* , when we have given up our names unto Christ, and profest our selves Members of that mystical Body whereof he is the Head , all our complaints of weakness and disability to move in our several places, are vain and unprofitable, and injurious to the Gospel of Christ, which is *the power of God unto salvation*. And a gross and dangerous error it is, when we run on and please our selves in our evil ways, to complain of our hereditary infirmities, and the weakness and imperfection of Nature ; for God may yet breath his Complaints and Expostulations against every Son of *Adam* that will not turn. Though you are weak, though you have received a bruise by the Fall of your first Parents, yet *in me is your strength*, and then, *Why will ye die O house of Israel ?*

Ro. 12.16.

Hos. 13.5.

Dr. Spencer of Prodigies Pref.

Religion is easily concluded a great adversary to a true generousness and universal freedom of spirit, and that its whole business is to subdue the Spirits of men to some cold and little observances, pale and feminine fears. Hence men quickly grow weary of it, as of a yoke that continually galls them, and conclude themselves gainers if they may but purchase manhood with Atheism.

Generousness.

Id. ib.

Religion is not to be dallied with (*non patitur ludum fides*) Pious frauds (as Strong-waters do the body) may perhaps help religion in a fit ; but (if used familiarly) disable the native heat and strength thereof. Hay and stubble laid upon a good foundation (such I count well-meant forgeries in Religion) will catch fire and consume at last, and leave a great stain and soil upon the foundation.

Elements.

As it reports Religion a system of some pitiful rites, sneaking and beggarly Elements, there is nothing more effectually inclines subtil minds to Atheism, as the evaporating religion into a multitude of touchy and critical modes and observations, which cannot command reverence to themselves before discerning minds, which soon see through them , they are so thin and aery.

Id. ib.

No two things do so usurp and waste the faculty of Reason as *Enthusiasm* and *Superstition*, the one binding a faith , the other a fear upon the Soul. — *Pessimum est & plane pestis & tabes Intellectus, si vanis accedat veneratio.*

Id.

Id. ib. p. 10.

When our Saviour came into the world, the Religion of the greatest part of it (through the agency of the Devil) ran out into a multitude of little rites, weak observations, bodily postures. And he appoints a Religion (directly opposite) plain, simple, rational, life and spirit, whose main design was to employ and perfect the mind and spirit of a man. And can it be thought, that heaven and hell now touch each other so far, that we must borrow the measures of our biggest fears and hopes, and motives to Repentance, from the *Ethnick* Divinity [or from the *Jewish* Rites] (in which if there had been *aliquid sani*, to be sure the Devil would have hindered its gaining so great a regard, as it did among his Votaries) must we look for such a Jewel as the intimations of the Counsels of Wisdom are, in the dunghil of obscene and monstrous Births, &c.

Id. ib. p. 11.

God was pleased heretofore (suitable to the Nonage of the Church) to address himself very much to the lower faculties of the Soul (Phancy and Imagination) accordingly we find Prophecies delivered, in vehement and unusual schemes of speech, such as are greatly adapted to strike and affect imagination. Christ was pro-raised (as one speaks) *sub magnificis & admirationem facientibus ideis*; the mysteries of the Gospel were held forth in most splendid types and symbols, and the Law of God forc't upon the spirits of men, heretofore, by the terrours of a thundering heaven, and a burning Mountain, and speedy vengeance upon the despisers thereof. The spirits of good men carried out to actions and tempers beyond their natural capacities, by the pregnant and vigorous Impresses of the divine Spirit, and the fears of the Church excited, and her faith assisted by many signs and wonders (the withdrawing whereof the Church bewails; they all vanishing at the light of Divine Revelation) prevailed as Stars do upon the approach of the day-light.

But they which talk of and look for any such vehement expressions of Divinity now, mistake the temper and condition of that Oeconomy, which the appearance of our Saviour hath now put us under: Wherein all things are to be managed in a more sedate, cool and silent manner, in a way suited to and expressive of the temper our Saviour discovered in the World, *Who caused not his voice to be heard in the streets*; and to the condition of a reasonable Being, made to be managed by steady and calm Arguments, *and the words of Wisdom heard in quiet* (in a smooth and serene temper) *Eccles. 9. 17*; the mysteries of the Gospel come forth cloathed in sedate and intelligible forms of speech. The minds of men are not now drawn into extasie, by any such vehement and great examples of Divine power, as attended the lower and more servile state of the World.

The Miracles our Saviour wrought were of a calm and gentle nature, curing the blind, restoring the sick and lame; not causing of thunder and storms, as *Samuel*, but appeasing them. None of them such as the *Jews* called for, *σημεία ἐν τοῖς οὐρανοῖς*, signs from heaven, such prodigious and affrighting thunders and fires, which attended the delivery of the Law, and the Spirit of *Elijah*. Indeed the Veil of the Temple was rent, the Sun dreadfully eclips't, the Earth terribly shaken at his death: but these astonishing wonders were made use of as his last reserve to conquer the prejudices of

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an obdurate people, upon whom his more gentle and obliging instances of divine Majesty made no impression, and perhaps these prodigious changes in Nature were intended as Prophetick Emblems of the great change shortly to ensue in heaven (the way and worship of Religion) and earth; the powers and kingdoms of the World, by the power and doctrine of the Person, who then died upon the Cross.

Heb. 12. 26, 27 The mighty rushing wind at Pentecost, which was issued in a soft and lambent fire, upon the heads of the first preachers of the Gospel, was possibly a figure of that more vehement and terrible state of the Law, which usher'd the way for, and was determined in the more sedate and gentle dispensation of the Gospel. God hath now (in a great measure) lett frightening of men to heaven by visible terrors: The Law of the *Messias* was delivered upon the Mount, in the small and still voice, and is set home upon the hearts of men by the terrour only of a *μεγαλὴν ὀργὴν κείνην*, a more heavy vengeance in another world, than what overtook the despisers of *Moses* Law. God expects now that we should be judiciously religious, and acted to his service by a spirit of love and of a sound mind; to fear his threatening more than the burnings of *Sinai*, to look upon a bad man (since the appearance of Christ to take away sin) as the greatest prodigy, and to expect the signs of an approaching Judgment; *non in Erratis naturæ, sed Saculi.*

Matth. 23. 14.

Id. ib. p. 18.

Fanaticks

Now we shall ever find, that all Persons which take up Opinions from their own poetical genius and busie fancy, are impregnable to all the assaults of reason. The *Resurrectionists* acted so hugely by imagination in Philosophy. Some kind of Chymists in Medicks: The Cabalists in Scripture Expositions: Enthusiasts in Religion: Figure-casters in Astrology, are so invincibly resolved upon their Hypotheses, that (like him in the story) when their hands, those little reasonings wherewith they hold them, are cut off, they will *mordicus defendere*, hold them with their teeth, biting and reviling language, thrown upon their opposers and neglecters. They are entertained with pleasant and easie dreams, and therefore angry with those that attempt to awaken them and discompose them.

Id. p. 19.

—As the assistance of God the Spirit, with our holy endeavours, doth not take away the *ἀμαρτήματα πρᾶξις*, the weaknesses attendant on Christian practices, because he acts us *ad modum nostrum*: so neither doth the Co-assistance of God the Father, with all natural Agents, quite remove the *ἀμαρτήματα φύσεως*, the Errours of Nature.

Id. p. 23.

Terrible Representations of God.

—The opinion of Prodigies, represents God before the Soul with a rod of Vengeance perpetually in his hand. A Belief of a God is that Fort which the Devil could never storm (force by any direct temptation) and therefore he designs by such terrible and servile conceits wrought in the hearts of men, to undermine it. For perpetual jealousies and slavish fears of God (like over-heated waters) boyl over at last, and extinguish that fire, that faith and sense of God which first produc't them. When the

the Notion of a Deity stands alway before the mind (like a *Gorgons* head) pregnant with nothing but horrors and dismaies, it quickly works and turns it to a stony stupid neglect of him, so to get rid of that *δίκαιον Δαιμόνιον*, that mighty Fear, which was its continual Executioner.

Moreover the Devil, no doubt, loves to bring men off from a noble and generous temper. And as it is the design of Religion to cast out fear, and to introduce a spirit of true freedom and confidence toward God: so it is the work of the Devil, to call on a spirit of Bondage and Fear, that so he see may in men the more lively, and express images and pourtraitures of himself who *believes and trembles*. He would have his Rites of Worship of old, *πεινά μυστήρια*, frightful and amazing mysteries; the Idols wherein he was worshipped bear in their very Names and Titles a remembrance of that Baseness and Servility of Spirit, which attended his Votaries in the service of so absolute a Tyrant (being styled sometimes *מפלצות*, horrors, *Is. 40. 5.* as 'tis rendred in the Margin, *2 Chron. 15. 16.* sometimes *עצפים*, and *אימים*, *Jer. 50. 38.* signifying trouble, and terror; and the Devils are styled *שטרים*, coming *Pf. 106. 36.* from a word which signifies horror, because usually tending themselves to view in the most frightful forms. Now this Superstitious perswasion of Prodigies doth hugely minister to bondage of Spirit, and tends to seal men with the mark of *Cain* (according to the *Jews*) a perpetual Trembling and Astonishment. — P. 24. That which possibly assisted this Tradition was, the succeeding of *Rome* Christian, as into the place, so into very many of the Rites and usages of *Rome* Pagan (as might be easily made appear at large, were that our business) and into as large a power over the Faiths and Consciences of men, as *Rome* Pagan had over their Bodies, and so was enabled to mold them into what Opinions or Practices they might best serve themselves upon.

lb. p. 29.

—As in Heresie, *Populus sequitur Doctiores*, the People follow the Learned, as being (in a matter more abstract and subtil) more apt to believe than to judge: so in Superstition, *Doctiores sequuntur Populum*, the Learned are (not seldom) observed to follow the People, because early surprized into an opinion that can enter so valuable a plea for its self, as common Consent. This Notion of presages by Prodigies being so popular and Catholick, Wise men (in their first and unwary years, when they are *Discipuli Plebis*) may entertain conceits thereof which shall plead prescription against the strongest reasons to dispossess them. As Iron in a greater and more massie body, *sequitur Naturam communem*, follows the Law of common Nature in all heavy bodies, and moves to the earth; but in smaller pieces, *sequitur Naturam privatam*, it follows its own private Nature, and directs it self to the Load-stone: Thus Learned men, where they are prest, by the force and weight of Education and a Common prejudice, generally follow common Nature in men (which inclines to embrace Society) and therefore more in Judgment, *Secundum viam Terra*; but in matters out of vulgar ken, and where they cannot be tempted by a common Agreement, they move *Secundum viam Consilii*, and pursue the dictates of their private light and understanding. Even wise men (in many instances) held, *Aras & Focos*, their Faith and their Estates by the same Tenure, *Tradition from Ancestours*; and therefore we may receive their Judgments (*tanquam ex Cathedra*) as engagements to consider, not alwaies (*tanquam ex Tripode*) as obligations to believe.

Popular Errors.

K k k k

lb.

lb. p. 39.

— They look upon their Gods as a kind of Fairies, which would throw Firebrands and Furies about the house, for the omission of some petty Criticisms in their Rites, and that therefore they gave forth frequent intimations of those impotencies and distastes. They thought they were lost with a Trifle, and won again to a good opinion of them, by paying them the homage of a little crouching and circumstantial Devotion.

☞
Fathers not
all pure.

To the Testimony of Fathers, I answer in general, That 'twere no wonder to find them (living so near the times of *Gentilism*) speaking in favour sometimes for some of the Doctrines thereof. The main trunk and body of the *Gentile* Superstition was indeed hewn down in their minds, but still there were some small roots and fibres remaining, which are observed to spring up ever and anon and trouble their Writings.

lb. p. 34.

Did God generally, under the weak and worldly state of the *Jewish* Church, send forth those Prophets whose learning, education, holy lives, great works, admirable gifts, commanded even prophane men to a reverence of their Persons and Message; And doth he now make use of Monsters, Comets, Meteors, or the Apparitions of unclean Spirits, as his *Præcones Publici*?

Id. ib. p. 47.

Oeconomy of
Moses decay-
ing.

Signa Moralia, signs of a Moral nature, such as were the gradual lessening of the lustre and glory of the *Jewish* Polity and Pedagogy, by the ceasing of Prophecy, the absence of Heavenly fire, the Ark of the Covenant, the *Schechinah*, the Oracles by *Urim* and *Thummim*. From the Second Temple; the lapsing of the government from Kings to Dukes, from Dukes to the *Sanhedrim*, from them to the *Romans*, there having been no Kings types of Christ after *David* and *Solomon* (except *Hezekiah* be admitted a Candidate for that hand;) this vanishing splendour of the face of *Moses* (that Oeconomy whereof he was the Minister) was a sign that the Sun of Righteousness was now arising, under whom a state of more Spiritual and Inward glory was shortly to obtain.

lb. p. 48.

— All the Shadows and Rites of the Law were to expire and conclude (like the *Phoenix* in a Nest of Spices) in the Graces, and Truths, and Glories of the Gospel state; that the wall of Partition was now to be taken away, and all Nations to own themselves Brethren under one Common-Father.

— The Times there intended, were times rather present than future. Times wherein the *Mosaical* Oeconomy (brought on with mighty Signs and Wonders) was to determine Times wherein the Church was to be put under an immutable and excellent form of Administration (and therefore the last time in Scripture.) —

Signs.

The *Jews* were a people so used to Signs, that the Apostle tells us, 1 *Cor.* 1. 22. *The Jews require a Sign.* And it was the vulgar opinion amongst them, That as all extraordinary Prophets were to seal their Commission with a Miracle, so all events extraordinary were to be foretold by a Sign. Hence the *Jews* came to our Saviour with that bold demand, *What Sign shewest thou unto us, seeing thou dost all these things?* *Jo.* 2. 18.

Mar. 8. 11.

— God

—God perhaps gave them Signs, to assure them that the evils which befell them arose not out of the dust, but came upon them from the fore-appointing Counsels of heaven; and to awaken their dull and worldly minds into a lively sense of his Justice and Providence. But now, in the broad day light of the Gospel, 'tis expected that we should not need awakening by any such Monitors, into a sense and awe of the Divine Majesty. We must now believe without a Sign, and derive our Repentance, not from mighty Earthquakes and Prodigies, but an ingenious and understanding sense of sin.

Id. ib. p. 74.

We are to discard all *Sowr Jealousies* concerning God. *Synesius* hath observed, that however the Nations were distanced from each other, like the lines in the Circumference, *ἡζαυς ἀπεργονόμουσι*, by very different opinions and sentiments in reference to God and Religion in other matters, yet still, *ἡζαδὸν δ' ὁθεὶς ὁμῶς ἐν ἀμαρτίαις, πανταχῶς καὶ οὐροὶ διήμυι καὶ ἀσπορί*, all center'd and met in this great Doctrine, both wise and unwise, That *God was a good, bountiful and benign Being*. The greater wonder to me it is, that so many Doctrines among the Heathens and Christians too, which I am not here to take notice of, should be received with a *Non obstante*, to this native and easie sense of the Divine goodness and Philanthropy lodged in their minds, —the Leaven of a Sowr conceit which cannot dwell with a belief of Gods goodness. *Plutarch* justly challengeth in *Herodotus*, That τὸ θεῖον οὐκ ἐφείκετο, καὶ πανταχῶς, the Deity is of an envious and troublesom disposition. That God is only *ingeniosus in malis*, that his Counsels are especially taken up with the contrivances of new plagues and miseries for the hated World (than which did never a more pestilential Air breath from the bottomless pit, crazing the very vitals of Religion, and corrupting the first and earliest notions rising up in the Soul, when conceiving of a God.) Whereas if men did not measure the Nature of God, by that froward and envious Spirit which commands themselves, they might easily understand all the Evils, sometimes sent down upon the World, to be in the language of the Moralist only, *τὸ αἰὲν τοῖς ἡμαρτανόμοις δεινὰν ἵσθον*. A Divine Testimony given in against sin, and intended but to discipline the mad World into some sober and wise thoughts; and they would believe the fairer reports which Scripture makes of God, which tells us, *He doth not willingly grieve the Children of men; that fury dwells not with him; that Judgment is his strange work*,

Sowr jealous
conceits of
God,

Id. p. 77.

—A generous indifferency as to the good and evil things of this world. The more the heart of a man outgrows the joys and fears of this world, the more will all things therein appear to him, much too little for the solemnity of a Prodigy: The more will he think nothing here of value enough to have its fall come with pomp and observation, and the less will he concern himself to know the future condition of such a vanity as this world is. 'Tis only when mens hopes and fortunes are much embarked in this world, that they are impressiv to any great fears in reference to its future state. The *Gentiles* of old, that could never lift up their heavy and drossie minds above the dull flats of things sensible and worldly, were the greatest Professors of all the Arts of Divination, by all manner of strange and unusual Accidents. And the *Jews* (to whom God had promised a heaven on this side thereof, in the literal enjoyment of this Worlds blessings) were

Indifferency
to the world

P. 80.

very solicitous about the meaning of strange Prophecies, the signs of the times, the issue of things. And God was pleased by many Oracles, Signs and Prophecies to accommodate himself to this low and worldly temper of theirs: But since the introduction of a Better hope, the Tenders of such Spiritual promises, we have scarce any intimations and notices given us of things future, unless some very dark Prophecies in the *Revelation* (which some Learned men conceive already accomplish'd) God hereby supposing our eyes now to be fixt so upon the more clearly revealed felicities of another world, as not much to look down to the futurities of this——. Shall we value our Faith at so cheap a rate, as to trust it with the oracles of the Father of lies? Can the Devil be presumed able to give us true Resolutions to any Questions *de Futuro*? (Did God ever make him of his Counsel? or deliver times and seasons into his power?) or willing, if able to do it, with any fair and single purposes and intentions? Have the beams of the Sun of Righteousness put out all the fires on his Altars, the glory and power of the Divine Oracles and Miracles, spoiled his great trade of oracles and Iying Wonders? and shall our easiness and vanity encourage him to drive this more secret and little trade of Prodigies and Prophecies?

Id. p. 96.

It were heartily to be wish'd, that men had that largeness of heart, as not to think heaven and earth concern'd in the standing or falling of their little interests and persuasions: That they would leave off that worse kind of enclosure, the entailing salvation solely upon their own Party, and not go about to hedge in the holy Dove, by appropriating the graces and influences thereof to themselves. For then, men could not be so prone to believe God's Judgment design no higher than the service of their little passions and animosities, and that he is as little able to forbear and make allowance for the mistakes and infirmities of men, as themselves.

P. 98.

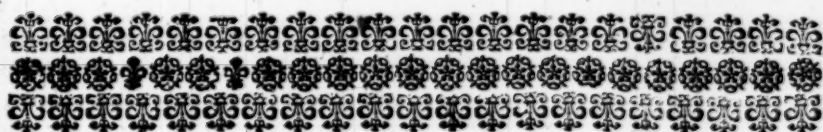
All Gods Judgments upon others came forth upon purposes of Grace, and are intended, but as the cutting and lancing of one member, to draw away the corrupt humours from the rest. *Pag. 99.*

Besides the unchurching or unpeopling of a Nation (his greater Judgments) are waies which under this Spiritual Oeconomy the Divine Justice seldom walks in.

*Jewish Nation
a Pattern for
others.*

God indeed heretofore (when the World in the greener years thereof, was under the conduct of its lower Faculties, and most apt to be drawn or driven by rewards or punishments temporal) singled out the *Jewish* Nation, in whose outward state of prosperity or adversity, to read visible lectures of Divinity and Obedience to the Nations round about. And that the Nations might take the fairer view of their state, God tells them, *Ez. 5. 56, &c.* that he had placed Jerusalem in the midst of the Nations round about, and that they might call the eyes of the world more upon them, their plagues were such as scarce admitted their parallel instances. But God chooseth now generally to punish the incorrigibleness under temporal, by spiritual Judgments. He sometimes delivers a people, like *Sampson*, to blindness and stupidity, who having been often bound by the cords of their *Delilah* sins, as *Solomon* speaks, would never take warning. A true Son of Wisdom doth, *ἀγαλλίαται καὶ ἐμπαίρνει*, heartily kiss and embrace all the issues of the Divine wisdom and goodness.

Votum



Votum pro Pace.

Christian Religion is the purest Law that ever was made, for the ob-
taining of the greatest Blessedness that ever was propounded; The
Precepts and Rewards whereof are most agreeable to the Nature of God
to give, and man to receive. Christian Religion.

The Eternal Immanation of Gods Eternal Being within himself, was
from Eternity to beget a Son like himself. God, the Natural Son of God. Immanation of God.

The first Emanation of Gods Eternal Being without himself, was in
the Beginning to create a Son like himself: Man, the Natural Son of
God. Emanations of God.

The second Emanation of Gods Eternal Being without himself, was in
the Fulness of time to incarnate a Son like himself: God, the Supernatural
Son of Man.

The third Emanation of Gods Eternal Being without himself, was to
Adopt a Son like himself: Man, the Adopted Son of God.

The first Appetite of Man created, was to be as he was made like unto
God: Man, the Son of God. Appetites of Man.

The second Appetite of Man created, was to beget one like unto him-
self: Man, the Son of Man.

The third Appetite of Man created, was to love his Neighbour like
himself; because he was like himself.

The fourth Appetite of Man, was to be renewed in the likeness of God,
which was defaced by him: Man Regenerate, and born again the Son of
God.

The End of all Gods Emanations was, that Man should be happy, and
therefore fitted with sufficient means to attain to that End, and so, he might
if he would, for he was a free Agent to choose or to refuse: There was the
Justice of a great God. Happiness.

Mans Regular Appetites led him to choose Happiness, but his Irregular
Appetites caused him to refuse Happiness: So did some Angels. There
was the Injustice of a poor Creature.

Wherefore God designed, by New Proposals of greater Rewards, to
confine his irregular appetites for the Recovery of his lost Happiness,
and to raise him to a more glorious Estate, when he might have let him lye
as he was utterly lost for evermore. A Mercy unconceivable! not to lose
such a noble Creature newly made! A Mystery which the Angels desired
to look into, but never could yet fathom, why or how this should be!

Therefore

Therefore God gave him a law of Grace, to love him, worship him and trust him in his Son.

After sin therefore and enmity with God, this way was opened by the free grace of God, to satisfy his Justice and glorify his mercy above all by the Mediation of the Son of God; and to take away Sin and the Curse, and to bring in Righteousness and Salvation to all them that would freely choose the grace so purchased for them by Faith and true Repentance, in walking after the Spiritual Rule of the Gospel.

This is all that God requires of us, to accept and take this Grace, Mercy and Peace proclaimed by Christ himself and his Ambassadors, the Apostles and their Successors, the Ministers of this Reconciliation.

This is the Second Covenant and Testament of God, in which all the faithful people are instituted to be the Sons and Heirs of God, and Co-heirs with Jesus Christ.

Doctrines
troubled.

This is the plain Way which God hath revealed in the Gospel, which not only ignorant and perverse men, but knowing and intelligent persons have wilfully puzzled and perplexed by various and doubtful disputations, concerning Faith, Election, Justification, Free-will, &c. and thereby hindered many poor Souls from the comforts they might have received, but not from the Grace it self, provided they be honest and sincere in their desires and well meanings towards God,

The chief Troublers of this business have been *Pelagius*, *Socinus*, the *Dominican Papists* and *Calvinian Protestants*; whose unhappy Glosses ought to be laid aside, and the Scriptures of God and Writings of the Primitive Fathers adhered to, in their general scope and tendency to the Justice and Mercy of God, and not in their particular expressions warped and wrested to senses contrary to the main purpose and intention of the good will of God.

Vulgar Er-
rors.

The Vulgar Errors therefore that have been long imbibed concerning absolute Election and Reprobation, slavish Will, Infused habits, Personal Righteousness imputed, Original sin as they state it, Justification by works, Over-confessions, and unjust accusations of general guilt of all sins, Complaints of a hard heart after the work of Regeneration and a New Creature, fancies of a Direful and Revenging God fitting Judgments for every sin, studying Plagues and preparing Thunderbolts against his poor Creatures, and the like fictions of men stamped with the mind of God; I say, these and the like vulgar Errors so anciently and largely insinuated and propagated by the proud, covetous and domineering Clergy, ought to be exploded and rooted out of minds innocently tender and good, and willing to be taught better.

Discerning
Party.

The honest searching and discerning Clergy and Laity discover them to be pious frauds to get Reputation and Gain, and labour wisely and carefully to undeceive and satisfy the world by the few necessary and plain Truths of Christ, as he and his Disciples have published them to all Mankind in the four Gospels, and the Acts, and Epistles of the Apostles. And till this course be taken the Church and the World will never be at peace.

Primitive
Times.

This Course was prosecuted in the first four hundred years with plainness and simplicity of Life and Doctrine, by the best of Saints, not without some intrusion of *Judaism* and *Gentilism* betimes, even in the daies of the Apostles, with other workings of men of Antichristian spirits. But afterwards when Riches and Honour, and with them Pride and Worldly Interests

Interests came crowding in amongst Church-men, out went the old plain way of preaching and living, and in came vain Philosophy, Oratory, Flattery, Ambition, Persecution, Division, and what not? most unlike to the profession of Christianity, and contrary to the power of godliness.

Many noble Souls had their eyes fixed, and their hands exercised in the old way of Truth, and grieved for the Deviations, which they could not help or reform at all; but protested manfully against them, like faithful Witnesses and Followers of their Lord and Master, and kept the Faith all along which was once delivered to the Saints, and some died for it.

But at last after many overtures of Truth that could not be hid, a ^{Reformation,} greater assault was made than ordinary to shake off her chains, bring her out of the Dungeon, and rowse her up against Lies, and it was done effectually to rare intents and purposes.

Then were the Ages filled with more learned and unbiassed men than ever, since the Apostles daies. Then together with Religion, Arts and Sciences revived and flourished, not without great augmentations of Honour, Plenty and Peace that accrued thereunto in the kingdoms of the World, which fared the better for the Church. Yet envious men were never wanting, nor ever will, to sow Tares; still fogs and vapours arise, but the Sun shines and climbs his Meridian. The strong man keepeth his house, and there is none stronger than he to turn him out. The old abominable Heresies though revived and new ones added, nevertheless their monstrous heads are and will be cut off by the mighty Giants, defenders of the Faith. They sneak into corners, hang down their heads, dare not shew their guilty faces, save to the ignorant and rebellious; others hiss them out of doors. The Ancient paths are now more and more enquired for, and glorious Captains lead the way. They that do not follow are nevertheless convinced, and cannot but approve of the things they refuse to practice. Those therefore that aspire to this Evangelical temper are the noblest Souls, and tread in the stateliest paths of Vertue and Peace, and bring more Souls unto God. For which their labour and moderation they feel the odium of the World, and the unlucky blows of their Enemies; but are commended and defended by God and all good men, for their so honourable and gallant undertakings.

Besides, what Errors have been of old, there have been since by degrees brought in so many, as threaten corruption of the whole Mass of Christian Doctrine; As the setting up Infallibility and Supremacy, where none should seek to be the greatest; the Idol of the Masse, the Worship of *Demons*, the *Diana* for Gain, Purgatory and Pardons; the cheat of Auricular Confessions, Images, Penances, Reliques, and innumerable Ceremonies, repugnant to the simplicity of Gospel worship. To these may be added the Chymistry of *Rosicrucians*, *Behemists*, *Cabbalists*, *Casuits*, *Summits*, *School-men*, *Pastillers*, and *Enthusiasts* of all sorts.

These high and Magisterial dictates imposed upon the pain of Damnation, together with the intolerable Pride, Avarice and Luxury of Church-men, open the mouths of the Adversary to cry down the Clergy for Cheats and Robbers of the Souls, Honours and Estates of Mankind; cause them to question all Truths, and fall into direct Atheism and Profaneness.

Yet am I not without powerful hopes, and do already see and wonder at the wise and gracious Providence of God, in stirring up the spirits of Rare men, to baffle the Carnal Fallacies and Superstitious Riddles that have

have bewitched the Age, and advance the power of Godliness and pure worship with obedience to Princes.

1. God hath abolished the *Jewish* Service.
2. God hath silenced the *Heathenish* Oracles.
3. God hath ceased from Miracles, frightening Mortals by Comets, Plagues, Famines, &c. into faith and obedience.
4. Never purer Wits since the world stood.
5. Never braver Clergy since the World stood.
6. Never holier Souls since the world stood.
7. Never baser Spirits since the world stood.

As for this Dross of the Age, the *Ranters* and *Atheists*, they will die and be damned like base fellows as they are, they will soon be kick't off the stage, and drove out of the Hives, as uselefs and hurtful in Church and State, the very shame of Mankind; a fair riddance in God's good time: and Truth which is greatest will prevail, Wisdom shall be justified of her Children, shame shall be unto Fools, and God shall be glorified above all. *Amen.*

The Clench for good and all.

The Dispositions of God's Will and Estate by Testament, are concerning Things to be had, *videlicet*, a present Right to a future Inheritance; and concerning Things to be done, for the having them, or for Justification to them by Faith, and for the holding of them by Sanctification or Tenure of Love.

In Gods last Will and Testament (managed and ratified for ever by Christ's death, and performed by his Resurrection, Ascension, Oblation, Session and Last Judgment) is disposed a present Right to a future estate of Eternal Blessedness. The Earnest and Assurance whereof is sealed unto us by the Spirit of God in the means of Faith justifying thereunto.

The Last stroke.

God is the Sole Lord of Blessedness; to which the Faithful have the true Right by oath of Fealty to their Liege Lord, to hold it in Fee by personal homage and service. When they have performed their Faith and Allegiance, and done their full homage constantly to the end of their Spiritual warfare, then are they invested in the full and indefeasible Estate of Blessedness, in a *quasi Allodium* for ever.

The End of the Second Volume.

14-3-

et non digni seipsos bonis. Talibus autem pusillanimitas opus
est de se habet nocere et deteriores facit. Si enim aduenteret
bona sua pro certo dignificaret se. Singuli enim et singula
appetit quod sunt digni. Propter ueritatem. Isti autem descendunt tam
ad opus bonum bonis virtutibus quam et ad lucrum bonorum bonorum
ad hoc indignos se reputantes. Sicut autem et abstinentia habet
ab exterioribus bonis bonorum. Et potestatem ut indignos
reputantes. Quia despectio a multis civilium bonorum opone
redit pusillanimitas: propter quod etiam pusillanimitas malitia est
patina bonorum exteriorum. Chaym autem nullus boni scilicet et ma
ma presumens insipientes sunt et seipsos ignorantes: et mani
festum est. Conant enim ab bono magna tamque digni sunt ad
la. Deinde cum ex parte indigni retardant et redarguunt:
propter hoc exterior figure copone et veste et talibus filiis: et
manifestat bonas suas fortunas et magna dicit et predicat de
ipsis: ut per bonorum dicitur et videat quod digni ex virtute non
sunt. Inter has autem duas malitias magnanimitas quod me
letas est magis opposita pusillanimitas quam chaym. Pusillanimitas enim opponit
in obiecto et in formis circum
stantiis: et in fine: chaym autem in foris circumstantiis: non
in oppositum in causa dignificatio modus oppositum per sua
lone et non per ueritatem quod sit in actu et habitu de quibus oppo
sitione loquimur: magis enim oppositum est magis distans.
Distare autem magis et minus non conuenit nisi in bono: oppositum
ne sola mediis bonis. Adhuc autem pusillanimitas peior est:
et magis fit et frequenter. Dis enim bono scilicet est sibi mul
to defectu: dignificare et se magnis cum uera causa digni
aris ualde difficile est et laboriosius: et ideo paucorum et bo
norum virtutis viros: et quod magis sit pusillanimitas deterius
natus est quam chaym. Magis difficulter sanabile propter
bonum opus magis niti in virtutibus: quod modus suauis est
Magnanimitas quod igitur et opposita uicia circa bonorum
sunt circa finem proprium sunt quod modus dicitur est.

Lapsum 8. De virtute adiuncta que circa bonorum est et
bonorum consistit in gradu bonorum.

Am autem bonorum est sit. scilicet ceterum et prope di
citur. Ceterum dicitur bonorum est quod
in ueritatem consistit exteriori in testimonium
reuerentia: et hoc quod ceterum debet virtuti in quantum
virtus est: ceterum debet etiam nunc ordinare ad
virtutem propter dignitatem rationalem nunc cui semina virtutis coica
sunt. Opus autem dicitur bonorum est vel bonorum gradus vel
bonorum titulus. Sicut dicit Aristoteles in regimine principum: reges
per se quos honorare volebat titulus et gradus platio
num honorabant et cum bona civilia sint ad honestum pro
prietaria et disponenda ad optimum opus appetere moderate.
Opera enim sunt exteriorum bonorum et ad opone felicitatis pro
pinquissime deseruiunt: igitur studere ad illa. Ex digni
tate autem illa consequi difficile est et bonum. Virtute igitur opus est
quod appetit ad hoc ordinatum et delectationem et tristitia
quod sunt circa ipsa: opera enim sunt quod virtutis sunt. De gratia enim
bonestis est et est dispositio perfecti ad optimum et circa diffinitum et bonum
tam delectatio et tristitia et pergit abudare et deficit et meum modum
hic se in istis. Circa magna igitur virtus quodammodo videtur esse quod
modum in bonis tractantibus omnibus: quod sicut videtur hic se ad ma
gnanimitatem quod modum se bonis liberalitas ad magnificen
tia. Ambo enim isti libaliter et magnanimi a magno quod est
quod magnus est distans. Circa moderata autem et qua disponunt
nos ut opus. Quod modum dicitur quod magnanimitas cir
ca magna et maxima est: dicitur de maximis in gratia bonorum
exteriorum. Quod autem maximus est comparatum ad gratia nihil
prohibet in rebus suis gratia quod comparant adinuicem et parum et mi
nus et minimum hic: et sicut magnus et maximus. Hoc
igitur modum dicitur quod magnanimitas circa parum et modera
tum bonorum est qui ceterum bonorum vocat. Alia autem virtus ma

gnanimitate perfectior circa bonorum est quod in sui ratione ma
gnitudine bonorum quod in quantum sui ratione vel gradu digni vel
titulus includit sic est pretior vel potius gradus et alius
suis sine maior sine minor sine equalis: et in titulis sicut est
meritum fornicis vel statue vel publice ostentationis et cir
cuductionis quod fieri iubet a regibus vel ceteris: his quod ma
gno proelio bonorum extolli debent: hoc tamen publico bono
antiqui deum ponebant. Cuius cultum bonum tale proferret que
vocauerunt maiorem: hoc est maiora vertente et eos quod iter
beros talibus se dignificabant et maiores vocabant et eos
etiam qui iam in gradu tali erant summi. Virtutes autem qua
ad hoc bonum dispocebant vocauerunt maiorem: supercelestis
vero ambitione: defectum autem in ceteris nomine vocauerunt pusilla
nimitatem. Quod modum autem in acceptione et datione pecu
niarum duplex est medietas et duplex est superabundantia et du
plex defectus: ita est in bonorum appetitu sine ceteris nomine sine
et gradus digni bonorum vocet. Est enim bonorum magis appetere
quod opus et minus quod opus et virtus opus et virtus opus. Amator enim bonorum
chaym et ambrosius vitupam et appetentes bonorum
quod opus et virtus non opus. Sicut et non amator bonorum vel pusillanimitas
vitupam et cum qui saltem in bonis non elegit bonorum: eo quod
non dignificat se dignis. Adhuc autem non amator bono
ris aliqui laudantur et moderati et aliqui vituperantur amatores
bonorum vocantur. Sed laudantes quod amatores bonorum ni
hil laudantur quod magis multis quod idiotae sunt bonorum amant.
Amant enim finem digni propriam quod non faciunt multi. Vitupe
rantes autem amatores bonorum nihil vitupam quod non finem pro
pria digni finem magis quod opus bonorum amat sicut ambrosius.
Medietas tamen ista quod magnis significant se bonorum: propter
sui difficultatem et perfectionem fere deserta est paucis ad ipsas
peruenientibus: et ideo innotata est apud multos. Paucis enim virtutibus
sunt in quibus gradus plationum finem meritum proferat virtutem: et in
ipsis virtutibus pauci quod tale culmen attingant meritorum.
In antiqua tamen uerba romanorum quod in libro de natura deorum
describitur Cetera pontifex maiores tales vocabantur. Cetera
autem propter raritatem innotata sit medietas: dubia efficiunt ex
trema et nomine extremi aliqui extremum aliqui meum notatur.
Ex ipsa re tamen manifestus est quod in quibusque passionibus et
oponibus superabundantia et defectus sunt vitupabilia in his me
diis pergit de laudatione: et finem est in appetitu bonorum sicut in
aliis appetitibus. Quidam enim appetunt bonorum plus quod opus vi
tupabiliter: quod minus quod opus iterum vitupabiliter. Dabitur igitur
hic qui est medietas exterior circa bonorum (quod innotat)
apud multos laudat: appetit enim ut opus et non appetit ut non
opus. Ut autem opponi non amor bonorum quod est pusillanimitas
ad amorem bonorum qui est vel chaym vel ambitiosus
vel et magnanimi et maioris. Ad non amorem autem bonorum
quod est pusillanimitas et est: ut opponi amor bonorum qui vel
meum est vel extremorum. Opponit autem utrumque aliquid finem
est extreme ad meum et adinuicem. Sed extreme adinuicem in finibus et
obto opponit magis quod in foris circumstantiis. Extreme autem
ad meum magis opponit in foris circumstantiis quod in finibus
et obto. Talis autem modus operatio etiam circa alias virtutes
morales est: hoc tamen in ista virtute operatio magis videtur esse
inter extrema adinuicem quod ad mediis: quod mediis est in omni
natum: et ideo per nomen proprium comparari non potest.
Sciendum tamen est quod neque magnanimitas neque maioris
dignificant se dignis bonorum ac si ponant bonorem
ut finem et remunerationem suarum operationum: tunc
enim virtus adiuncta haberet delectationem quod iam sepius
iprobatur est. Sed sic quibusque virtutibus non operatur nisi sui proprii boni

B

Matores
Matores

Cetera